

**Aza  
E  
Zainab**

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## **Introduction**

Imam Hussain AS, an ideal for all who believe in righteous causes, a gem of the purest rays, a shining light, was martyred in Karbala on the tenth day of Moharram in 61 A.H. The earliest examples of lamentations for the Imam have been from the family of the Holy Prophet SAW. These elegies are traced back to the ladies of the Prophet's household. Poems composed were recited in majalis, the gatherings to remember the events of Karbala.

The Holy Prophet SAW, himself, is recorded as foretelling the martyrdom of his grandson Hussain AS at the time of his birth. In that first majlis, Imam Ali AS and Bibi Fatima AS, the parents of Imam Hussain AS, heard from the Holy Prophet about the martyrdom and wept. Imam Hasan AS, his brother, as he suffered from the effects of poison administered to him, spoke of the greater pain and agony that Imam Hussain would suffer in Karbala. All the Imams from Imam Zainulabideen (A.S.), our fourth Imam, to the twelfth and last living Imam Mehdi (A.S.) have joined the lamenting for *Sayyed us Shohada*, the king of martyrs, Imam Hussain (A.S.).

Shias all over the world hold majalis to commemorate the shahadat of Imam Hussain.

Bibi Zainab AS, his sister, laid the foundation of azadari in Damascus. The Ahlebaith were dressed in black and ladies of Quraish and Bani Hashim, who came to offer condolences, joined them. Imam Zainulabideen (A.S.), our fourth Imam and Bibi Zainab AS recounted the tragic account of the day of Ashoor. The audience burst into tears. The ladies on returning home related the events they had heard to the male members of their families. The message spread.

During the months of Moharram and Safar, we remember the sacrifice of Imam Hussain to save Islam. A majlis not only commemorates the shahadat of Imam Hussain AS, but it also keeps Islam alive. Tauheed (Oneness of God), Adl (Justice), Nabuwat (Prophethood), Imamat (Viceregency), Qiyamat (Day of Resurrection) are all touched upon, through the teachings of the Holy Quran and the Ahlebaith. Faith (eemaan) is invigorated.

A large body of literature on Islam exists in Urdu with salaams, marsiyas and nohas. These poems convey many of the events of Karbala and the theme of suffering and martyrdom occupies a central role in the genre. It is a pity that there is a dearth of such literature in English, yet English is the only language that most of the younger generation living in the West understand. The present book gives the transliteration of some of

these poems, which can be recited during Moharram and Safar.

The marsiyas describing the tragedy of Karbala begin with the journey of Imam Hussain and his relatives from Medina to Mecca. After the martyrdom of Imam Hussain and his family and companions in Karbala, it follows the caravan of the surviving widows and orphans and the sole surviving son of Imam Hussain. The next phase shows our fourth Imam Zainulabideen (A.S.), manacled and chained, paraded through the streets and courts of Kufa and Damascus. The last phase is the return of this torn and tattered caravan from Damascus to Karbala, now turned into a graveyard, at Arbayeen, and the return to Madina. The marsiya, in its original form, has over a 100 stanzas of six lines each, but in this book only 10-12 have been chosen to describe the climax and catastrophe, where it spells out the shahadat of the martyr in a crescendo of grief and sorrow.

The salaams are used as introductions to the majlis and are followed by the marsias. The nohas are shorter poems and are recited, usually accompanied with matam. In each section, a short hadees has been included to describe the shahadat (martyrdom) of the individual or event that the marsia portrays.

. This volume, “Aza e Zainab” describes the journeys from Karbala to Kufa, from Kufa to Shaam and the events in Damascus leading to the shahadat of Imam Hussain’s four-year-old daughter, Bibi Sakina AS. It narrates the release of the prisoners and the return to Madina, via Karbala for Arbayeen. The shahadat of Hazrat Zainab AS and Umme Kulsoom AS, the sisters of Imam Hussain, are portrayed and the volume ends with a marsia bidding farwell to the days of ritual mourning during the first two months of the Islamic year, acknowledging our inability to do justice to the concept of azadari.

In this revised edition a map showing the route of the journey taken by the Fourth Imam and the Ahlebait in captivity has been included, together with notes on the places that the caravan passed through. Another change has been to use the translation of the ayat at the beginning of the hadees from the more readable and modern style of Maulana Ali Quli Qarai’s paraphrase of the Holy Quran so that readers find it easier to understand the gist of the message.

Aza e Zainab includes the recommended ziarat with translation for the day of Arbayeen, the 40th day after Ashoor.the ziarat of Bibi Zainab and Bibi Sakina have also been included. An index of first lines of salaams, nohas and marsiyas has been compiled.

I would like to thank my husband, Syed Hassan Askari, and my family for their co-operation and assistance, particularly my daughter Rabaab, who has once again wordprocessed the document. I dedicate this effort to my sisters in law, Syeda Abbas Jafri, Bashir Zafar Jafri, Ashraf Hussain Jafri, Sakina Mohsin Jafri, Fatima Qambar Jafri Bilquis Taqui, Raazia Naqui, Bilquis Mehdi and all the children in our families, who I hope will continue the azadari of the holy Ahlebaith and pass it on to future generations, Inshallah. May Allah give us the opportunity to mourn for the Imam, acknowledging the message and following the Right Path He has shown.

Please recite sura-e-Fateha for all the Momineen and Azadaar of Imam Hussain (A.S) particularly the following:

Syed Nurul Hasan Jafri,  
Syed Mohamad Hasan Jafri, Hashmatunissa Begum, S Muhamad Hadi Jaffari, S Mehdi Hasan Jaffari, S Siraj ul Hasan Jaffari, S Ameer Hasan Jaffari, S Sajjad Hasan Jaffari  
Syed Ali Akbar, Shahjahan Begum,  
Syed Hameed Akbar Syed Masood Akbar  
Safia Begum, Sajida Begum  
Syed Mehdi Zamin Hussain, Sakina Begum,  
Mohamad Ali Baig, Tajunissa Begum,  
Mir Gulam Abid, Zehra Begum  
Bilquis Taqui.

# *Karbala to Koofa*

## Salam

Shabeer ka sar hai naizay par,  
Quraan ki tilawat hoti hai  
Eilaane haqeeqat karte hain  
tableeghe Risalat hoti hai

Vo Haq ki himayat karta hai,  
sar kat tha hai jis ka sajde mein  
Shabeer ko nokay naiza par  
meraaje ibadat hoti hai

Ay rehbare deen tu ne ba quda,  
dikhla diya Haq ki manzil ko  
Har manzile Koofa shahid hai,  
vo shaane qiyadat hoti hai

Shabeer kay chehra ka kuchh rang,  
darbare Yazeedi mein badla  
Hai robay jalalat se ye ayaan  
haan dekho qiyamat hoti hai

Jo farqay shahay deen dekhta hai  
padhta hai Kalema eemaan ka  
Zalim ke bharay darbar mein bhi,  
kya shaaney Imamat hoti hai

Ahmed ki nawasi ka qutba,  
darbar pe saarey chha ke raha  
Jis dil main mohabat Haq ki ho,  
aisi hi qitabat hoti hai

Gardan mein pada hai tauqe giraan,  
paoon mein hai bedi, haath hain bandhe  
Kya saalike yakta hain Abid,  
kaanto mein bhi raahat hoti hai

### **Marsia**

Jab lut ke Karbala se aseeray sitam chalay  
Sajjad sar barahna ba dard o alam chalay  
Rotay saro ko peet they pabande gham chalay  
Zainab ne laashe Sheh se kaha bhai ham chalay  
Marne se aap ke main ye eeza uthhati hoon  
Darbar mein Yazid ke sar nangay jaati hoon

Hey hai mere musafire Karbobala Hussain  
Hey hai mere ghareeb mere mehlaqa Hussain  
Hey hai tujhhe na pani ka qatra mila Hussain  
Hey hai tamam tan tera tukde hua Hussain  
Pyasay galay pe qanjare bedaad chal gaya  
Hey hai tadap tadap ke tera dam nikal gaya

Ay Nainawa Ali ki bizaa ath tujhe mili  
Ay Karbala Quda ki amanat tujhe mili  
Ay qaak meri Maa ki riyazat tujhe mili  
Le ay zameen shamay Imamat tujhe mili  
Daaman tera bhara meri kheti ujad gayi

Sarhad mein teri bhai se Zainab bichhad gayi

Ye keh ke sar ko peet ke royi vo dil jali  
Aakar Najaf se haal mera dekho ya Ali  
Gardan rasan mein aap ki beti ki hai bandhi  
Kehti ye maariya se vo ba chashme tar chali  
Hey hai main Karbala e moalla mein lut gayi  
Pardes mein main aake biradar se chhut gayi

Kya lutf zindagi ka jo naqsha bigad gaya  
Kyon kar na tadpoon aah bada pech pad gaya  
Is qafilay ka qafila wala bichad gaya  
Hey hai hamara kaisa bhara ghar ujad gaya  
Pardesiyon ne chhauni jangal mein chhayi hai  
Bhai ne mere ek nayi basti basaai hai

Mehmaan bula ke ham se dagha ki laeno nay  
Kya kya na ham pe jauro jafa ki laeno nay  
Kuch bhi zara na sharm o haya ki laeno nay  
Gardan qafa se Sheh ki juda ki laeno nay  
Qaimay jala ke ahle sitam shaad ho gaye  
Ham Karbala mein aan ke bar baad ho gaye

Bhai pe meray saamne naizay chala kiye  
Tegho tabar o teer badan par chala kiye  
Shabeer shukr shukr hi mu se kaha kiye  
Utra na Shimr seenay se bay sar juda kiye  
Roti rahi main vo saray Shabeer le gaya  
Bhai ki meri qoon bhari tasveer le gaya

## Hadees

***Bismillahir Rahmanir Rahiim.***

***Wa la tah sabannallazeena qatilu fi sabeelillahi  
anvaatan bal ahyaaun  
inda rabbihim yurzaqoon.***

In the name of Allah, the all-Beneficent, the all-Merciful.

Do not suppose those who are slain in the way of Allah to be dead;

Rather they are living

and provided for near their Lord.

(Sura Ale Imran 3:168).

This Quranic verse establishes beyond all doubt the immortality of those who lay down their lives in the way of God, their being alive and getting their sustenance from their Lord. To be killed in the way of Allah '*qatilu fi sabeelillah*' is Jihad, one of the Furu-e-deen and one who does Jihad is a martyr. The concept of martyrdom is linked with the entire religion of Islam.

Jihad is the believer's fight for the cause of Allah (Nisa 4:56). Effort to acquire the pleasure of Allah '*fi Sabeelillah*' is Jihad, where one is prepared to sacrifice not only his own life, but also the lives of his most dear ones. Jihad in the path of Allah has been ordered in the Quran, hadees and our religious teachings. It is as Maula Ali points out in Nahjul Balagha in Khutba 32, a

war in defence of religion and humanity- one of the gateways of Heaven, which Allah has kept open for his privileged friends.

Imam Hussain (A.S.) showed us where this path of Allah is. It is the path of human freedom, the path of truth and justice. It is in opposition to all forms of tyranny and injustice and against deviation from the foundations of Islam laid down by the Prophet and the Imams. Allah is Omnipresent and Omniscient and His proximity (*qurbat*) is achieved, when we act to please Him according to His commands.

The verses of the Ayatul Kursi (2:257) show that guardianship is either from *Noor*, (light) or *Zulmat* (*taghoot*, of the devil). The Prophet and Imams are the wali (guardians) implementing the divine will, hence the *aulia* of Allah. The Satanic forces, the *auliya* of *taghoot* lead towards the darkness of worldly desires, of ignorance and sensuality. The believers fight for the sake of Allah, whereas the unbelievers fight for the sake of *taghoot*, transgressing the limits set by Allah. The path of Noor in Karbala was exemplified in Imam Hussain and the Yezidi forces were the *taghoot*.

Imam Hussain (A.S.) laid down his life, with his companions and family, rather than swear allegiance to a usurper of the rights of the people. His rising represented a guarantee against

desecration of the sanctity of Islam. This example has kept alive the faith in God and in the humane principles of Islam, preached by the Holy Prophet. Yazid and his agents had become subservient to Satan and ceased to obey Allah. They were committing heinous acts openly and had suspended the penal laws. Wealth was openly misappropriated to benefit persons in authority. They had made lawful the things, which Allah had made unlawful and had made unlawful the things, which Allah had made lawful.

Now Yazeed had the audacity to ask that the grandson of the Holy Prophet, the Imam of the age, give '*bayat*' swear allegiance, i.e. become subservient to these Satanic forces. People had become incapable of distinguishing between right and wrong, of recognising friend from foe and suffered humiliation at the hands of the Ummayyad tyrants. The rising of Imam Hussain (A.S.) in Karbala suffering immense personal grief and hardship was to awaken the conscience of the people. The holy Imam courted death for the sake of the Truth and surrendered everything he had to uphold the message of Islam.

On the day of Ashoor, (10<sup>th</sup> Moharram 61 A.H.) Imam Hussain was cruelly martyred, hungry and thirsty, on the burning sands in Karbala. Not a single man except his ailing son, Ali Zainulabideen (A.S.) was left in the camp. Then

the women and children were plundered, their tents set on fires, their personal belongings looted. The bodies of the martyrs were trampled upon and their heads severed and carried away as prizes to be exchanged for rewards from Ibne Ziad, Yezid's governor in Koofa.

But what the Yezidi forces failed to do was to shake the faith of the family of the Prophet, even under these extreme hardships. Bibi Zainab (A.S.) in the ruin and confusion of Shaame Gharibaan, after consoling the orphaned children, still said her prayers after midnight. *Allaho Akbar!* Imam Zainulabideen(A.S.) bowed down his head and spent the night in sajda. Both these outstanding personalities were to complete the mission of Imam Hussain, facing every hardship with great determination and fortitude.

The morning of the eleventh of Moharram dawned and now was the time that would show why our Imam had brought the ladies of the Ahlulbaith to Karbala. These brave ladies would uphold his message and dispel the doubts and misunderstandings sown into the public mind by the regime. They would make known to the people the objectives and ideals that lay behind Imam Hussain's martyrdom. Through their role, the true values and teachings of Islam would become apparent.

Umar Saad left Karbala on the eleventh of Moharram after having performed the funeral ceremonies and burial of the hellward bound dead of his army. The headless bodies of Imam Hussain (A.S.) and his companions, alas, lay unattended and neglected in the desert for three days.

After the Yezidi army left, the tribe of Bani Asad arrived in Karbala and buried the Imam's body after performing the funeral prayers. Sheik Mufeed writes 'They buried the Imam with his son Ali at his foot and the rest of the martyrs together' in a mass grave. Hazrat Abbas was buried at the place where he was killed, where his tomb still is."

Imam Zainulabideen our fourth Imam, Bibi Zainab and Bibi Kulsoom with the rest of the widows and orphaned children were taken as captives to Koofa. They were strapped on the bare backs of camels and witnessed how their loved ones were left uninterred, scattered all over the camp, drenched in their holy blood.

Yazid and his brutal forces reckoned they had killed Hussain and would annihilate him and his companions. But Imam Hussain and all those with him had died in the way of Allah '*fi Sabeelillah,*' and God confirms in the Quran that they are alive, '*ahyaaun*'. The Prince of martyrs *Syed us Shohada* was heard reciting '*Allaho*

*Akbar*' even as his severed head was raised on the lance in Karbala.

Many miraculous incidents were witnessed as the martyrs were taken from city to city. The tragedy of Karbala sent such a thrill of horror and revulsion against the regime that it ultimately led to the salvation of the faith and arrested the cancer of depravity, which emanated from the court of Damascus.

Umr Ibn Saad had entrusted the severed heads of the martyrs of Karbala to the tribal chiefs so that people could identify these leaders and not be able to interrupt the procession. They headed towards Koofa, the capital city of Iraq. Khooli carried the head of Imam Hussain on a lance to Koofa and was so eager to get the reward from Ibne Ziad that he arrived before dawn. The doors of the city were still locked so he took the Imam's head to hide it. He told his wife he had brought her the rarity of the world. The woman was enraged and cried, "Other men make presents of gold and silver. You have brought me the head of the son of the Prophet's daughter!" She was not able to sleep at all that night. She saw a light streaming upwards towards the sky from the place where Imam Hussain's head lay and white birds continually hovering about it.

Ya Hussain! Ya Hussain!

**Ala lanatullahi qaumiz zalimeen.**

May Allah curse those who are unjust.

**Wa saya limullaziina zalamuuu ayya  
munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what  
a great reverse he will be overturned.

### Noha

Abid se keh raya thhey sitamgar chalo chalo  
Tayyar hai Yazeed ka lashkar, chalo chalo

Zainab se kehdo jald ho ab oont par savaar  
Jaata hai shehre Shaam ko lashkar, chalo chalo

Ro lena raastay mein Hussaini ghareeb ko  
Rakh lenge barchhiyon pe katay sar, chalo chalo

Lashkar ko raastey mein teharna mahaal hai  
Ro lena qaid qaanay ne chal kar, chalo chalo

Phir phir ke dekhte ho kisay izshdehaam mein  
Sar par nahin hain Sayyede besar, chalo chalo

Sajjad rokay kehte thhey ye Ahlebith se  
Koofay ko le chala hai muqadar, chalo chalo

# **Bazare Koofa**

## **Salam**

Salami kehte the zalimi rulao Zainab ko  
Ke zibh Sheh ko karo aur dikhao Zainab ko

Uttha hai raat ko taboot us ki maadar ka  
Jahaan mein din ko khule sar phirao Zainab ko

Agar che furqate Akbar mein us ko ghash aaye  
Lahu bhara hua naiza sunghao Zainab ko

Na Mustafa haina Haidar nahai Hasan na Hussain  
Karo na qof kisi ka satao Zainab ko

Utha ke hatho ko balway mei kahti thhi Kulsoom  
Hussain Bhai kahaan hai bachao Zainab ko

Imam quld mein Mushkilkusha se kehte they  
Ke qaide zulm se Baba chudao Zainab ko

Furaat se ye laeeno ko aati thhi aavaaz  
Idhar se shaam ko lekar na jao Zainab ko

Tadap raha hai Sakina ke saqqe ka lasha  
Labe Furaat na sar nange lao Zainab ko

## Marsia

Jis dam shaheed Sarware qila shikan huay  
Koofi tamam dushmane jaane Hasan huay  
Le kar haram for Shah ghareebul watan huay  
Umme Habeeba ko bade ranj o mehan huay  
Mil mil ke sab se vo jigar afgaar roti thhi  
Leikin juda qadam se na Zainab ke hoti thhi

Kehti thhi kab kaneez ko Bibi bulaogi  
Mushtaq ko tho dil se na apne bhulaogi  
Nacheez ko jamaale mubarak dikhaogi  
Phir bhi dayaar mein kabhi Koofay ke aogi  
Taskeen hoti hai dile pur izteraab ko  
Dekhein Quda dikhata hai kis din janaab ko

Rahi huay gharaz haramne naamdaar hai  
Aur ho gaye Hussain ghareeb ud dayaar hai  
Dunya se uth gaye Hasan e dil figaar hai  
Dashte bala mein hashr hua aashkaar hai  
Aale Rasool ranjo museebat mein ghir gayi  
Sayyed ke qushk halq pe talwar phir gayi

Koofay ki simt ho ke baham ahle shar chalay  
Mehboobe Haq ke pyaro ke naizon pe sar chalay  
Sar peet they huay Haramne nohagar chalay  
Zanjeer pehne Abide wala gohar chalay  
Gar chaahte tho dam mein ulat the jahaan ko  
Par shukr kar ke shaah ne roka zabaan ko

Yaan is tarah rawaan hua bevon ka kaarvaan  
Koofay mein jashn aish ka samaan hai ayaan  
Pehne libaase faqira har ek hai shadmaan  
Hain bay niqaab Fatima Zehra ki betiyaan  
Saamaan har eik simt ko hai zeb o zain ka  
Faryaad hai ke jashn hai qatle Hussain ka

Phirte hain shad shad zan o mard idhar udhar  
Aapas mein tehniyat koi deta hai aan kar  
Kuch aurtein bhi Umme Habeeba ke aayi ghar  
Boli ke tum ko jashn ki shayed nahi qabar  
Majma do rasta hai sagheer o Kibaar ka  
Aata hai sar sina pe kisi tajdaar ka

Kunba bhi sath sath hai hairaan dekh lo  
Shehzadiyo ke qaid ka saamaan dekh lo  
Sab bibiyon ka chaak gareibaan dekh lo  
Go lut gaye hain par hai ajab shaan dekh lo  
Sar zanuon pe sharm o haya se jhukae hain  
Is tarah ke kabhi nahin mehboos aaye hain

Nagaah dard o ranj ke saamaan ayaan huay  
Naizo pe farq haae shahedaan ayaan huay  
Athara aaftaab daraq shaan ayaan huay  
Karte huay tilawate Quraan ayaan huay  
Deevar o dar bhi qam huay tasleem ke liye  
Utthi ye dil ko thaam ke taazeem ke liye

Kethi thi haath utha ke vo masoom baar baar  
Hai shidate atash se kaliya mera figaar  
Pani koi pilade mujhe behre kirdegaar  
Wajib hai mujh pe rahm ke hun saqt beqaraar

Jo pyasa mar gaya hai usi ki kamai hoon  
Bekas hun be pidar hun falak ki satai hoon

Nadaan ke bayaan pe roi vo zaar zaar  
Jamalon se pukar ke boli vo dilfigaar  
Ttheria lo eik dam ke liye oonton ki qataar  
Pani isay pila loon to aagey hai iqtiaar  
Chhotay se sin me moride ranj o ta-ab hai ye  
Ay nariyo atash ke sabab jaan balab hai ye

Phir layi ashk ankho main laqte dile Hussain  
Goya hui ye Umme Habeeba ba shor o shain  
Shohar safar me jabse hai mujh ko nahi hai chain  
Keejay dua yateem na ho meray noore ayn  
Waris se apne ye jigar afgaar chhut na jaye  
Tum bibiyon ki tarah mera raaj lut na jaye

Leikin is amre qaas main farmaiye dua  
Yani kaneez Hazrate Zainab pe hai fida  
Dekhoon jamaale paake jigar bande Murtuza  
Aankhein maloon qudome mubarak pe main sada  
Shabeer ki shitaab ziarat naseeb ho  
Keejay dua ke mujh ko ye daulat naseeb ho

Is zikr se tadap gayi dilbande Murtuza  
Goya hui ye dil mein ke afsos ki hai ja  
Aisa falak ne qaak mein ham ko mila diya  
Apne bhi aah bhoor gaye wa museebata  
Zainab ko binte sheray Quda jaante naheen  
Afsos ru shinas bhi pehchante naheen

## Hadees

***Bismillahir Rahmanir Rahiim.***

***Wa iz qalatil malaikata***

***ya Maryamo innallahastafaki wa tahhirki  
wastafaaki alaa nisa il alameen.***

In the name of Allah, the all-Beneficent, the all-Merciful.

And when the angels said

“O Mary, Allah had chosen you and purified you and He has chosen you above the world’s women.”

(Sura Ale Imran 3:41).

This Quranic ayat in the Sura Ale Imran points to Bibi Maryam’s taharat (tahhirki) and her lofty position as being chosen ‘*astafaki*’ by Allah to be the leading lady of all the women in her age. The next ayat asks her to pray to her Lord, performing sajda and rukoo “*Wasjudi wa rakayi ma ar raakieeen*”.

Bibi Maryam was the daughter of Hanna, wife of Imran, who had made a *nazar* that she would dedicate her offspring to the service of Allah. She had hoped for a son but when Bibi Maryam was born, even though it was a girl, she was given in the service of Allah. Her very name ‘Maryam,’ means the maidservant of Allah. Her mother prayed that Allah kept her and her offspring safe

from the Shaitain “*uzeehabuka wa zurriyataha minash Shaitani rajeem*”.

Lots were cast to decide who would look after her, to find a kafeel for Bibi Maryam “*yakfulu Maryam*” and the duty fell upon Hazrat Zakariya, a Prophet himself and the father of a Prophet, Hazrat Yahya (John). Hazrat Zakariya would often be surprised when he entered the *mehraab* to find that in her solitary reclusion there would be fruits, out of season, with Bibi Maryam. When he enquired where the ‘*rizq*’ came from, the holy lady replied “*hua min indillah innallahu yarzuqu mayya shau bi ghairin hisaab.*” (It is from Allah; verily Allah provideth whomsoever he likes without measure 3:36).

She grew up with the ‘*hasanat*’ of the Almighty and was blessed with good tidings. The angel said to her “*Ya Maryamo innallaha yu bashshi ruka bi kalimatihi minhi.* O Mary, Verily Allah gives you the good tidings of a Word from Him.” This word of God was to be named *Masee Eesa ibn Maryam* who would be illustrious *wajeehan*, both in this world ‘*fidunya*’ ‘*wal aaqira*’ and the hereafter and be among those who are near to God ‘*minal muqarrabeen*’. A miracle that would be given to this child was that he would be able to speak to people from his cradle older, ‘*wa yukallimun naas e fil mahdi wa kahlan*’ and when older he would be of the righteous ones ‘*minas saliheen*’.

Bibi Maryam was surprised and asked how she could have a child when no man had ever touched her? *Wa lam yamsasni basharun!* The divine reply came '*Kun fa ya Kun*' for He can create whatsoever he wills. When He only says Be, it is.

Allah would teach him (Jesus) the Book and wisdom (*Kitaba wa hikmata*) and the Torah and Injeel, *Wa Toraata wal Injeel*. He would be an apostle to the children of Israel, '*Wa Rasoolan ila bani Israil*' coming as a sign from his Lord *ayyaatin min rabbikum*. There are mentioned the miracles that would be given to Eesa – healing the blind and the leper, *wa ubriul akmaha wa abrasa* and rasing the dead to life by God's permission, *ahyil mauta bi iznillah*.

The Holy Quran acknowledges that some treated Bibi Maryam with derision and blamed her '*bohatnan azeem*' but describes her as a truthful lady *ummahu siddiqatan*. Bibi Maryam was so hurt by the false accusations that she wished she had died and be one of the forgotten. But Allah's message to her was '*la tahzan*' do not grieve. It is an *Amran maqsiyan* (a matter decreed). When she went away by herself to have the baby, she found fresh fruit '*rutba janniya*' and a stream for her sustenance. She was told not to speak to anyone.

When she brought the baby, some criticised her. They reminded her saying her father was neither a bad man nor was her mother. When Bibi Maryam pointed to the baby in the cradle they asked how we could speak to a baby in a cradle. *Kaifa nukallamu man kaava fil mahdi sabiyaan?* The baby then spoke clearly *'Qala inni Abdullah, Verily I am a servant of God. Aatinul kitaba wa ja alni nabi.* He hath given me a Book and made me a Prophet.' The baby declared that Allah had made him blessed and enjoined prayer (*salat*) and charity (*zakat*) as long as he lived.

Allah had chosen Bibi Maryam to be the manifestation of His Omnipotent Will, the maker of Laws of nature. He can act as He wills for He is the creator of the Laws of Nature and is not Himself bound by them. When ever He wills he can cause anything to take effect.

Bibi Maryam and her son Eesa are described elsewhere in the Quran as a sign of Allah *'aayatun'* who were given refuge in a land, quiet, secure and watered with springs (23:50). She is described as one of the obedient ones, possessing qualities liked by the Almighty, *sadaqat bi kalimati rabbiha wa kutbihi wa kaanat minal qaaniteen'* (46:12).

Truthful and obedient, Siddiqua, Fatima Zehra, the daughter of the Holy Prophet Mohamad is Faqre Maryam. She was the Syedatunisa-il

aleemeen – the best lady among all the women of the world from the beginning to the end of creation.

While in Medina Bibi Fatima was once invited to attend a wedding by a Jewish family who extended the invitation to ridicule the poverty of the Prophet's household. But when Bibi Fatima arrived at the wedding, such radiance flowed from her that everyone among the guests fainted. Others recovered, but the bride showed no signs of life. With profound apology the hostess approached Bibi Fatima and asked her to pray that the bride be restored to life. Bibi Fatima offered two-rakat namaz and prayed. The girl sat up and identified Bibi Fatima, as the lady on whose authority she had been given a new lease of life. All who witnessed this became Muslims. Salawat Bibi Fatima was presented a slave girl, who was given the appellation, Umme Habiba.

The Ahlebaith freed so many from slavery and Umme Habeeba, too, was given her freedom. She settled in Koofa, but away from Medina, she always longed for a sight of the Ahlebaith. On 12<sup>th</sup> Moharram 61 A.H. Umme Habeeba saw there was a great rejoicing in the city of Koofa. People dressed in festive clothes and joyful celebrations were held. The market place and lanes were full of people, who were told that Muslims had secured a victory against a rebel.

Women around Umme Habeeba persuaded her to come and witness the procession.

What Umme Habeeba saw moved her to tears. She saw heads on lances and behind them were ladies bearing such grief, that it could not be described. A four-year-old little girl seemed parched with thirst. The caravan stopped just in front of Umme Habeeba's house. Umme Habeeba looked at the little girl and offered her water.

“When you drink it, do two duas for me for I have heard that Allah accepts duas from griefstricken and young children.”

She said, “What is your request?”

Umme Habeeba replied,

My husband is away. Please pray that my children are not orphaned like you. Secondly, I wish that I get the ziarat of my Maula Hussain and my Bibi Zainab.”

Bibi Sakina prayed. Bibi Zainab turned to her and asked, “Would you recognise Bibi Zainab if you saw her?” Umme Habeeba was shocked at the question and realised that she was talking to Bibi Zainab herself.

Alas, Imam Hussain and all his family had been brutally massacred in Karbala. The ladies had been bereft of their head veils and the children denied food and water. There was loud wailing

when people realised that it was the family of the Prophet who had been killed in Karbala.

“Now you weep for my brother and raise wailing cries for him... Yes by the Almighty weep... You have martyred a man, who was your succour, your support in adversity, the tower of your strength, your guide in precept and practice. Realize that you are guilty of an extremely obnoxious crime and heinous misdeed in this world.... Woe to you O people of Koofa, Do you know where you have hurt Mohamad most, what vows you have broken and whose blood you have shed... Remember! Yes remember that your retribution should be extremely harsh and severe and there will be no one to come to your rescue.”

Bibi Zainab’s words fell like angry thunderbolts and her speech delivered with eloquence and courage had a deep effect. Imam Zainulabideen then asked the people of Koofa

“Aren’t you ashamed of your selves, you invited the son of the Prophet and is this how you welcome your guests?”

**Ala laantulahil qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Shahinshay ausiya ki duqtar,  
hamsheeray Imam aah Zainab  
Bazar mein Koofay ke sitamgar  
lein aap ka naam aah Zainab

Ham martaba e janabe Zehra,  
darbar mein daqila ho tera  
Baysharm o haya Yazide qudsar  
aur tujh se kalam aah Zainab

Afsos kiya na tera parda,  
mehmil koi haye na kajava  
Yoon aap ko oont pe bitthakar  
lejaaen ghulam aah Zainab

Kyonkar diya tujh ko chayn hay hay,  
naizay pe saray Hussain hay hay  
Ho teray hi oont ke barabar  
thha saqt muqaam aah Zainab

Allah ne di ridae Tattheer  
ummat ne magar ye ki hai tauqeer  
Li zulm se haye teri chadar  
aur balwae aam aah Zainab

Bhai tera Shimr ko chudaae  
qatil ki rasan pidar khulae  
Bazu tera bosa gaahe Haidar  
rassi ki muqaam aah Zainab

## *Darbar e Ibne Ziad*

### Salam

Jo ghar ke thha Madinay mein aabaad ya Ali  
Vo Karbala mein hogaya barbaad ya Ali

Bahre Quda Najaf se zara aake dekhiye  
Hai dushmano mein aap ki aulaad ya Ali

Teghe jafae Shimre sitamgar se haye haye  
Sar kat gaya Hussain ka faryaad ya Ali

Zindaan mein sar ko peet thi hai qaahare Hussain  
Tap mein hai haye aap ka Sajjad ya Ali

Binte Hussain yaad mein shab bhar tadapti hai  
Din raat us ko Baba ki hai yaad ya Ali

Bano ki gode qaali hai, Asghar nahin hain sath  
Kaise na tadpe haye vo naashad ya Ali

### Marsia

Aaye qareebe Koofa jo mehmaane Karbala  
Ghul thha ke aaye Itrate Sultane Karbala  
Karbobala mein hain jo aseeraan e Karbala  
Peshe nazar hai haale pareshaane Karbala  
Lakhon sitam jo raah mein in sab pe hotay hain  
Karte the yaad warsion ko aur rotay hain

Likha hai ye kitab e sahifa mein momino  
Mehboos thhe jo Koofay mein Muqtare neik qoo  
Un ko na ye qabar thi kiya qatl shah ko  
Laye miyane Koofa sare shah keena jo  
Mehboos ho ke Abide beemar aaye hain  
Jannat se ronay Ahmede muqtar aaye hain

Qasim hain zinda aur na Zainab ke laadley  
Marne ke baad teghon se kaate gaye galay  
Asghar jo chhe mahenay ke nazon se thhey palay  
Jannat mein jakey pohnche na vo ghutniyo chaley  
Sajjad ek bachey hain so sadme uthaey hain  
Baba ke sar ke sath aseeri mein aaye hain

Nagaah aaye mehfile Hakim mein sab aseer  
Sar nange baal kholey ba ranj o ta-ab aseer  
Ghairat ke maarey marte thhe maqboole rab aseer  
Rotay thhey wariso ko bahaale ajab aseer  
Kis mu se vo bayaan karu jo zulm hotay thhey  
Ibne Ziyad hansta thha Sajjaad rotay thhey

Baitha hua thha Hakime baypeer ek taraf  
Tashte tila mein tha sare Shabeer ek taraf  
Sar nange sab thhey sahibe Tatheer ek taraf  
Gham kha rahay thhey Abide dilgeer ek taraf  
Taza jo bekaso pe museebat padi thi aah  
Hatho se mu ko dhanpe Sakina khadi thi aah

Bola zaraahe faqr Ubaidullahe Ziyaad  
Lao usay jo qaid hai Muqtar qush nihad  
Ainda phir na Koofay mein ham se karay fasaad  
Marey gaye vo jin se ke rakhta thha eteqaad

Aagha ka soghe chahiye rakhna ghulam ko  
Dekho sare Hussain alaihis salaam ko

Muqtar jakey pohncha jo darbare aam mein  
Dekha rahan aseer hain kuch ijdehaam mein  
Roti hain bevain matame shahe anaam mein  
Sab qush hain ahle Kufa me aur ahle Shaam mein  
Ek ladki keh ke haye pidar vaan jo roti hai  
Ronay na paye koi ye taakeed hoti hai

Ye dekhta jo aagey badha vo niku nihaad  
Dekha ke baitha qush hai Ubaidullae Ziyaad  
Kehta hai fazle haq se bar aayi meri muraad  
Maninde eid jashn hai hai ek hai shaad shaad  
Darbar dushmano se hai sara bhara hua  
Tashte tila mein hai sarey athar dhara hua

Hairaan hua ye dekh ke Muqtare qush qisaal  
Phir dekha ghaur se tho ye karne laga miqaal  
Ye tho saray Hussain hai rashke mahe kamaal  
Hai hai shaheed ho gaya kya Fatima ka laal  
Kya kya thhi hasratein dile andoho naak mein  
Armaan mere mil gaye sab haye qaak mien

Darya baha ke ankho se us dam vo ba wafa  
Sar peeta ja ke nizde sarey shaahe Karbala  
Agha ke sar se lipta basad naala o buka  
Mu rakh ke us gulooe bureeda pe ye kaha  
Hazir hu is ghulam se koi tho kaam lo  
Na cheez is ghulam ka agha salaam lo

## Hadees

***Bismillahir Rahmanir Rahiim.***

***Kuntum qaira ummatin***

***uqrijat lin naasi***

***tamuroona bil maroof wa tanhauna anil  
munkari***

***wa tumeenuna billah.***

In the name of Allah, the all-Beneficient, the all-Merciful.

You are the best group

(ever) brought forth for mankind.

You bid what is right

And forbid what is wrong evil

And have faith in Allah

(Sura Ale Imran 3:109).

You are the best people ‘*qaira ummatin*’ brought forth for mankind ‘*lin naasi*’. These people are the ones who enjoin what is right (amarta bil maroof) and forbid what is wrong (nahiya anil munkar). The verse applies to those men of Allah who were endowed with the excellence of the divine qualities of every kind of goodness, which the Holy Prophet possessed. This distinguished group were free from every kind of impurity, external as well as internal. They were the Truthful ones and possessed the two essential qualifications referred to in the above verse. The ‘*khaire ummat*’ are those who would always invite mankind to what is fair and prevent and preach abstinence from what is unfair i.e. evil.

They are the Holy Ahlebaith, purified by Allah himself the people of Ayat e Tatheer. Imam Hussain (A.S.) before leaving Medina had made it plain that his mission was to reform the Muslim community by ‘Amr bin maroof’ and ‘Nahya anil munkir’. He wrote in a letter to the people of Kufa:

‘An Imam is one who judges by the Holy Quran, upholds justice, professes the religion of truth and dedicates himself to obeying Allah and His Prophet.’ He was aware of his responsibility as the Imam and saw that truth was not followed, nor was falsehood condemned. Under such circumstances death was preferable in order to establish a just social order. ‘Indeed, I do not see death except in the form of martyrdom and I do not see life with the unjust as anything but loathsome.’

On the day of Ashoor, Imam Hussain was brutally massacred with all his family. His severed head was taken on a lance to Koofa. His sisters, widows, children and other members of his family were paraded through the streets of Koofa and brought before Ibne Ziad, Yazid’s governor.

It was indeed a tragic sight that the family, who once ruled Kufa, now stood as prisoners. Through the march in the streets, Bibi Zainab had delivered a fiery sermon, condemning the people

of Koofa for killing the Imam, for breaking their pledges and shedding the blood of the son of the last Prophet of Allah. He was the chief of the youth of Paradise '*Sayyed shahab ahliil janna*', their support, and their refuge in hardship. She reminded them that chastisement of the next world would be severe and that Allah is watching their actions. There was a stunned silence. Umme Kulsoom, sister of Bibi Zainab, also severely condemned and reproached the Koofians, who started to weep.

As they approached the court of Ibne Ziad, they saw the governor seated on a throne and the head of Imam Hussain placed on a salver at his feet. *Ala laanatullahi qaumi zalimeen.* Obediullah ibne Ziad taunted the Ahlebaith saying, "I thank Allah that He has disgraced you and killed you and made people aware of your lies." Bibi Zainab replied, "The evil doers abase themselves and the corrupt tell falsehoods and we are not such." Ibne Ziad then said, "Binte Ali, Daughter of Ali, have you seen how Allah has acted with your brother and his family?"

The courage and unshakable faith of Bibi Zainab is apparent from her bold reply in front of this tyrant, who had killed all her family members in Karbala. She said: "I have not known anything but benevolence and goodness from God. And as for our people, for whom God has ordained blessings of martyrdom, they defended

themselves with valour. They were martyred and hence, reached their divinely ordained Abadi.” She reminded him that he was awaiting retribution for his atrocious deeds and was guilty of a most ghastly crime. “You are drunk with this short lined night and brief prestige, proud of worldly power.” “Remember” she continued “your act is so griveously vile and ghastly that its ignominy shall always accompany you till the Doomsday.”

Ibne Ziad was angry and stunned that she could speak out so boldly in her helpless condition. He started to shout and threatened her. But Bibi Zainab continued, narrating the inhuman atrocities perpetrated by Yazid’s forces in Karbala. Her speech transformed the mood of the joyful assembly as they listened with feelings of guilt, shame and indignity.

Ibne Ziad now turned to Imam Zainulabideen and asked, “Who is this man?” “He is Ali, son of Imam Hussian” came the reply from one who stood around. Ibne Ziad said, “We had received the report that Ali ibnul Hussain was killed by God in Karbala!” “Yes, I had a brother named Ali,” replied Imam Sajjad (A.S.), “who was killed by your army in Karbala.” “No, it was God who killed him,” came the angry retort from Ibne Ziad.

In reply, Imam Sajjad (A.S.) recited this verse of the Quran, *“God takes the souls at the time of their death and that which has not died, in its sleep; He withholds that against which He has decreed death, but loses the other till a stated term.”* (43:39). The calm reply enraged Ibne Ziad who cried, “What impudence! How dare you argue with me!” Then he ordered his men to behead the Imam. Bibi Zainab, when she saw this, came in between Imam Sajjad (A.S.) and Ibne Zaid’s men and cried out to Ibne Ziad, “Ibne Ziad, are you not ashamed? Do you intend to kill all of our men? It is impossible! You will have to kill me first before you put your hands on my nephew.”

Ibne Ziad was surprised at this scene of love and courage. He clearly saw that Bibi Zainab intended what she had said. Then, desisting from the idea, he said, “Indeed, blood relationship is a strong bond!” Ali ibnul Hussain (A.S.) told his aunt, “Dear aunt, be calm and allow me to speak directly to him.” Then taking a few steps forward he said to Ibne Ziad, “You threaten me with death? Do you not know that martyrdom is our inheritance and our merit?”

By this time, Ibne Ziad had understood that this kind of exchange was not to his benefit. Perhaps it was at this moment that Imam Hussain (A.S.)’s head attracted his attention and with a cane, that he had in his hand, pointed to Imam Hussain

(A.S.)’s lips and teeth and at the same time commencing an absurd highhanded harangue.

Zaid ibne Arqam, an aged companion of the Prophet was present. When he saw that Ibne Ziad’s impertinence had come to this extent, he cried out in protest, “Ibne Ziad! Take away your cane! God is witness that I have seen many times the Prophet of God kissing these lips.” And with these words, he got up and weeping loudly left the assembly. Ibne Ziad realized that with the honourable station Zaid ibne Arqam possessed in the society, the matter could end ruinously for him. He cried after Zaid, “Do not cry. You have become old and have lost your wits. Do not weep at a time of great victory as this. Had you not been old and decrepit as you are, I would have had you beheaded this moment!”

When the court dispersed, the prisoners were taken to a house near the mosque of Koofa. Ibne Ziad tried to get his letter ordering the killing of Imam Hussain from Umar Saad but was unable to do so. Feelings of guilt and shame festered in the minds of the Kufians who were ordered to gather the next day to be addressed by Ibne Ziad. He began, “Thank God that He separates the Truth and truthful from falsehood and its followers and gave manifest victory to ‘Ameerulmomineen’ Yazid and his supporters....” His speech however was interrupted boldly by Abdullah ibne Afeel Kindi

who roared at Ibne Ziad. “O enemy of God! Do you consider yourself a Muslim? How dare you utter all that apostasy and impertinence regarding the Prophet’s family whom God has praised in the Quran.”

The cry of protests fell like a thunderbolt and Ibne Ziad could hardly control his anger. “Bring him I’ll punish him here and now.” His tribesmen took the old man away. Later on, however, Ibne Ziad’s soldiers arrested him and brought him before the governor. He threatened the old man with death but was met with this reply, “Thank God I had always prayed that I might be martyred at the hands of the wicked of men. I took part in the battles of Jamal and Sifeen but did not attain martyrdom. Now I am happy that God has shown his kindness and my prayers have been accepted. I’m happy I will be martyred at the hands of a wicked man like you. This angered Ibne Ziad, “Take him out and behead him” he cried. The guards took him out and Abdullah ibne Afeel attained the martyrdom he had so eagerly prayed for.

### **Ala laantullahi qaumiz zalimeen**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Ay arze Karbala teri godi mein aan kar  
Farzande Fatima ka bhara ghar ujad gaya

Pani mila na Fatima ke noore ain ko  
Darya taras ke reh gaya paye Hussain ko  
Bachay atash se mahiye bey aab ho gaye  
Aqir tadap ke maut ki godi mein so gaye

Laila ka chand zulm ki badli mein chhup gaya  
Naiza jugar pe kha ke jawani mein mar gaya  
Kya maut thi Quda ki qasam dil dehal gayay  
Do hichkiyo mein qaak mein armaan mil gayay

Shabbar ka laal aur vo nairangiye jahaan  
Maut aayi kaise waqt mein dulha baney kahaan  
Sehra ulat ke haq ki himayat mein kya gaya  
Dulha ka jism ghodo se paamaal ho gaya

Abbas jis ke dam se thha Sarwar ko itminaan  
Thhi jis ke dam se fauje Hussaini ki aan baan  
Shaaney kata ke sher tarayi mein so gaya  
Zainab ki lo aseeri ka saamaan ho gaya

Ay arze Karbala teri godi mein aan kar  
Farzande Fatima ka bhara ghar ujad gaya

# *Kufa to Shaam*

## Salam

Arab ke jungal mein ja raha hai  
luta hua qafila kisi ka  
Batati hai saaf ye udasi  
ke saaf ghar ho gaya kisi ka

Sina se zaqmi hai pusht o pehlu,  
jhuki hai gardan, ravaan hai ansoo  
Rasan se gardan bandhi hui hai,  
kasa hua hai gala kisi ka

Ye keh rahay hain har ek ke tevar  
ke the hamare bhi yaar o yavar  
Batatey hain ye khule huay sar  
raha na ab aasra kisi ka

Buland naizay pe chund sar hain,  
sitaray hain shams hain, qamar hain  
Kisi ke gaysoo lahu mein tar hain  
ke pyas se mu khula kisi ka

Dulhan ne oonchi agar nazar ki,  
sinaa pe dulhe ki shakl dekhi  
Haya se yoon ankh band kar li ke  
jaise dil bujh gaya kisi ka

## Marsia

Vo aagay aagay sar shohahda ke sarey sinaan  
Vo be niqaab Fatima Zehra ki betiyaan  
Vo bekason ke bain vo faryad vo fugaan  
Jati thhi peetne ki sada ta ba aasmaan  
Qaidi thhey sab atay huay gard o gubaar se  
Aur thha dehak raha tanay Abid buqaar se

Vo dohri dohri bediyaan vo tauqe qaardaar  
Vo saqt manzilein vo mareeze naheef o zaar  
Aisa mareez jis ka utarta nahin buqaar  
Aur us pe zulm ye ke chaley kheenchtey mihaar  
Eeza vo dena duqtare shahey Madina ko  
Har bar Shimr ka vo ghurakna Sakina ko

Thha sab ke agay wahi zaar o natawaan  
Khinch sakti thi na hath se oonton ki reesmaan  
Vo bekasi ki qaid vo kul ki quzaadiyaan  
Ushtar se eik ja giri binte shahey zamaan  
Farqe Hussain naizay pe ek simt jhuk gaya  
Naagaah chalte chalte vo rastay mein ruk gaya

Jab zor kar ke thhak gayi fauje sitam shuar  
Tab aya tazyana liye shimre nabakaar  
Sajjad se kaha ke karo jald aashkaar  
Badhta nahin hai kyon sare sultane naamdaar  
Kyon farq thham gaya hai shahey naamdaar ka  
Sehra ki simt dekhta hai sar Hussain ka

Sajjad aaye nizde sare shahe Karbala  
Ki arz hath jod ke ay kul ke peshwa

Kyon sar thama hai aap ka hai isme raaz kya  
Aya hai taazyana liye Shimre bay haya  
Aada ke zulm uthane ki taqat nahin rahi  
Ab taazyana khaney ki taqat nahin rahi

Ye sun ke farqe shah se ansoon huay rawaan  
Aawaaz aayi ay mere beemaar o natawaan  
Ay mere in luti hui bevon ke saarbaan  
Sadqe teri ghareebi pe main ay pidar ki jaan  
Beta qabar lo ja ke meray noore ain ki  
Raste mein gir padi hai Sakina Hussain ki

Sun na tha ye ke hashr hua bevon mein ayaan  
Ghul padh gaya ke hai Sakina gayi kahaan  
Ma ka vo haal thha ke nahin qabile bayaan  
Zainab ka dil qarash vo faryaad vo fuqaan  
Ushar se peet they huay sehra mein gir padi  
Geh chund gaam raah chali aur phir giri

Zainab ne us ghadi jo nazar ki idhar udhar  
Dekha ke eik mozzama beithi hai qaak par  
Kala libaas jism mein pehne hai sar ba sar  
Zanu pe binte shah ka rakhe hui hai sar  
Ansoo rawaa hai ankho se aur lab pe aah hai  
Is neel goon gaal pe har dam nigaah hai

Binte Ali ne dekh ke ye mehrbaaniyaan  
Ki arz badh ke aap pe qurbaan meri jaan  
Ehsan kiya vo mujh pe ki jis ka nahin bayaan  
De ajr is ka aap ko qalaqe do jahaan  
Ma sar parast Fatima, Baba Ali nahin  
Ham bekason ka poochne wala koi nahin

Agaah hun ke aap ka hai kya hasab nasab  
Kyon sar khula hai aap ka is ka hai kya sabab  
Kya naujawan pisar se hua hijr hai ghazab  
Chehra ye qoon kis ka mala hai basad ta ab  
Yaday shahadate shahey bekas rualti hai  
Bu is lahoo se to meray Bhai ki aati hai

Farmaya in moazama ne tab ba shor o shain  
Pechana tu ne mujh ko an ay meri noore ain  
Main vo hoon jis ko bade fana bhi mila na chayn  
Zanu pe mere kata gaya hai sarey Hussain  
Zehra hai mere naam falak ki satayi hoon  
Maidane Karbala se tere saath aayi hoon

## Hadees

***Bismillahir Rahmanir Rahiim.  
Am hasibta anna as-haabal kahfi  
war raqeemi  
kaanu min aayatina ajaban.***

In the name of Allah, the all-Beneficient, the all-Merciful.

Do you suppose that the Companions of the Cave and the Inscription

were among our wonderful signs ?

(Sura Al Kahf 18:9)

This verse is taken from the sura *Al Kahf* that tells the story of the cave. The event of the cave is a great sign and a landmark of guidance to humanity towards earning the faith in Allah. In a place called Ephesus on the west coast of Asia Minor, ruled a cruel tyrant who persecuted the faithful ones. Seven believers escaped from the town and took refuge in a mountain. During their flight they met a shepherd, with his dog, who also accompanied them. The cruel King pursued the fugitives, who feared for their lives. They put their trust in the Almighty and prayed to Him to rescue them from the merciless heathens. *Faqaalu rabbana aatina minlladunka rahmatan wa hayyi lana min amrina rashdan*, "O our Lord grant us mercy from unto Thee and provide for us in our affairs a right course."

Allah heard their prayers and a sound sleep were cast on them, so that they might not be disturbed in the least by what happened outside the cave. This state of sleep continued for hundreds of years. People, who came to find them, reported them dead and the king ordered that the cave be closed with a tablet with the name of the men and the date of the happening inscribed on it. The event is named, therefore as, the story of the *Kahf war Raqeem* meaning the Cave and the Inscribed Tablet.

These people of the cave, the *ashaabe Kahf*, could have surrendered themselves to the brutal tyrant; but they resorted to escape the clutches of the tyrant and leave the matter to the will of the Lord. Similarly, Imam Hussain did not surrender to the ungodly tyrant Yazid, son of Moaviya; but sought to sacrifice all he had to uphold the Truth.

It was seen, after the massacre in Karbala that Imam Hussain's head was reciting the ayat describing the event of the Cave. It was also perhaps to remind people that as the Quran indicate that those who are killed in the way of God are alive. The ayat of the Quran tells us that the *shaheed*, those who are slain in the way of Allah, '*qatilu fi sabeehillah*', should not be considered dead.

The journey from Kufa to Shaam was a long and arduous one. The caravan marched on and on

through the hot desert, known as Vaadi us Shaam. Imam Zainulabideen was made to travel on the thorny desert sand on foot, while the ladies and children were taken on bare backs of camels. Many children fell off the camels and died. The mothers would scream in anguish, but no one cared. Some mothers lost their babies they were carrying. Bibi Zainab would dig a grave in the hot sand for each of the babies with her hands. When she buried them she would write *Haza Mohsin e Karbala*, perhaps recalling how her own mother, Bibi Fatima, had suffered when she was crushed behind the door of her house and lost her unborn child, Mohsin.

During the march Bibi Sakina the four-year-old daughter of Imam Hussain fell from the camels' back and was left behind. An alarm was raised but the soldiers took no heed. Khooli, who carried the Imam's head on the lance, suddenly found that the spear fell from his hand and got firmly rooted on the ground. In spite of repeated efforts it could not be dislodged and remained firm. Shimr came to the fourth Imam and angrily threatened to lash him if Imam Hussain's head did not move.

The ailing son of Hussain went to his father's *naiza*. He noticed that the tearful eyes of Imam Hussain were looking in the direction of the desert. He looked up and was told by his aunt Zainab that his sister Sakina was missing, having

fallen off the camel. Imam Zainulabideen told Shimr that Bibi Sakina must be brought back. When this was done, the spear could be dislodged and the caravan continued its march towards Damascus.

Another incident that is related is when the caravan stopped at a hermitage. The pious hermit, who was given the responsibility of guarding the heads, had a vision where he saw prophets and angels descending from heaven to keep a watch over the head. The hermit demanded to know the identity of the head from Shimr. On learning that this was Hussain, the grandson of the Prophet Mohamad, the hermit was so shocked that he condemned and cursed Yazid and Shimr. The hermit was brutally killed for his outspoken condemnation and so achieved martyrdom for the love of Imam Hussain A.S.

Sometimes the five thousand strong contingent of Yazid's forces that accompanied the Imam's head had to face opposition from the populace in the towns. When people realised that it was the family of the Prophet who had been brutally massacred in Karbala, there was loud mourning. The men of Seebore, led by an old gentleman, gave resistance. Clad in armour and well equipped with weapons they obstructed the way of Yazid's cavalry carrying Imam Hussain's head. At the bridge leading to the town, a severe skirmish took place and six hundreds of Yazid's

men perished. Khooli was forced to take another route abandoning his idea of passing through Seebore.

**Ala laantullahi qamiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### Noha

Maqtaal ki fizaon mein ye Zainab ka tha noha,  
ghar lut gaya Amma  
Baaqi na raha mere liye koi sahara,  
ghar lut gaya Amma

Maidan mein paamal hua Qasime naushaah,  
dil phat gaya mera  
Kya dekhte hi dekhte beva hui Kubra,  
ghar lut gaya Amma

Laila ne jo dekha hai jawaan betay ka lasha,  
qamosh hai dukhiya  
Phat jae na is gham se kahin us ka kaleja,  
ghar lut gaya Amma

Pani ke liye run ko Alamdaar gaye thhe,  
wapis nahin aaye  
Shabeer ne Abbas ko marte huay dekha,  
ghar lut gaya Amma

Shash mahe ko maidan mein Shabeer jo laaye,  
thhe sar ko jhukae  
Thha qoon mein dooba hua Masoom ke lasha,  
ghar lut gaya Amma

Vo Asr ka hamgaam qiyamat ka samaan thha,  
dil roob raha thha  
Jab tegh ke neechay mere Bhai ka gala thha,  
ghar lut gaya Amma

Sar tan pe nahin qoon mein tar sara badan hai,  
ye shahey zaman hai  
Kya aap ne Shabeer ko thha is liye paala,  
ghar lut gaya Amma

Bachi meri karvat bhi tho ab le nahin sakti,  
so bhi nahin sakti  
Behta hai lahu kano se hai zaqm bhi taaza,  
ghar lut gaya Amma

Koofa jo haram pohnche tho dil ho gaye bechayn,  
Zainab ke thhe ye bain  
Yad ata hai Baba ki hukumat ka zamana,  
ghar lut gaya Amma

Jab qafila baazaar se guzra hai hamara,  
mehshar ka samaan thha  
Abbad jo ayd aa gaye rota raha kunba,  
ghar lut gaya Amma

## *News Reaching Madina*

### Salam

Aap ke bagh pe jungal mein hawa aisi chali  
ya Rasoole Arabi  
Phool murjhha gaye baqi na rahi eik kali  
ya Rasoole Arabi

Kafiron ne Ali Asghar ko bhi jeene na diya,  
dhoodh peene na diya  
Eik naavak vo pada saans bhi bachay ne na li,  
ya Rasoole Arabi

Eik bekas ko harzaron ne thha bun mein gheira,  
rahm se mu pheira  
Zaqm par zaqm thha talwar pe talwar chali,  
ya Rasoole Arabi

Chadare Fatima thhi daste sitamgaar mein aah,  
jal gaya qaimae Shaah  
Saath qaimey mein huzoor aap ki masnad bhi jail,  
ya Rasoole Arabi

Shaam mein aap ki aulad phiri nange sar,  
saath thhey baniye shar  
Koi baazaar na chhoda na chhuti koi gali,  
ya Rasoole Arabi

## Marsia

Hakim ko ye Madiney ke jis dam qabar gayi  
Sibte Nabi ko fauj e sitam qatl kar gayi  
Kheiti janabe Fatima ki qoon mein bhar gayi  
Ta shehr Sham binte Ali nange sar gayi  
Sach hai ke kis tarah dile insaan ko kal pade  
Dushman thha vo laeen magar ansoo nikal pade

Alqissa sonch sonch ke hukm us ne ye diya  
Haan shehr mein nikal ke munadi kare nida  
Aya hai shehr Shaam se naama Yazid ka  
Hai jis mein mundarij qabare Ibne Murtuza  
Qasid kisi ko aaj na dikhlaega ye qat  
Kal masjid e Nabi mein padha jaega ye qat

Sun kar ye haaal madare Abbas e neiknaam  
Pohnchi jo taba masjid e Paighambare anaam  
Mardon se aurton ne ye badh kar kiya kalaam  
Hut jao raah do ke adab ka hai ye muqaam  
Haale Hussain sunne ko tashreef layi hain  
Baitus sharaf se madare Abbas aayi hain

Us sahabe wiqar ne tab qud utha ke sar  
Farmaya as salam o alaik ay niko siyar  
Hai noore chashme muqbire Sadiq ki kya qabar  
Ab kis dayar mein hai Yadullah ka pisar  
Sunti hoon Karbala ke basaney ka qasd hai  
Koofay se kab talak idhar anay ka qasd hai

Ronay kaga qateeb ye sun kar basad malaal  
Bola ke ay zaeefa e zi qadr o qush qisaal

Kuch apne teeno beton ka tujh ko nahin qiyal  
Farmaya pahle keh pisare Fatima ka haal  
Beton ki kya qabar mujhe apni qabar nahin  
Mera siva Hussain ke koi pisar nahin

Marne ki dono beton ki jab sun chuki qabar  
Baare alam se aur bhi qam ho gayi kamar  
Riqqat ko zabt kar ke ye boli vo nohagar  
Keh haale jaan fishani e Abbas e naamvar  
Bhai se ibne muqbire Sadiq ne kya kiya  
Mashooq ne jihad mein aashiq se kya kiya

Bola vo jab shaheed hua Qasime Hasan  
Is dam gira Hussain pe kohe gham o mehan  
Nikle thhe nange sar haram e Sarware Zaman  
Ghul thha ke beva hoti hai ek raat ki dulhan  
Ruqsat talab Hussain se Abbas hotay thhey  
Hazrat lipat lipat ke biradar se rotay thhey

Mu ko phira ke suay Najaf phir vo qush qisaal  
Chillayi ya Ali e wali sheray zuljalaal  
Agha suna huzoor ne apne pisar ka haal  
Us ne mujhe zaefi mein sadme diye kamal  
Hazrat ka sher jang mein sabqat na kar gaya  
Bachay to qatl ho gaye aur vo na mar gaya

Qasid ko is kalam se hairat hui ziyad  
Bola ke ay zaeefa e nashaad o namuraad  
Lillah kar na shikwae Abbases qush nihaad  
Sun pahle mujh se mareka araiye jihad  
Thha ishq us ko Fatima ke noore ain se  
Abbas ki wafa koi poochhey Hussain se

Bhai ke paas Shaah ka jaana kahun mein kya  
Ek ek qadam pe tokhrain khana kahun mein kya  
Hathon se sar pe qaak udana kahun mein kya  
Mu choom kar galey se lagana kahun mein kya  
Bhai se aisay lipte ke sab qoon mein bhar gaye  
Mu rakh ke paye Shah pe Abbas mer gaye

Qasid jo sab ye haale Alamdar keh chuka  
Masjid mein naujavano ke ronay ka ghul utha  
Ummal Baneen ne shukr ka sajda ada kiya  
Aur dono hath utha ke kaha suay Karbala  
Beta gila mein kahti thi tujh noore ain ka  
Taqseer meri baqsh de sadqa Hussain ka

Qasid se phir kaha ke sar ab Shah ka bayaan  
Us ne kaha ke jism mein Hazrat ke thhi na jaan  
Kha kar sinaa jo mar gaya Akbar sa naujavaan  
Bas aur bhi Hussain huay peer o na tauvaan  
Ab kya kahun ke daftare aalam ulat gaya  
Pyasa gala Hussain ka qanjar se kat gaya

Ummul Baneen ne phir ye kaha sar ko peet kar  
Qasid bata ke Zainabe bekas gayi kidhar  
Us ne kaha ke raah mein thha jab main nohagar  
Jatay thhe Ahlebaithe Mohamad barahna sar  
Sabit libaas bhi na kisi ke badan mein thha  
Mushkilkusha ki beti ka bazu rasan mein thha

## Hadees

***Bismillahir Rahmanir Rahiim.  
Wal lazeena yaquloona rabbana  
hab lana min azwaajina wa zurriyatina qurrata  
aayunin  
wa jaalna lilmutaqeena imama.***

In the name of Allah, the all-Beneficient, the all-Merciful.

And those who say “Our Lord!

Grant us

Comfort in our spouses and descendants  
and make us Imams of the God wary.”

(Sura Al Furqan 25:74).

This verse identifies the holy Ahlebaith for they were the ‘imamul mutaqeen’, the (Imams) leaders of the God wary. They possessed the twelve qualities spelt out in the verses 63 to 74 of this Quranic sura. They are the *Ibaadar Rahmaan* the servants of the Beneficient (God). The very epithet ‘*ibada*’ from ‘*abd*’ a quality so important in man’s relationship to the Almighty that it was chosen to describe the best of Allah’s creation – Prophet Mohamad (P.B.U.H.) ‘*abduhu wa rasooluhu*’ as we are reminded in every prayer.

- These servants of Allah display no pride and walk on the earth humbly, without affectation.
- They possess knowledge ‘*ilm*’ and deal with the ignorant with patience and goodness, saying ‘*salam*’.

- They spend their time in prayer and prostration and pass the night in *tahajjud*.
- They have fear of the Lord.
- When they spend, they show neither extravagance nor niggardliness.
- They have faith in the Oneness of God
- Commit no sin or killing
- They are away from adultery and
- Respect the rights of others, not giving false witness '*la yash hadoona a zoor*'.
- They spend their time in *tilawat*, tearful and with concentration '*zukirin bi aayaati rabbihim*'.
- They think before taking any step and
- They pray that their wives and descendants be a joy to their eyes. They train their families in the way of the Lord.

Possessing all the above qualities makes them worthy of Imamat of the pious ones. When God grants this high office, the Quran points out that they would be rewarded with the high stations in Paradise for their patience, wherein they shall meet with honours and salutations. '*Tahiyatan wa salama*' and would reside there forever in an excellent resting place, '*Qalideena feeha hasinat mustaqaran wa muqama*'.

When we look closely at the life of our Imams we find that our first Imam Ameerulmomineen (A.S.) had this undoubted gift from Allah, where his wives and offspring were indeed a joy to the

eyes. His was the household where the ‘*qurratul ain*’ were Imam Hasan and Imam Hussain, the leaders of the Youths of Paradise. They were so addressed in *Hadees e Kisa* by their mother, the *Qairunissa* the leader of all the women in the world, Sayyeda Fatima Zehra. Imam Ali’s daughters Bibi Zainab and Bibi Kulsoom were ladies of such stature that when the edifice of Islam was crumbling, they raised it up through their sermons in Kufa and Shaam. His other children included valiant mujahids like Hazrat Abbas and Jafar, Usman and Abdullah, the sons of Janabe Ummul Baneen.

Janabe Ummul Baneen’s name was Fatima binte Huzzan ibne Khalid. She came from a tribe well known across Arabia for its valour and courage. Imam Ali married her in 26 A.H., about 15 years after the *shahadat* of Bibi Fatima. From the very first day when she entered Hazrat Ali’s house, Ummul Baneen treated the children of Bibi Fatima Zehra with great respect and veneration. She brought up her own children to consider Imam Hasan, Imam Hussain, Bibi Zainab and Bibi Kulsoom, not as brothers and sisters but as masters and mistresses.

When Imam Hussain left Madina in the month of Rajab in 60 Hijra, Hazrat Abbas and his three brothers went with him. When these four brothers came to say goodbye to their mother, Ummul Baneen, she said: “Oh my sons, I am so proud

that Imam Hussain has agreed to take all the four of you with him. Remember, you must always protect the Imam and his children. Fatima Zehra's daughters are also in the caravan. Always be obedient to them. Let no harm come to any one of them."

All through the journey the four brothers served Imam Hussain AS and his family. On the day of Ashoor, Hazrat Abbas and his brothers gave their lives for Islam and Imam Hussain. The news of the tragedy of Karbala was announced in Madina on 20<sup>th</sup> Moharram, When Hazrat Ummul Baneen heard the news she could only ask, "O bringer of bad tidings, when Hussain was butchered by the tyrant of Damascus, where was my son Abbas? Where were my sons Mohamad and Usman and Jafar? How could Hussain be killed while my sons were there to defend him?" Every man with Hussain was killed, she was told.

Janabe Ummul Baneen turned towards Baqee and cried out. "My lady Fatima, accept my condolences on the martyrdom of your beloved Hussain. I do not mourn my sons Abbas, Mohamad, Usman and Jafar because I had reared them to be in the service of Hussain, to live for him and die for him. O my lady, you from Heaven must have seen them each dying valiantly, as great sons of a great father."

After Karbala she did not like to be called Ummul Baneen (mother of sons) anymore. “Do not call me Ummul Baneen.” She missed her brave sons. “I was Ummul Baneen till my brave Hyderi youth were alive,” she lamented.” Now I’m nothing.” She could hardly imagine how her brave son Abbas could have been attacked, “Oh my Allah, if his arms were severed, how then did he fall from his horse? No one would have dared come near him while he was armed. His head was wounded, only after he lost his arms, I’m sure.”

It is said that Janabe Ummul Baneen would go to the cemetery of Baqee in Madina and weep for Imam Hussain and her sons. The pathos in her lamentation moved everyone to tears. Even those like Marvan ibne Hakam, an arch enemy of the Ahlebaith, could not help crying whenever he heard the lamentation.

**Ala laantullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Ay shair e Neyastan e Hyder Abbas  
Deti thi sada Zainab rokar Abbas

Kya isi din ke liye maangi thi Baba ne dua  
Aake pardes may hajaoge tum hum se juda  
Sote ho chain se dariya ke kinare Bhaiyya  
Kya sunayi nahin deti tumhe halmin ki sada  
(Abbas)

Tanha hai khade run may Sarwar (Abbas)  
Ay shair e Neyastan e Hyder Abbas

Kya isi din ke liye saath behan thi aayi  
Aagayi neend jo darya ki tarayi paayi  
Phir palatkar humay surat bhi nahin dikhlaayi  
Aagaya run se Alam tum nahin aaye bhayee  
(Abbas)

Phat tha hai mera sadme se jigar (Abbas)  
Ay shair e Neyastan e Hyder Abbas

Ay mere shair e jawan Ay mere bhayee ho kahan  
Shaaaq hai dil pe tumhari yeh judayee ho kahan  
Der se deti hoon bhaiya mein duhayi hoon kahan  
Lut thi hai Fatima Zehra ki kamayi ho kahaan  
(Abbas)

Khanjar hai halq e Sarwar par (Abbas)  
Ay shair e Neyastan e Hyder Abbas

Bhayee ko bhool gaye dhyaan na behnon ka raha  
Yaad aaya na koyi paayi jo darya ki hava  
Haye kis dil se kiya tum ne gavara bhaiyya

Har tamache pe Sakina ne tumhe yaad kiya  
(Abbas)  
Jab chhine gaye kaanon se gauhar (Abbas)

### Noha

Ay mere Hussain ay mere Imam  
Ho gaye Shaheed aap tashna kaam

Pani kyo raha dahr mein quda  
Jab Furaat se uth gaye qiyam

Di kisi nay aah nahr se sada  
Baba leekiye aaaqri salaam

Ek teer se zaqmi do huay  
Gardane sagheer bazue Imam

Jab huay vidaah Bhai ne kaha  
Mere Shio se kahna tum salam

Waqte Asr tha jab kata gala  
Lab pe aap ke tha quda ka naam

Ek nasheb sey aati thi sada  
Baba ghar chalo ho gayi shaam

Ay shahe umam lut gaye haram  
Baad aap ke jal gaye qiyam

## *Oasre Shireen*

### Salam

Zikre ghame Hussain se mehfil saji rahi  
Gul gaya chirag magar roshni rahi

Akbar ke baad zeest mein kya dilkashi rahi  
Laila tamam umr yahi sonchti rahi

Akbar tho le ke run ki ijazat chaley gaye  
Hasrat bhari nigaah se ma dekhti rahi

Abbas lene aaye jo maidan ki raza  
Zainab bus apne bazuon ko dekhti rahi

Ashke ghame Hussain ka toota na silsila  
Rumaale Fatima mein hamesha hami rahi

Aadam se ay Sayeed Risalat ma ab tak  
Har dam hamein zaroorate Nade rahi

### Marsia

Jab ke Shireen ne suna Sayyede wala aae  
Ut ke shohar ko pukari mere Agha aae  
Le Mubarak ho shahey Yasrab o Batha aae  
Eid hai aaj mere ghar mere Maula aae  
Keh rahi thhi ke chirage haramain aatay hain  
Ay musalmano mubarak ke Hussain aatay hian

Jin se roshan hai Madina vo qamar aatay hain  
Jin ka madan hai Najaf mein vo gohar aatay hain  
Qila roshan hai Shahey jinno bashar aatay hain  
Arsh e aazam ke sitare mere ghar aatay hain  
Noore haq Shane Quda qudrate baari dekho  
Jab logo mere Agha ki sawari dekho

Meri Bibi ki ameerana sawari hogi  
Bibi godi mein Sakina ko bithae hogi  
Chhati se Asghar naadan ko lagae ogi  
Chand ke tukdo ko daaman mein chhupae hogi  
Beech mein lashkare Islam ke Sarwar hongee  
Parda mehmail ka sambhale Ali Akbar hongee

Shoukate aamade saadat ka sun sun ke bayaan  
Mardo aurat huay qarye se ziarat ko rawaan  
Aur mudarat ka Shireen ne kiya yaa samaan  
Farsh ankho se kiya jhaad ke palko se makaan  
Masnad aarasta ki Sibte Payambar ke liye  
Jhoola daalaan mein dala Ali Asghar ke liye

Aurtein kehti thi sun sun ke ye Shireen ka kalam  
Ham ko hai shauqe qadam bosiyee hamshire Imam  
Kehti thhi vo ba adab kejiyo jhuk jhuk ke salam  
Tum ko chupke se bata dungii mein ek ik ka naam  
Meri Bibi hain mein qadmo pe girungi jis ke  
Hongi Zainab vahi mein gird phirungi jis ke

Nagahaan raah mein barpa hua shor o matam  
Sun ke mu faq hua dil hil gaye thharae qadam  
Dekhne jo gaye thhe hashame shaahey umam  
Vo zan o mard phiray qaak udatay baaham

Saqt beychain hui talibe aaraame Hussain  
Dil pe angushte shahadat se likha naame Hussain

Eik aurat ne ye bahar se pukara nagaah  
Arey Shireen tere armaan milay qaak mein aah  
Ghar ka ghar ho gaya Qatoone Qiyamat ka tabah  
Warise aale Nabi mar gaya inna lillah  
Ham ziarat ko gaye thhe so ye mehshar dekha  
Gham ka samaan hai jidhar ankh utakar dekha

Sun kar Shireen ne ye shohar ko pukara nagaah  
Kya qiyamat hui kyon karte hain sab naala o aah  
Qatl be jurm hua kaunsi iqleem ka shaah  
Kaun sa ghar thha laeno ne kiya jis ko tabaah  
Jald batlao ye faryaad o buka kaisi hai  
Arey ye haye Hussaina ki sada kaisi hai

Hai bas Sayyede mazloom ko mara Shireen  
Tan se sar Shimr ne sajde mein utara Shireen  
Asadullah ka ghar lut gaya sara Shireen  
Haye Shehzada hua qatl hamara Shireen  
Umme Kulsoom bhi hai Zainabe dilgeer bhi hai  
Isi lashkar mein sina par sarey Shabeer bhi hai

Paas Zainab ke jo rotey huvi Shireen aayi  
Duqtare Fatima sar peet ke yun chillayi  
Main tho jeeti rahi tum margaye hai hai Bhai  
Qun bhari shakl ke qurbaan ye Amma jayi  
Muskura kar labe jaan baqsh se kuch baat karo  
Aao sadqe gayi Shireen se mulaqaat karo

Ja padi sar ki taraf sheh ke jo Shireen ki nigah  
Nazar aya sarey naiza falake husn ka maah  
Ponchi us naisey ke nazdeek jo ba nala o aah  
Hath phaila ke ye chillaye ke hai hai mere shah  
Qoon mein dooba hau chehra nazar aya mujh ko  
Qoob sadqe gayi deedar dikhaya mujh ko

### Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Wa yutafu alaihim bi aaniyatin mein Fizzatin  
wa akwaabin kaanat qawareera  
qawareera min fizatin  
qaddaroooha taqdeera.***

In the name of Allah, the all-Beneficent, the all-Merciful.

They will be served around with vessels of silver  
and goblets of crystal

-crystal of silver-

(from) which they dispense in a precise measure.  
(Sura Dahr 76: 15,16).

These verses are taken from the Sura Dahr, revealed in the Holy Quran, in praise of the Ahlebaith. The occasion for the revelation of the sura was when once Imam Hasan and Imam Hussain, the two grandsons of the Holy Prophet, were ill. Their parents, Imam Ali and Bibi Fatima, had made a vow that they would keep a fast for three days. Accordingly, when the

children recovered, Imam Ali, Bibi Fatima, Imam Hasan, Imam Hussain and Fizza fasted.

Five loaves of oats were prepared and just when they sat down to eat to break their day long fast, a man cried at the door of their house for some food, saying, ‘O People of the house (Ahlul Bayt) of the Prophet of Allah, I am a poor man, feed me.’ Everyone, including Janabe Fizza gave away to him their share of the bread. They, then, broke their fast with water and slept without food.

Next day they fasted and Bibi Fatima prepared five loaves and again as they were sitting down to break their fast, a man appeared at their door and cried, “O People of the house of the Prophet of Allah, I am an orphan, hungry with nothing to eat, feed me.” They all gave away their loaves to the orphan and remained hungry.

On the third day of their fast and in the evening just as they sat down to break it, a person appeared and cried, “O People of the house of the Prophet of Allah, I am a helpless captive, hungry, feed me.” They once again gave away their loaves to him and broke their fast with water. Their remaining hungry, for the sake of Allah and giving in charity all they had to eat, was so liked by Allah that Sura Dahr was revealed.

Jananbe Fizza, too, had the honour of the revelation of the verses of praise from Allah. Indeed the very word ‘Fizza’ is mentioned three times in the sura. ‘Fizza’ means silver and the ayats quoted above speak of the silver goblets wherein the inhabitants of *jannat* will be served pure drink, with *zanjabeel*. Five verses later, the word *Fizza* is used again to describe the shiny bracelets (*asaaveera min fizzatiun*) adorning the people in Heaven.

Fizza, a maidservant in Bibi Fatima’s house was treated with respect and love. Menial tasks were shared as Bibi Fatima and Fizza took turns to do household chores. She is mentioned by name in the last farewell of Imam Hussain in Karbala. Fizza accompanied the Ahlebaith and shared the tribulations of the journey from Karbala to Kufa and from Kufa to Shaam.

In the court of Yazid she took a bold stance and stood by Bibi Fatima when the tyrant Yazid threatened to kill her. “Who is that person who is trying to shelter behind the old woman and why?” Yezid bawled. “This is Zainab,” Shimr replied. “She is the daughter of Ali and Fatima and the old woman standing in front of her is Fizza the Abbysinian princess, who takes pride in calling herself the slave of Fatima and Zainab.”

“Throw her aside. How dare she hide Zainab?” bawled Yazeed Seeing Shimr advance towards

her, Fizza turned towards the Abyssinian slaves standing behind Yazeed and called “O brothers of my native land! How can you watch an aged lady from your country being molested in this manner? Won’t you protect me from this tyrant?” The slaves, their pride roused, turned to Yazeed saying, “Stop Shimr. If anything happens to Fizza, blood will flow in this court.” Yazeed, shocked at this affront from his slaves, panicked and gave orders to Shimr to stop.

Fizza suffered with the Ahlebaith the atrocities in the Zindaane Shaam. When the Ahlebaith were released she returned with them to Madina via Karbala.

Abul Qasim Qushariri relates,

“Once I was left behind in my caravan, alone in a plain. There I saw a lady whom I asked, Who are you?”

She replied, And say *salam* (i.e. Peace the Muslim form of greeting) *for they shall soon know!* (Sura Az Zukhruf 43:89).

So I greeted her in the Islamic way by uttering the words *Salamun Alaikum* (peace be on you) and asked her, “What are you doing here?”

She replied, “*And when Allah guides there can be none to lead astray*” (Sura az Zumar 39:37).

On hearing her reply, I asked her, “Are you from mankind or from the genii?”

She replied, “*O children of Adam! Wear you beautiful clothes...*” (Sura al Araf 7:31).

I asked her “Where are you coming from?”

She replied, *These are like those who called from a place far off.*” (Sura Fussilat 41:44).

I asked, “Where are you intending to go?”

She said, “.....and (purely) for Allah, is incumbent upon mankind, the pilgrimage to the House...” (Sura Ali Imran 3:97).

I enquired, “When did you get separated from the caravan?”

She replied, *And indeed We created the heavens and the earth and what is between them two, in six days.....*” (Sura 50:38).

Then I asked her, “Do you feel hungry?”

She replied, *Nor did we give them bodies that ate no food...*” (Sura Ambiya 21:8).

I gave her food and asked her to hurry up to catch the caravan but not to rush.

She replied, *Oh no soul does Allah place a burden greater than it can bear...*” (Sura Baqrah 2:286).

I suggested that she sit on the camel behind me.

She replied, “*Had there been (in the Heavens and the Earth) (other) deities except Allah, there would have been confusion in both*” (Sura Ambiya 21:22).

On hearing this, I got down from my camel and mounted her on it. When she mounted the camel, she said, “*Glory to Him who subjected this to us*” (Sura Zaukhuf 43:13).

When we overtook the caravan, I asked her, “Is there anyone in the caravan who is your relative?”

She replied, 1. *O Dawud! Verily, We have appointed you a viceregent in the earth.....*” (Sura Sad 38:26). 2. *And Mohamad is not but a Messenger* (Sura Ali Imran 3:144). 3. *O Yahya! Hold the book fast!* (Sura Maryam 19:12). 4. *O Musa! Verily it is, I am your lord..* (Sura an Nahl 27:9). These are the name of four Prophets.

I began to call out these four names at which four youths came out of the caravan and ran towards her.

I asked her who these four youths were and she replied, *wealth and children are the adornment of this World.* (Sura Al Hijr 18:46).

When the four youths reached near their mother, she said,

*O my father! Employ him, verily the best of these who you can employ is the strong (man), the trusted (one).* (Sura Al Qasas 28:26). Whereupon the youths gave me some money at which she said *And verily Allah gives abundantly to whomsoever ever He wills.....*(Sura Baqrah 2:261).

The youths added whatever they had already given to me. I enquired from the youths as to who that respectable noble lady was and the youths replied,

“She is our mother, Fizza, the maid servant of Bibi Fatima- the daughter of the Holy Prophet. She has conversed in nothing but by the verses of the Holy Quran for the last twenty years.”

Salawat

Such was the calibre of Janabe Fizza, the handmaid of Bibi Fatima Zehra. Today we recall another lady who had the love of the Ahlebaith in her heart. This was Shireen, who was once a handmaid of Umme Rabaab, the wife of Imam Hussain. She was given her freedom, but as she left Madina she had asked tearfully when she would get the honour of the ziarat of the Imam and his family. Imam Hussain had promised he would visit her one-day. Shireen waited every day, for she knew that the Imam would never break a promise.

Shireen in her love for the Ahlebaith would tell all her neighbours and friends about the Imam and her Bibi. She promised them she would identify each of the Bibis to the ladies. She prepared her house by cleaning it thoroughly and being ready for the arrival of the Ahlebaith.

One morning there was great commotion outside the city gates. Shireen was excited. This must be the day she had been waiting for. “It will be my Imam” she cried. She turned to her husband “Go and find out if the Imam has come” she said.

“You will see the banner of Islam, the alam, with him. Ali Akbar, who is the very image of the Prophet will be there. So will Abbas. When the Bibis arrive make sure there is no one in the street. Even little boys must not go on roof tops. The Ahlebaith are from the family of Bibi Fatima.”

As her husband hurried towards the outskirts of the city, a strange sight met his eyes. Some heads were being carried on spears. A group of ladies bereft of their veils were on backs of bare camels. A weak and frail youth with heavy chains around his neck and feet was at the head of the caravan. There was wailing and lamenting. Shireen’s husband turned back despondent in disappointment. Hearing the lamentation, Shireen had come out. She recognised the heads on the spears. “Oh my master, my Maula Hussain. Is this how you have kept your promise? Who has killed you? Where is Abbas? Where is Akbar? O my Allah, where is my Bibi? Where are Hazrat Zainab and Umme Kulsoom?”

**Ala laantullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Doobi hui lahu mein pyason ki daastaan hai  
Dushman huve musalmaan baydard aasmaan hai

Farmate thhey Shahey deen Akbar se deejo beta  
Ashoor ki hai subha aur aaqri azaan hai

Qoon main tadap raha kadyal jawaan beta  
Ay darde dil sambhal ja ye waqte imtehaan hai

Laila sambhaal lena Akbar ki laash ja kar  
Shabeer hain akele mayyat badi jawaan hai

Akbar ka haal batakar ay namabar ye kehna  
Dam tod degi Sughra beemar natavaan hai

Sookhi zabaan Asghar hoton pe phertey hain  
Ay Hurmula teherja Beysheer neemjaan hai

Taboot jis ki maa ka aghyaar ne na dekha  
Karbala mein uski beti pabandey reesmaan hai

## Noha

Pohncha Hussain ka sarey anwar kahaan kahaan  
Bhai ko dekhthi rahi qaahar kahaan kahaan

Abbas badh ke deko pisar ki talash mein  
Khatay hain run me thokrain Sarwar kahan kahaan

Bano ke laal Asghar e nadaan jawab do  
Phirti hai tum ko dhoondti maadar kahaan kahaan

Naizay pe thha kabhi kabhi tashte tila mein tha  
Rakha gaya Hussain ka ek sar kahaan kahaan

Koofe mein raahe Shaam mein darbare aam mein  
Kunba phira hai Shaah ka dar dar kahaan kahaan

Maqtal mein rahe Koofe mein zindan mein Viqar  
Sarwar ko dhoondti rahi duqtar kahaan kahaan

## **Bazare Shaam**

### **Salam**

Juz Panjatan kisi se tawalla na chahiye  
Ghairaz quda kisi ka bharosa na chahiye

Raahat Quda ne di tho kiya shukr tu ne kab  
Eeza bhi char din ho tho shikva na chahiye

Kehte thhe Fatima se Ali ghar mein jo ho do  
Qali kabhi faqeer ko phera na chahiye

Kehti thhi Fizza Sham mein bazariyo hato  
Aale Rasool par sitam aisa na chahiye

Ye kaun bibiyaan hain tumhe kuch qabar nahin  
Zehra ki betiyon ka tamasha na chahiye

Marqad chirage daag se roshan rahey Anees  
Shab ko akeley ghar mein andhera na chahiye

### **Marsia**

Mehshar ki subah aaj numayaan hai Shaam mein  
Kunba shafee e hashr ka hai ijdehaam mein  
Sar nange roohey Fatima hai ehtemaam mein  
Qasaane zuljalaal hain balwae aam mein  
Jibreel ki quzadiyaan tashreef layi hain  
Mushkil kusha ki betiyain bandi mein ayi hain

Sar peet thi hai Fatima dar us salam mein  
Mehshar hai taza aale Rasool anam mein  
Aur shadiyane bajne lagey ahle Sham mein  
Zainab ye noha karti hai balwae aam mein  
Logo qabar karo mere nana Rasool ko  
Balwe mein Shimr laya hai Binte Batool ko

Nana teri nawasi ke sar par rida nahin  
Aur ahle Sham dekhte hain kuch haya nahin  
Ummat ko haye paase Rasool Quda nahin  
Beyhosh nanhe bachay hain aab o ghiza nahin  
Hain ek rasan mein bara galey wa museebata  
Bus mein sitamgaron ke chaley wa museebata

Hain beech mein khule huay Aale Aba ke sar  
Naizon pe un ke gird hain fauje Quda ke sar  
Bacho ke sar buzurgon ke sar aqruba ke sar  
Rotay hain warison ke saron ko dekha ke sar  
Sar rakh ke zano pe jo waris ko rotay hain  
Zalim saro mein naizon ki nokein chhubotey hain

Akbar ke sar ko dekh ke Laila ki hai fugaan  
Ay merey namuraad pur armaan naujavaan  
An khein jo band ki hai samajhti hai neemjaan  
Beta bade ho sahib izzat nisaar maan  
Matlab tumhara hai mere dilbar khula hua  
Bazaar mein hai maa ka meri sar khula hua

Nagaah hua Yazeed ka darwaza ashkar  
Hazir naqeeb o hajib o darbar o chobdaar  
Teghein alam kiye huay jallad nabakaar  
Mujraai bey hisaab tamashai bey shumaar

Eivaan mein bhi raqs ka samaan tamaam thha  
Par intezaare itrare Qairul anaam thha

Roka Umar ne badh ke alam ko sipah ko  
Mujra para jama ke kiya baargaah ko  
Aur hans ke dekha aale Risalat panah ko  
Aawaz di nabeera e Sheray illaah ko  
Haan haan mihaar roke na oonto ko thaamna  
Ab hai Yazeed ke dare daulat ka saamna

Sunna ye thha ke sab ke jigar par chhuri chali  
Oonton se utri Bibiyon keh keh ke ya Ali  
Ankhein phira ke boli ye Bano ki laadli  
Roohe Hussain ko hui jannat mein bey kali  
Taat badan ki ghat gayi aur zof badh gaya  
Utrey jo bey sahara tho dam sab ka chadh gaya

Ye sun ke peetne lagi sar binte Murtuza  
Mazloomiyat se rokay ye mazloomo ne kaha  
Bazaar mein tho phir chuke bay maqna o rida  
Aasaan karega mushkile darbar bhi Quda  
Hazir hain le chalo hamein gumrtaho le chalo  
Sar par nahin Hussain jahaan chaho le chalo

Par itna theiro wariso ke sar se pooch lein  
Shaahe umam ke farqe munavar se pooch lein  
Darbar jaane ko Ali Akbar se pooch lein  
Abbas ibne Haidare Safdar se pooch lein  
Murda na samjho zinda ye Hyder ke pyare hain  
Muqtar ham nahin hain ye malik hamare hain

Naizon pe nasb thhe jo shaheedo ke sar tamaam  
Zainab ne badh ke Bhai ke sar ko kiya salaam  
Chillayi kyon zabeehay Quda shahe tashna kaam  
Marzi hai kya huzoor ki kehte hain kya Imam  
Darbar mit gay tera qoon run mein beh gaya  
Mere liye Yazeed ka darbar reh gaya

Seeno me dil yateemo ke hai hai dahal thhe hai  
Ankho se ashk qoon kay darya ubalthay hai  
Farthe haya se Bibiyon ke qalb jaltay hai  
Bolo Hussain bolo kay ab dam nikal thhe hai  
Ayi katay galay se sadayi e shahay anaam  
Ay ronay wali kunbay ki tum par mera salaam

Zainab ye sun ke boli jo aap ki kushi  
Oonto se utri Bibiyan keh keh ya Ali  
Darbar ko chali haram e dilbare Nabi  
Laikin dilo ne seene mein faryad ki yahi  
Kehde koyi Ali se ye darus salaam mein  
Zainab ka daqila hua darbar e aam mein

## Hadees

*Bismillahir Rahmanir Rahiim.*

*Man amila salihan*

*mein zakarin an unsaa wa hua mominin  
falanuhiyahy hayatan tayyibatan*

*wa la najziannahuu*

*bi ahsani ma kanu yamaloon.*

In the name of Allah, the all-Beneficient, the all-Merciful.

Whoever acts righteously,

( whether) male or female, should be faithful

We will revive them with a good life

and pay them their reward

by thebest of what they used to do.

(Sura An Nahl 16:97).

The Quran makes clear the spirtual status of women and categorically states that both men and women, who practise the principles of Islam, will receive equal award for their efforts. Each of the five pillars of Islam, the *Usool e Deen* is as important for women as for men. In the eyes of Allah the noblest is one who practises *Taqwa*. Women, as well as men, are made responsible and advised to practise virtues – faith, truthfulness, submission to God’s will, charity, patience, piety and righteousness. They should seek knowledge, which is a duty for every Muslim, male or female. Their intellectual

capability will lead them to becoming more God conscious.

The ladies of the Holy Ahlebaith in Karbala showed how great and magnanimous they were, participating whole-heartedly in sacrifices to save Islam. They had accompanied Imam Hussain from Madina and suffered the difficulties of the arduous journey in the desert. In Karbala, they watched their loved ones; their young children suffer from thirst and hunger. They witnessed the massacre of all the male members of the Hussaini camp as they went one by one to be killed by the brutal Yazidi soldiers. After the day of Ashoor, their tents were looted, their home set on fire and even the veils, that covered their head, snatched away. They were made prisoners and taken to Kufa and Shaam. Such was their patience and valour that we don't hear of a single complaint made by a single lady.

The depth of tragedy of Karbala would be incomplete without mentioning the contribution made by the ladies and children. It is virtually impossible to say how many ladies accompanied the Imam's group, but certain names have been mentioned. The most outstanding of these is Hazrat Zainab, *Saniye Zehra*, the daughter of Maula Ali and Bibi Fatima. Without Bibi Zainab's sermons in Kufa and Damascus the message of Imam Hussain would have been incomplete. She showed tremendous courage and

stood up to the very tyrant Yazid, who had inflicted the sufferings.

In Karbala there were six daughters of Imam Ali, including Bibi Zainab and Bibi Kulsoom daughters of Bibi Fatima. Bibi Zainab was married to Abdullah ibne Jafar e Tayyar and Bibi Kulsoom was the wife of Mohamad ibne Jafar e Tayyar. In addition there was Fatima binte Ali, wife of Sayeed ibne Aqeel, Ruqqaya binte Ali wife of Muslim ibne Aqeel, Khadija binte Ali wife of Abdur Rahman ibne Aqeel and Umme Hani binte Ali, wife of Jafar ibne Aqeel.

Other illustrious ladies who have been mentioned by name in the chronicle of Karbala are the wives of Imam Hussain. Umme Rabaab, the daughter of Umral Qays, who had two children, the infant Ali Asghar, martyred in Karbala and the four-year-old Sakina, who breathed her last in the Zindaan e Shaam. Umme Laila, daughter of Murrah bin Urwa was the mother of Ali Akbar, the eighteen-year-old son of Imam Hussain. Umme Ishaq was the mother of Abdullah.

Imam Hussain had three daughters who were: Fatima Kubra, Fatima Sugra and Sakina. According to some sources, Fatima Sugra was left in Madina as she was ill, when Imam Hussain started his journey. Other names of ladies that are mentioned are Lubaba, Ruqaiyya the daughter of Hazrat Muslim and Umme Farwa the widow

of Imam Hasan. Lubaba, daughter of Ubaydallah ibne Abbas ibne Abdul Muttalib was married to Hazrat Abbas.

Some ladies were those who worked in the household of the holy Ahlebaith: the most famous being Fizza, the handmaid of Bibi Fatima. She accompanied the Ahlebaith from Madina to Mecca to Karbala. She was heard in the bazaar of Kufa and Shaam admonishing the onlookers. She took a bold stance in the court of Yazid to defend the position of Bibi Zainab.

It was virtually impossible for the Ansar e Hussain to bring their families and wives with them. They themselves had left Koofa in very difficult circumstances. In spite of this, we hear of ladies like the wife of Muslim ibne Ausaja and the daughter of Hujr ibne Adi being present in Karbala. Also present was Dulham binte Umro, the wife of Zuhayr ibne Qayn. She had advised him to respond to Imam Hussain's call. Umme Wahab, the wife of Abdullah ibne Umayr Kalbi had accompanied her husband from Kufa. She had emotionally picked up the stick of the tent, ready to fight the Yazeedi forces in Karbala, but the Imam had stopped her saying, "Return towards the women and stay inside. Women are not required to perform *Jihad*".

The caravan that had passed through Kufa and cities of Iraq and Syria was now approaching

Damascus. It was indeed a tremendous trial for the Ahlebaith. When someone asked our fourth Imam, which was the hardest moment of his journey, the reply was *AshShaam, AshShaam, AshShaam*. The Imam was probably recalling the Bazaar e Shaam, the Darbar e Shaam and the Zindaan e Shaam. When they reached the outskirts of Damascus, the Ahlebaith were made to halt. A courier was sent to Yazid to inform him of the arrival and permission sought to enter. They were asked to wait and according to some sources, it took many hours. The door to the city where the Ahlebaith waited was later known as '*Bubus Sa-aath*', the door of hours.

The sun was blazing overhead and crowds began to gather in the street as it was announced that someone, who had risen against Yazid, had been defeated and their family taken prisoner. The people of Syria were told that the 'enemies' of Islam had been defeated and killed and the rule of the Khalifa of the Muslims was, thus, strengthened and made secure. The real identity of these martyrs and ladies was not revealed. People started to come to watch from close quarters and wore festive clothes and the streets were decked to celebrate the victory.

The order was issued that the prisoners be brought forth. They were all tied together using a single rope and the frail Imam Zainulabideen, extremely tired after the long journey, took slow

steps as heavy chains encircled his feet and hands. The heads of the martyrs were carried on lances. As this procession made its way through the narrow covered bazaar, the children were crying with hunger and thirst. Women onlookers started to throw sacrificial dates towards them. “Throw these away” said Bibi Zainab. “We do not eat *sadqa*, we are the family of the Prophet”.

It is narrated from Sahl that as the heads of the martyrs passed under a lofty balcony, on which were seated five women in attractive costumes, accompanied by a slave girl, one of them picked a stone and flung it at the head of Imam Hussain. This pained me so much that I prayed to God that she and her companions, who rejoiced at her actions, might all be destroyed. Suddenly the balcony came down, smashing all its occupants into pieces.

Let us join our twelfth Imam in his salams as he says in the Ziyarate Nahia,

“My salams on those ladies of the Ahlebaith, who were taken prisoner like slaves and shackled in iron fetters and forced to ride on the bare backs of camels.

My salaams on those, whose faces were hurt by the intense scorching heat as they were helplessly taken through deserts. Their hands were tied behind their necks as they were taken through the streets.”

**Ala laantullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya  
munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what  
a great reverse he will be overturned.

### **Noha**

Sham ka bazaar hai, Shaah ki hamsheer hai  
Abide dilgeer kay pagoon mein zanjeer hai

Jab thhey Rasoole Quda paase Nabi sab ko tha  
Itrate athaar hi aaj ye tauqeer hai

Ahle haram sar khulay jaate hain bazaar se  
Ban se saro par rida aayate Tatheer hai

Hotay Alamdaar gar phirte na yoon dar ba dar  
Hazrate Abbas ki ankho mein tasveer hai

Dil ko hai thaame hui girya kuna dil jali  
Madar e Beysheer ke qalb mein ek teer hai

Baade Nabi o Ali qadr ye Baqar hui  
Zainab o Kulsoom hai Shaam hai tash heer hai

### **Noha**

Wa Mohamada wa museebata  
Binte Fatima dar badar phire  
Sheh ka sar katey run mein be qata

Binte Fatima dar badar phire

Dekh kar jise mehr tak chhupe  
Berida kare ay falak usey  
Roohe Mustafa jaane Murtuza  
Binte Fatima dar badar phire

Garde gham se mu sab ata hua  
Le ke Bhai ka sar kata  
Shehre Shaam mein ho ke berida  
Binte Fatima dar badar phire

Sar pe Sheh nahin, Mujtaba nahin  
Murtuza nahin, Mustafa nahin  
Hoke baynawa, kyon na phir bhala  
Binte Fatima dar badar phire

Zalzale mein ho kyon na Nainawa  
Kyon na phir hilay dashte Karbala  
Haye fauj o keen chheen le rida  
Binte Fatima dar badar phire

Dam ghuta hua, dil rundha hua  
Ghar luta hua, sar khula hua  
Chehray par maley qaake Karbala  
Binte Fatima dar badar phire

Roain Shaah ko dasht mein Nabi  
Aur galay milay hans ke ummati  
Parday mein rahay Hindey bawafa  
Binte Fatima dar badar phire

# Darbar e Shaam

## Salam

Baitha hai le ke Hakime qudsar sarey Hussain  
Rakha hua hai tasht ke andar sarey Hussain

Is wajha se jabeene mubarak hai laal laal  
Khaya hai raah e Sham mein pathar sare Hussain

Sibte Rasool paak ka Allah re mojiza  
Quraan padh raha hai sina par sarey Hussain

Bali Sakina roti hai zindaan mein jis ghadi  
Tashte tila mein hota hai muztar sarey Hussain

Ahle Haram ko bali Sakina ko dekhney  
Aaya hai qaidqaney ke dar par sarey Hussain

Marne ke baad bhi nahin aaraam haye haye  
Hilmi phiraya jata hai dar dar sarey Hussain

## Marsia

Amad amad harame Shah ki darbar mein hai  
Subah se jashn ka ghul Shaam ke bazaar mein hai  
Sohbate eish o turab majlise ghadaar mein hai  
Shor o faryad o buka Itrate athaar mein hai  
Naubatein bajti hain dushman jo qushi hotey hain  
Fatima peet thi hain sheray Quda rotay hain

Peechhey beemaar ke hai qafila e Alhe haram  
Chup hain tasveer se goya ke kisi mein nahi dam  
Duqtare Fatima Zehra ka ajab hai aalam  
Tharthari jism mein hai ut nahi sakte hain qadam  
Rokey farmati hain kis goshey mein jaye Zainab  
Hath khul jaey tho mu apna chhupaye Zainab

Dam ba dam taqt se ut ut ke ye kehta thha shareer  
Qaidi kyon jald nahi aatay hain kya hai taaqeer  
Badh ke karte thhe qabardaar ye us dam taqreer  
Zof se paoon ko tham tham ke uthate hain aseer  
Marey wehshat ke lahu un ka ghata jata hai  
Har qadam eik zaefaa ko ghash aa jata hai

Bola vo kaisa hai phir auron ke na aane ka sabab  
Arz ki eik hi rassi mein hain jakde huay sab  
Qak pe girti hai jab binte Shahinshahe Arab  
Shor hota hai aseero mein ke hai hai Zainab  
Hosh mein aanke Bhai ko vo jab roti hai  
Deir tak qaidiyon mein seena zani hoti hai

Taqt ke samne rotay huay aaye jo aseer

Dekh kar Syede Sajjad ko bola vo shareer  
Sar kashi kar ke na sar bar huay mujh se Shabeer  
Shukr karta hun ke Qaliq ne kiya tum ko haqeer  
Beitnay ka kahin dunya mein sahara na raha  
Panjatan ut gaye ab zor tumhara na raha

Sun ke ye aagaya binte Shahe mardaan ko jalal  
Thar thara ker kaha kiya bakta hai o bad – afvaal  
Sahib e izzat o tauqeer Mohamad ki hai aal  
Kabhi ham logo ki izzat pe na aega zawaal  
Ham ko be qadr jo samjha vo qata karta hai  
Dekh mushaf mein Quda kis ki sana karta hai

Haan bata aayae Tatheer kisay aaya hai  
Dost apna kisey Allah ne farmaya hai  
Hal Ata kin ke liye Roohul amin laya hai  
Kis ne meraaj ka dunya mein sharaf paya hai  
Qurb aisa kisey Allah ki dargah mein hai  
Farq Qausayn bata kis mein aur Allah mein hai

Kiye Zainab ne fasahat se ye jis waqt kalam  
Kaanpe seeno mein jigar ronay lage loge tamam  
Taqat ke neechay dhara thha jo sare paake Imam  
Mutawaje hua sharma ke udhar Hakime Shaam  
Aur un zulm raseedo pe jafa karne laga  
Labe farzande Payambar pe chhadi dharne laga

## Hadees

*Bismillahir Rahmanir Rahiim.  
Wa la tahsabannalazeena kafaru  
ann ama numli lahum  
qairun lli anfusahim  
innama numli lahum  
liyazdadu isman  
walahum azaabun muheen.*

In the name of Allah, the all-Beneficent, the all-Merciful.

Let the faithless not suppose  
that the respite that We grant them  
is good for their souls:  
We give them respite only  
that they may increase in sin  
and ther is a painful chastisement for them.  
(Sura Ale Imran 3:177)

This powerful verse, conveying the warning to disbelievers that their sins would incur chastisement in the hereafter, is taken from the third chapter (*Ale Imran*) of the Holy Quran. It speaks of the infidels (the *kafirs*), who may seem to be prospering; but their prosperity is no more than an opportunity to them to increase their lack of faith. The ultimate end of their actions will be a painful chastisement.

The word '*Kafaru*' is derived from *Kufr*, which means to cover. It has been used in the Quran to

mean to cover the Truth. Those who lack faith, *eemaan*, will not be able to avail themselves of the guidance, whether they are warned or not. Their hearts are sealed, they cannot see or hear. Their appetite for sin grows more and more as they venture beyond the bounds set by Allah. Sinking deeper into sin, the cup of their iniquity fills. So they turn away from God and in doing so, incur the wrath of God, who will punish them in the hereafter.

Bibi Zainab A.S. used the *ayat* quoted at the beginning of this *hadees* to remind Yazid that he would be punished for his actions in the hereafter. She made it clear to all in the darbar, the court of Yazid, that this tyrant is not even a Muslim, that he is a Kafir. He had no belief in the Almighty, in Prophethood or Imamat. He did not realise that Qiyamat would come and that he would have to answer for his actions.

The Ahlebaith had to endure the tribulations of the long journey from Karbala to Kufa and from Kufa to Shaam. When they arrived outside Damascus they had to wait long hours, as the city was made ready and festivities completed. They had to endure the calamity of being taken bare headed, without veils through the crowded streets of Damascus. The heads of the martyrs were paraded on lances and people jostled from all sides as the ladies of the Ahlebaith were dragged through to appear before the court. As they

approached the door, they were stopped and were tied with ropes and herded together like goats. Made to wait, while Yazid played chess and splashed wine, our *sabir* fourth Imam and the Bibis were finally dragged into the court. Yazid gloated over his victory. ‘My ancestors at Badr would have been happy today. Bani Hashim had staged a play to gain power. There was no *wahi*, (divine revelation).’

Yazid then began striking Imam Hussain’s severed head, which was placed in a silver salver. In his drunken state, he began to hit the holy Imam’s lips with a stick. Bibi Zainab, witnessing these actions, spoke out boldly. Every word of her *qutba*, sermon, delivered with God given courage, spoke volumes. It was recorded in history forever and exposed Yazid as an unbelieving tyrant. It was and still is an invitation for all to think and ponder over the message of Islam. It demonstrated the unflinching faith, which stood the test of every imaginable tribulation.

Bereft of all her loved ones, looted in Karbala, brought before this inhuman tryant, subjected to every cruelty imaginable, this daughter of Ali and Fatima began:

“*Alhamdo llillhi Rabbilalimeen* – Praise be to Allah, the Lord of the worlds and blessings on my grandfather, the chief of divine prophets.

O Yazid, Allah says, and his word is true, that: Then evil was the end of those who did evil because they rejected the communications of Allah and used to mock them.

O Yazid, do you believe that you have succeeded in closing the sky and the earth for us and that we have become your captives just because we have been brought before you in a row and that you have secured control over us? Do you believe that we have been afflicted with insult and dishonour by Allah and that he has given you power?

You have become boastful of the apparent victory that you have secured and you have started feeling jubilant and proud over this prestige and honour. You think that you have achieved worldly good that your affairs have become stabilised and our rule has fallen into your hands.

Wait for a while. Do not be so joyful.

Have you forgotten Allah's saying: *the unbelievers should not carry the impression that the time allowed to them by us is good for them. Surely we give them time so that they may increase their evil deeds, and eventually they will be given insulting chastisement.*"

After this powerful tirade, she addressed Yazid as 'Ibn Tulaqa' son of a freed slave, reminding him that her grandfather, the Holy Prophet, had so

generously freed Yazid's grandfather, Abu Sufyan, after the conquest of Mecca.

“Is this your justice that the ladies of your household remain veiled and we, the Prophet's family should be paraded like this? You have insulted our dignity, our faces have been unveiled and your villainous soldiers have exposed us to public view and all along the journey people have looked at us. We do not have our male companions any more to come to our rescue.

O Yazid! Your misdeeds have clearly proved your rebellion towards God and the message the Holy Prophet (my grandfather) brought to this world, and this has proved beyond doubt that you refuse to honour the Prophetic Message by God.” “What can one expect,” she continued, “from someone whose ancestors chewed the liver of martyrs?” Here Bibi Zainab was referring to Hinda, Yazid's grandmother who had in the battle of Ohad chewed the liver of the shaheed (martyr) Hazrat Hamza, the Prophet's uncle.

She reminded him that in committing atrocities, Yazid was preparing for his own ignominy and “you have cut your own skin and your own flesh to pieces.” Oppressors will reap the benefit of their evil actions when they will be brought to justice. On the other hand *“Reckon not those who are killed in Allah's way as dead, nay they are alive and are provided sustenance from their*

*Lord,*” continued Bibi Zainab, quoting again from the Quran. “Allah is sufficient to deal with you” she told him. “He is our relief and protection. Praise be to the Almighty who gave good to His friends and granted them success in their arms.”

Throughout the sermon, Bibi Zainab was continually reminding Yazid that it was Imam Hussain AS and the Holy Prophet SAW who were the true victors. Yazid might have heaped all kind of troubles on the Ahlebaith, but his aim of destroying Islam was not achieved. On the other hand, the aim of Imam Hussain and the Ahlebaith was granted success.

This was made apparent right in the court of Yazid, which was to celebrate his success. Instead, there was uproar. People began to weep and some openly challenged Yazid. The ambassador from Rome rebuked him and could not believe that Yazid had killed the Prophet’s grandson.

Yazid then turned to Imam Zainulabideen AS and threatened that he would be put to death. The young Imam bodily replied, “For me the worst possible torture has been my standing here with my mothers and sisters, with my aunts and cousins, without any veils to cover their heads and faces. Do not for a moment think that I am intimidated or frightened by your

threats. We, the descendants of the Holy Prophet of Islam, peace be on Him, have been trained from childhood to face afflictions and sufferings. We know that those who are loved by God are tried by Him and if they remain steadfast and true to their faith in Him, then only He bestows His Divine favours on them in the life hereafter, which is permanent and not transitory like this worldly life.”

Yazid was taken aback, then tried to extricate himself, afraid that there might be an uprising said, “Why are you blaming me? It was God who inflicted this punishment on you and your family.” The Imam reprimanded him saying, “Do not distort and misinterpret the words of God. His punishment always overtakes the tyrant. Does not the Holy Quran narrate the instances of the prophets suffering untold hardships at the hands of the people to whom they had come to preach?”

Yazid was speechless. A courtier to curry favour, turned to Yazid and asked that one of the prisoners, the four-year-old girl be given to him as a slave. Bibi Sakina, on hearing this, looked helplessly towards her brother and her aunt, and started to cry. The man advanced towards the orphan. Bibi Zainab, infuriated, said, “You wretched seinle minion of Yazid. Have you lost all sense of shame that you want to enslave the grandchildren of the Prophet?” Turning to the man she said, “May the curse of Allah be upon

you and hell your eternal abode. May your eyes be blinded and your limbs paralysed.” Immediate paralysis gripped the man, who fell dead.

**Ala laantulahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### Noha

Haaye Hussain pyaase Hussain  
Haaye Hussain pyaase Hussain

Damishk mai jo gareebon ka khafela pahuncha  
Yazeede nahes ne darbar me bula bheja  
Bahen se Sheh ki shahadath ka waqeya poocha  
Tarap ke binte Ali ne Yazeed se ye kah  
Zameen ki goad me Islam ka sitara hai  
Mere ghareeb ko lakheon ne milke mara hai

Kaha Yazeed se Zainab ne ay sitam ara  
Ghazab kiya tere lashkar ne roze Ashoora  
Mere Hussain ko jangul me ghair kar mara  
Ali ka kar diya barbad ghar ka ghar sara  
Jo bekafan hai abhi tak Nabi ka pyaara hai  
Mere ghareeb ko lakhon ne milke mara hai

Suhaag ojda kisi ka kisi ki kook jali  
Kisi ka jal gaya daman rida kisi ki chini

Kisi ki maang me Karbobala ki qakh padi  
Kisi ki aal hai zindaan mein ya Ali madadi  
Shaqi ne sibte Payamber ka sar uthara hai  
Mere ghareeb ko lakhon ne milke mara hai

Kidhar gaye mere Abbas o Qasim o Akbar  
Wo mere Auno Mohammed wo mere noore nazar  
Mai tujhko doondho kahan bezaban Ali Asghar  
Bathao bibio ro-oo main aaj kis kis par  
Jahan mai Zainab dilgeer besahara hai  
Mere ghareeb ko lakhon ne milke mara hai

Ye ranjo gham sitamo jaur aur jafa kabtak  
Rasool zadiyan balwe me berida kabtak  
Rahegi qaid me aulade Murtuza kabtak  
Nabi ki aal pe ye zulme narewa kabtak  
Mujhe tho mauth hi alam me ab gawara hai  
Mere gareeb ko lakheon ne milke mara hai

### Noha

Koofay ka aur Shaam ka manzar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Ek rasan mein bandhay, chote badon ke galay  
Bar sare darbaar sab, is tarah laye gaye  
Kotho se barsaate thay pathar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba

## Koofa ka aur Shaam ka manzar

Koofay ke bazaar mein, majme kufaar mein  
Ek tamasha sa tha, aale sitamgaar mein  
Aur aisay mein maa bahney khule sar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Qof se hargiz na tha, Baba mera sar jhuka  
Hathkadi aur bedi ka, koi mujhe gham na tha  
Dekha nahi jata hai manzar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Bali Sakina ka gham, dil ye nahi bhoolta  
Sab ke thay shane bandhay, us ka bandha tha gala  
Dard se vo rahti thhi muztar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Mari phupi jaan thi, balway mein jo sar khule  
Naizey se ammu mere, farsh pe gir padte thay  
Haye chachajan ka safar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Leke gaye jab hamein, bazme sitamgaar mein

Saat sau kursi nasheen baithe tha darbaar mein  
Takht pe baitha tha sitamgar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

Jab kiya Sajjad se aake kisi ne sawaal  
Guzra kahan par Imam, aap ko zyada malaal  
Kehte thay Ashaam mukarar  
Yaad jab ajata hai Baba  
Dil mera phat jata hai Baba  
Koofa ka aur Shaam ka manzar

## *Zindaan e Shaam*

### Salam

Qaidqaane mein tashnalab Zainab  
Padh rahi hai namaze shab Zainab

Reesmane sitam hai shano mein  
Sar ba sajda peshay rab Zainab

Bhuke pyasey hain Shah ke bachey  
Aur qud bhi hai peshe Rab Zainab

Binte Sarwar ko gode mein lekar  
Jaagti hai tamam shab Zainab

Keh rahi hai Hussain ke sar se  
Tum pe qurbaan jaan balab Zainab

Dil mein nasoor padh gaye meray  
Kya kare ji ke qaak ab Zainab

### Marsia

Qaidqane mein talatum hai ke Hind aati hai  
Duqtare Fatima gheerat se mui jaati hai  
Rooh qalib mein vo zindaan mein ghabrati hai  
Beyhavasi se har ek baar vo chillati hai  
Aasmaan door zameen saqt kidhar jaoon main  
Bibiyon mil ke dua maango ke mar jaoon main

Nagahaan Fizza ne di ahle Haram ko ye qabar  
Hind aati hai bade jaah o tajamul se idhar  
Bairaqaen naqra o zar ki hain jilo ke andar  
Sab kaneezain to rida odhi hai vo nange sar  
Par savari bohat ahista ravaan hoti hai  
Har qadam Hind tehar jati hai aur roti hai

Kehti hai qaidiyon ke shor o buka ne mara  
Mujh ko is haye Hussaina ke sada ne mara  
In ke sardar ko kis ahle jafa ne mara  
Kya vo Sayyed thha jise ahle daga ne mara  
Eik bijli si kaleje pe mere girti hai  
Nange sar Fatima ankho ke taley phirti hai

Londiyaan thi zaney Hakim ke jilo mein jo rawan  
Dekhti kya hain ke ek sher hai aahan mein nihaan  
Laghar o qasta tano faqa kash o tashna dahaan  
Mu pe seli ke nishaan pusht pe durro ke nishaan  
Saaqe pa faaqe se zanjeer mein thharati hai  
Ustaqano se larazne ki sada aati hai

Gird Abid ke phiri Hind be haale tagheer  
Rakh diya paoon pe sar apne hata kar zanjeer  
Bole vo kaun hai boli ke kaneeze Shabeer  
As salaam ay rasan o tauq o salasal ke aseer  
Hai wasiyat ka mehal marney pe tayyar hai tu  
Kuch kafan ke liye rakhta hai ke nachaar hai tu

Hind ne poochha maraz kya hai kaha be pidari  
Rokay vo boli dawa kya hai kaha nohagari  
Ghar jo daryaft ki ya kehne lagey dar ba dari  
Boli leta hai qabar kaun kaha beqabari

Aah karne ka sabab poocha to sharmaney lagey  
Taaziyan ke nishaan pusht pe dikhlaney lagey

Boli vo kaun se isyaan pe mili ye taazeer  
Rokey farmaya gunah kuch bhi nahin bey taqseer  
Us ne mu peet liya aur kaha kab se ho aseer  
Boley dasvin thi Moharrum ki jo pehni zanjeer  
Kuch kafan ke liye hamraah nahi laya hoon  
Baap ko chod ke begoro kafan aaya hoon

Sun ke Abid ka bayaan us ne qawason se kaha  
Qaas Makkey ke fasihon ka hai lehja in ka  
Mil gaya Hydere karaar ki baton ka maza  
Ab chalo bevon se poochhain na isay do eeza  
Paas jab bevon ke vo sahabe hashmat aayi  
Aale Qatoone qiyamat pe qiyamat aayi

Shaney Zainab pe nazar kar ke kaha ay daavar  
Fatima quld se zindaan me aayi kyon kar  
Dekha Bano ko to kehne lagi ho kar shashdar  
Koi shehzadi hai Iran ki ye nange sar  
Qudrate Qaliqe Qayoom nazar aati hai  
Koi Zainab koi Kulsoom nazar aati hai

Hind eik eik ke qadmo pe giri ghabra key  
Aur dohayi di ke chup tho na raho sharma key  
Zibha kar dalo mujhe eik chhuri mangwa key  
Kis musibat mein phasi hun main mehal se aakey  
Naam Shabeer ka leti hoon tho ro dete hain  
Naam jab poochti hoon sar ko jhuka lete hain

## Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Wa minalayli fa tahajud***

***bihi naafilatan llaka asa an***

***yabasaka Rabbuka***

***maqaman mehmooda.***

In the name of Allah the all-Beneficent, the all-Merciful.

And keep vigil for a part of the night

As a supererogatory (devotion) for you

It may be that your Lord will raise you  
to a praiseworthy position.

(Sura Al Isra 17:79).

Islam prescribes the daily prayers which are to be recited five times a day by every Muslim. In addition to these are the night prayers, the *tahajjud*, offered after midnight and before dawn. This prayer is not compulsory but highly commended. The glorious position mentioned in the above Quranic verse is the highest exaltation to which a mortal could rise.

The Holy Prophet SAW and the twelve Imams have recounted many merits of the Night Prayer. The reward of one rakat of the Night Prayer gets recompense of a thousand year's prayer. The believer's thousand needs of the world and the hereafter are fulfilled and future sins forgiven.

On the day of judgement he would be in the *Muqame Mehmood* (the position of great Praise and Glory). Angels would give him the good news on his resurrection from his grave and accompany him till he enters Paradise. He would be able to seek intercession for the sinners and the Lord will grant whatever he would command.

The night prayer, the *namaze shab* is the time when man stands before Allah, praying alone while the world is asleep. Praying with humility, praying for others as you take the names of momineen in '*qunoot*' is putting others before self. Weeping silently asking Allah's forgiveness, in total submission to the Almighty, in the quiet of the night is a way of gaining Allah's pleasure. Nothing is dearer to Allah than a drop of tear shed in the darkness of the night. Imam Jafar Sadiq A.S. said "Never miss the midnight prayers *qiyaami layl*" and described the *tahajud* as the honour of a believer, '*sharaful momin*'. Imam Hussain A.S. in his last farewell turned to his sister Zainab and asked her not to forget him in her *namaze Shab*.

The Ahlebaith even in captivity never missed the Tahajud prayers. We hear how the fourth Imam spent the night of eleventh Moharram in prayer after Ashoor in Karbala. Even in the *Zindaane Shaam*, the ladies of the Prophet's household and our ailing fourth Imam prayed *nawafile tahajud*, regularly.

The Ahlebaith after enduring the tribulations of the *bazaar* and *darbar e Shaam* were sent to the *Zindaan*, a desolate ruin where the hot scorching sun made it unbearable during the day. When night came, the sudden drop of temperature in the desert made it extremely cold. Very little food and water was sent for the prisoners and no one's hunger and thirst was satisfied. The Bibis suffered the torture not only of the physical discomforts, but the mental agony of being separated from their loved ones. Their men (husbands, brothers, sons, nephews) had all been killed mercilessly and they had not even the opportunity to bury them or even mourn for them. They had been paraded through streets and made to stand before a crowded court, without a veil to cover their heads.

As night approached, the enveloping darkness seemed lit only with their tears. The fever that the fourth Imam had suffered had been made worse with the torture of the long journey. The long wait in the *darbar* and the indignity of witnessing his aunts and sisters without veils was so hard to bear. The Sabir Imam Syede Sajjad used to recall their agony of *Shaam*, years later saying, *Ash Shaam, Ash Shaam, Ash Shaam* when asked to name his greatest moment of hardship.

Umme Laila mourned for her eighteen year old son Akbar, who always had shown his mother

such love and affection. The Bibis recalled how the valiant Abbas had taken care of them and how his head had been tied around the horse's neck as it kept falling off the lance. Umme Rabaab mourned for her six month old infant Ali Asghar, whose head had been severed after burial. Bibi Kulsoom and Bibi Zainab, pillars of strength for the ladies, tried their best to console their brother's four-year-old Sakina, the favourite daughter of Imam Hussain. Bibi Sakina found it extremely difficult to bear the hardships and would often ask, "When will we go home?"

According to some traditions, Hinda, the wife of Yazid, visited the Zindaan as she had heard that these prisoners were from Madina. Hinda was a devout and pious lady, who had before her marriage with Yazid, served as a lady in waiting in Bibi Zainab's household. Even after her marriage she retained her love for the Ahlebaith. As she heard the sound of wailing from the Zindaan, one day she decided to visit the prison.

When she approached the door of the Zindaan, Bibi Zainab and Umme Kulsoom wept silently. Hinda approached the fourth Imam, noting that he had heavy chains around his feet and neck; and asked him several questions:

"Which family do you belong to in Madina? Do you have any news about my Maula Hussain? How long have you been a prisoner? Why were you put in chains?"

Getting no direct replies to her questions, she looked closely at the ladies and cried out aghast, “It seems to be as if my Bibi Fatima is here. Tell me, who are you? Only last night I have seen her in my dream in a disconsolate state. Why doesn’t anyone look at me or answer my queries?”

Bibi Zainab could not bear it any more. She cried,

“O Hinda, I am Zainab and this is Kulsoom. The ladies you see here in the Zindaan are all from the family of the Holy Prophet.

The young man in chains is Ali ibnal Hussain, who was taken prisoner by Umr Saad. He was unable to fight for he was so ill on the day of Ashoor.

Each one of our men including Ali Akbar, Abbas, Qasim, Aun o Mohamad and even the infant Ali Asghar were all mercilessly killed in Karbala.

O Hinda, Yazid’s forces cruelly killed my brother Hussain, hungry and thirsty.”

### **Ala lanatullahi qaumiz zalimeen**

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**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## **Noha**

Zulm ki aah kuchk inteha hai,  
qaidqaney mein Zainuliba hai  
Jo ke aalam ka mushkil kusha hai  
qaidqaney mein Zainuliba hai

Qoon ka chashma hai ankho se jaari,  
hath kadi bediyaan tan pe bhaari  
Chehra Maula ka utra hua hai  
qaidqaney mein Zainuliba hai

Poori kunba Nabi ka khulay sar  
aur bahatar ka hai daagh dil par  
Haye kya shaane sabr o raza hai,  
qaidqaney mein Zainuliba hai

Hai ye pur haul tareek zindaan,  
Bibiyaan bachay sab hain pareshaan  
Roshni hai na is ja hawa hai,  
qaidqaney mein Zainuliba hai

Kaisi mehnat se Bano ne paala,  
tum pe qurbaan the shaahe wala  
Na moaalij na mumkin dawa hai  
qaidqaney mein Zainuliba hai

## **Noha**

Vo shaam ki museebat Zainab ke dil se poochho  
Ashoor ki vo aafat Zainab ke dil se poochho

Bachon ka bilbilana, qaimo mein aaglagna  
Sajjad ka tadapna Zainab ke dil se poochho

Bachi vo sehmi sehmi aur hai vo yateemi  
Us par tamancha khana Zainab ke dil se poochho

Bhai ki lash par vo Amma ki aaho zari  
Baba ka shab mein aana Zainab ke dil se poochho

Mushkilkusha ki beti rassi mein bandhi jaaye  
Vo neel bazuon ke Zainab ke dil se poochho

Vo Koofiyon ka majma bazaar mein vo jana  
Chadar ka chheena jana Zainab ke dil se poochho

Paon mein jis ke chhalay vo tauq ko sambhale  
Beemar ki museebat Zainab ke dil se poochho

Tashte tila ke andar ghaltaan vo qoon mein sar  
Vo chobey zulm lagna Zainab ke dil se poochho

Zindaan ka vo andhera Asghar ko yaad kar kay  
Bano ka wo taradpna Zainab kay dil se poocho

Baywarsi ka aalam wo sar kay gird matam  
Bacchi ki wo shahadat Zainab ke dil se poochho

Qurbaan ho Sabiha bibi key sabr par tu  
Islam ki hifazat Zainab ke dil se poochho

## *Shahadat Bibi Sakina*

### Salam

Qaid me mayyat padi hai binte Sheh qamosh hai  
Eik sakta sa hua hai neemjaan qamosh hai

Chupke kehti thi ye Zainab se Sakina bar bar  
Dadijaan ki aay kyon aah o fughaan qamosh hai

Chain aya hai Sakina baap ke sar ko liye  
Mu pe mu rakhe hai aur vo siskiyaan qamosh hai

Shah ke sar ko liye Bibi ne aqir jaan di  
Imtehaan par imtehaan hai aur Ma qamosh hai

Kaan zaqmi gaal neelay aur garden me rasan  
Zulm ki bas inteha hai bibiyaan qamosh hai

Hukme zalim hai ke mayyat dafn ho zindaan mei  
Sar jhukaye haye Abid natavaan qamosh hai

Almadad ay char sala shahzadi almadad  
Hai Sabiha ko bharosa muddua qamosh hai

## Marsia

Bano se dam ye Sakina ka thha bayaan  
Kaisa makaan hai ke hava tak nahin jahaan  
Dekhungi kis tarah se bhala shakle aasmaan  
Hai hai zameen tak nazar aati nahin yahaan  
Amaan sabhon ki jaan Quda hi bachaega  
Shab ko bhi kya chiraag jalaya na jaega

Aisi hi teeragi hai tho bus ho chuki hayaat  
Mein jaanti hun aaj ki shab ko shabe wafat  
Sothey thhe leike seenay pe Baba tamam raat  
Aadat meri banagaye yoon shahe qush sifaat  
Jab shama gul hui hai tho ghabra ke royi hoon  
Amma bhala kabhi main andheray me soyi hoon

Tadbeerein maa ne ki pae taskeen ajab ajab  
Us raat ki tarah se badha dam ba dam ta –ab  
Ronay mein kut gayi jo Sakina ko nisf shab  
Nachaar ho ke gode mein leti vo qush laqab  
Susti kamal qatire nazuk pe chha gayi  
Batein jo ma ne ki tho zara neend aa gayi

Soyi thhi koi dam ke bandha ansuon ka taar  
Dekha ye qaab aaye hain sultane naamdaar  
Phailae hath dhoond thi uthi vo dilfigaar  
Jhuk jhuk ke dekhti thhi har ek simt bar baar  
Kehti thhi ahi ghazab ka andhera zia nahin  
Baba kidhar khade ho mujhe soojta nahin

Thhe sab Haram yateem ke baton pe nohagar

Rotay they paasbaan bhii mu dhanp dhanp kar  
Nagaah gayi Yazeed ko is haal ki qabar  
Machli hui hai duqtare sultane bahro bar  
Faryad kar rahi hai ajab izteraar hai  
Baba ko dekhne liye beqarar hai

Bhijwao farqe shah ye bola siah roo  
Le kar sarey Hussain rawana huay adu  
Thhi raah mein chamak sare anwar ki char su  
Zindaan ke paas ja ke jo di gaysuon ne bu  
Saidaniyon mein hashr hua saf ulat gayi  
Zindaan ke dar se aake Sakina lipat gayi

Qush qush khadi hui thhi Sakina lagae aas  
Itne mein va hua jo dar ayi gulo ki baas  
Pheili zia e husn e Shahinshahe haq shinaas  
Roshan hua makaan jo mudat se thha udaas  
Daure haram Hussain ke tasleem ke liye  
Sajjad ut khade taazeem ke liye

Phaila ke dono hathon se daamaane pairahan  
Masooma ne liya sarey Sultane bay watan  
Choomi kabhi jabeen kabhi ariz kabhi dahan  
Thha sar ke gird majma e aulade Panjatan  
Bekas behan jidhar thhi shahey mashraqain hi  
Aankhen usi taraf ko lagi thhi Hussain ki

Baithi zameen pe leke Sakina sarey Imam  
Mu rakh ke mu pe qoob kiye uns ke kalam  
Ghash aa gaya ke layi qaza maut ka payam  
Lipti sarey pidar se khinchi jab ragein tamam  
Thha mu pe mu ke zeest ka naqsha badal gaya

Hichki bus eik aayi vahin dam nikal gaya

Kurta utha ke seenay ko dene lagi hawa  
Zainab se ki ye arz ke padhiye koi dua  
Sajjad se kaha ke idhar ao mein fida  
Beta behan ki nabs tho dekho maraz hai kya  
Chaunka rahay hain sab, qabare dast o pa nahin  
Ghash mein kabhi ye haal kisi ka suna nahin

Dekhi jo nabz ronay lage Abid e hazeen  
Ma ne kaha tadap ke mujhe taab ab nahin  
Jo haal ho Quda ke liye keh chuko kahin  
Sajjad sar jhuka ke ye bolay ke mar gayin  
Takleef deejaye na tane pash pash ko  
Jaldi litaiye ke aziyat hai lash ko

## Hadees

*Bismillahir Rahmanir Rahiim.*

*Innas Safa wal Marwaata min shaairallahi.*

In the name of Allah the all-Beneficent the all-Merciful.

Indeed Safa and Marwa are among Allah's sacraments.

(Sura Baqarah 2:158)

The Holy Quran reminds us that Safa and Marwaa are among the signs of God. Allah SWT, has said in His divine revelation that among his sacraments, holy signs worthy of reverence, for people to ponder over are Safa and Marwa. What are Safa and Marwa? Where are they? What happened there? Why has Allah declared them to be His signs?

Safa and Marwa are the two hillocks in Mecca between which Bibi Hajira ran to and fro, as she searched for water to quench the thirst of her infant son, Ismail. Her anxiety, her hardship, her loneliness did not deter her from efforts to find a way through her difficulties. Nor did it dim her faith in the generosity and protection of the Almighty as she faced the crisis alone, trying to save her baby's life.

Allah asks us to remember the hardship suffered by Bibi Hajira. Indeed her actions were so dear to Allah that they were made a compulsory part of the rites of the Hajj, the annual pilgrimage to Mecca in Zilhijj made incumbent upon all Muslims, who can afford it.

Why has Allah invited Muslims for Hajj? Is it merely to complete rituals or it is to awaken the spirit of Muslims, to invite them to think. Islam is erroneously considered to be a religion that treats women unfairly. If we ponder on Allah's message, we will find that it is *niyyat* intentions, attitudes, whether it comes from man or woman, rich or poor, black or white, which are seen by Allah who is '*Aalimun niyaat*' one who knows the hidden intentions of his creation.

The '*tawaf*' circumbulation of Kaaba itself is linked to Bibi Hajira. The Kaaba is a cube shaped building, but to the west of the Kaaba is an addition, a short arched wall facing the Kaaba named the 'Hijre Ismail'. Hijr means skirt and the shape of the wall resembles a skirt. Bibi Hajira, the mother of Ismail, is buried within the semicircle that makes up the space between the Kaaba and the wall. Circling around the Kaaba without circling round the Hijre Ismail is not accepted. Bibi Hajira's house, which was next to the Kaaba and her grave within it, are part of the *tawaf*.

Who then was Hajira? Who was this great personality that if you leave out her grave as you go round the Kaaba, Allah does not accept your tawaf. If you do not perform 'saiyi' running from Safa and Marva like she did, your Hajj is incomplete.

Bibi Hajira was a black Ethiopian slave, the handmaid of Bibi Sara. Prophet Abraham then had no children. Bibi Sara presented her handmaid Hajira to Hazrat Ibrahim. Hazrat Ismail was born. In compliance with Allah's command, Prophet Ibrahim took the mother and son out of the native land and brought them to Mecca. As they parted, Bibi Hajira asked Abraham "O devotee of Allah, upon whom do you leave us here?" The Prophet consoled her "He who saved me and provided me with all that I needed and saved me from the fire of Nimrod. I leave you to His unfailing care." Hajira replied, "I agree to God's plan. He is quite sufficient for my child and me. I depend and rely upon Him."

Bibi Hajira's search for water is a lesson in selfless love, an endeavour for others than you. The baby Ismail was restless with thirst. There was no more water left and there was no water to be found anywhere around. Bibi Hajira began to search for water running from one place to the other. She ran seven times between the hills of Safa and Marva. She could not find any water. She would go up Safa, look out for water, and

then run down to where she had left the baby. Again and again she tried. She then abandoned her precious child totally to God's will. Suddenly, she found that fresh water was gushing out from under the feet of the baby and flowing into a small stream. 'Zamzam' said Bibi Hajira.

In the month of Zilhijj, in Mecca, we remember Bibi Hajira. The month of Mohraam, in Karbala, we see the embodiment of the same principles. The sacrifice is here completed. Umme Rabaab to save Islam has given not one but two of her children.

Ali Asghar was so thirsty. Bibi Rabaab paced up and down in the qaima. No water is to be found. The hordes of Yazid would not let water reach the thirsty children of the Ahlebaith. The baby Ali Asghar was killed in his father's arms, as Hurmula's arrow pierced his neck. Imam Hussain our sabir Imam moved forward, then took a step back saying, *Inna lillahi wa inna ilahi rajaoon* as he brought back the baby to Umme Rabaab. With the point of his sword, Zulfikaar, he dug a tiny grave to bury his infant son.

Today, we see Umme Rabaab facing another grave. This time it was her daughter Sakina, three years old. The place is the Zindaane Shaam and it was, our fourth Imam Zainulabideen in chains, who had to bury his darling sister.

Bibi Sakina was especially dear to her father Imam Hussain. He called her ‘Qeeratun Niswaan’ the best among the women, a title closely associated with his mother, Fatima Zehra, the *Sayyedatun Nisa il alimeen*. She was the favourite of Hazrat Abbas, who often used to ride up to the camel during the long journey from Madina to Mecca, from Mecca to Karbala, to make sure she was comfortable. Bibi Zainab was given a special reminder concerning this beautiful infant niece, when Imam Hussain bade his last farewell to his sister.

Alas, Bibi Sakina suffered terrible grief after Ashoor. We all know how she went out into the dark night looking for her father in the Shaame Gharibaan. We read of how she fell off the camel on the way to Koofa and how Imam Hussain’s mace would not move till she was found and brought back. We hear how in Yazid’s durbar, she was asked a number of questions. One of them was

“Why do you hide your face with your hands?”  
Bibi Sakina replied, “My hair is not long enough.”

The next question from the cruel Yazid was  
“Why do you keep lifting your feet?”

Bibi Sakina boldly answered, “Do you not see? We have all been tied by one rope. My aunts and mother’s arms have been tied and the same rope is around my neck. When they are bending, they

are in pain. When they are standing, the rope lifts me up.”

The people in the durbar started to cry. Bibi Sakina’s rope was taken off. Bibi Sakina was then, with the Ahlebaith, sent to a dark cell called Zindaan e Shaam.

Bibi Sakina was very unhappy in the prison ‘Zindaan’ of Damascus. This was a small place, which had no roof. The hot sun would make it very uncomfortable during the day; and at night, it would get very cold. Bibi Sakina missed her father Imam Hussain very much. She often asked her mother Bibi Rabaab and her aunt, Bibi Zainab when they would go home. When she saw birds flying to their nests in the evening she would ask, “When will *we* go home?” She would go to the locked door and say, “Will this not be opened for us?”

One night she was very restless. Bibi Zainab tried to comfort her and told her a story about Imam Hussain. Bibi Rabaab took her in her arms and finally, after crying for her father, Bibi Sakina went to sleep. But she woke up crying “I saw my father just now. Where is he?” She had woken up to the same darkness and to the sound of the chains that were round her brother’s (Imam Zainulabideen’s) feet.

Nothing would comfort her. Bibi Sakina could not stop crying. The guards outside reported to

Yazid that the young daughter of Imam Hussain was extremely restless. The head of Imam Hussain, which was kept by Yazid, was sent. When Bibi Sakina saw her father's face, she cried 'Oh my father, where were you? I have been calling you. This place is so dark. I can hardly see anyone.' She told him how she had suffered, how she missed him. Hugging him, Bibi Sakina went quiet, very quiet. Umme Rabaab called, "Sakina wake up my child."

No reply came. The restless mother lifted her up but found her listless. Fearing that her daughter had fainted, she called Bibi Zainab.

"Look at Sakina! Read some dua for her. Recite the Quran. Oh my son Zainulabideen, come and look at your sister. I cannot wake her up."

The Imam came closer and taking Sakina in his arms said *'Inna lillahi wa inna ilahi rajagoon.*

A small grave was dug in the prison and the ladies wept inconsolably as the four year old daughter of Hussain was buried.

Our salaams to Bibi Hajira, our salaams to Umme Rabaab, our salaams to Sakina bintal Hussain, also known as Ruqqiyya in Shaam.

**Ala lanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Mar gayi hai binte Shahe Karbala zindaan mein  
Ro rahay hain Ahle baithe Mustafa zindaan mein

Bekasi ghurbaat yateemi aur aseeri hai hai  
Sar jhukae baithay hain Zainuliba zindaan mein

Boli Bano lut gayi mein Karbala mein ya Quda  
Kis tarah ho dafn ka samaan bhala zindaan mein

Qaak par mayyat padi hai duqtare Shabeer ki  
Karbala ka hu ba hai waqiya zindaan hai

Puchta hai Shimr hans kar dar ke kyo utthi nahin  
Waqiyi kya ki Sakina ne qaza zindaan mein

Peeto sar ahle aza, pursa do binte Shah ka  
Qaak udate aatey hain aale Aba zindaan mein

Kya taajub hai jo ho Hilmi andhera shaam mein  
Gul hui hai shame zindane bala zindaan mein

## Noha

Jukhae baithey hain sar ko Abid  
Har eik tasveere gham bana hai  
Rabaab eik eik se poochti hai  
Meri Sakina ko kya hua hai

Hai iski gardan dhali hui kyon

Paseena maathey pe kyon hai is ke  
Koi batata nahin mujhe kuch  
Har eik ansoo baha raha hai

Ye aqir itni qamosh kyon hai  
Padi hai ghash mein ke so rahi hai  
Ye eik qamosh ho gayi kya  
Har eik qamosh ho gaya hai

Dua koi padh ke dam karo ab  
Is is ko Quraan ki hawa do  
Koi Quda ke liye karay kuch  
Ke ab mera dam nikal raha hai

Bulao Abass ko bulao  
Vo qud mana lengay is ko aakar  
Chacha hi behtar samajh sakeinge  
Bhateeji ab kis liye qafa hai

Sayeed barpa hai eik mehshar  
Pachadein khati hai roke madar  
Ab eik beemar bhai apni  
Behan ki mayyat utha raha hai

## *Ziarat Bibi Sakina*

Assalamu alaiki ya syedatina Ruqayata alaiki  
tahiyyata wa salam wa rahmatullahi wa  
barakatuh

Assalamu alaiki ya binta Ameerulmomineen Ali  
ibne Abi Talib

Assalamu alaiki ya binta Fatimatuz Zehra  
syyedatunisa lil alameen

Assalamu alaiki ya binta Khadhatul Kubra ummul  
momineen wal mominat

Assalamu alaiki ya binta waliyallah

Assalamu alaiki ya uqti waliyallah

Assalamu alaiki ya bintal Hussainis Shaheed

Assalamu alaiki ayutuhul siddiqatul shaheed

Assalamu alaiki ayutuhul raazyiatul marzia

Assalamu alaiki ayutuhul taquiatun naquia

Assalamu alaiki ayutuhul zakiatul fazila

Assalamu alaiki ayutuhul mazloomatul bahiya  
sallalaahu alaiki

wa ala roohiki wa bandani ki faj allala manzilaki  
wa mavaka fil jannati maa abaaeka wa ajdadika  
tagibeen na tahireen nal masoomeen

Assalamu alaikum bima sabr tum fanima uqbadar  
wa alal malikatil hafeena haula haramuki sharif  
wa rahmatullahi wa barkatuhu

wa sallalaahu ala syedina mohamadin

wa alaihit tayibeen wa tahireen

bi rahramtika ya arahamar rahimeen

Peace be on you O leader Ruqaiya may blessings  
and salaams be on you

Peace be on you O daughter of Commander of  
the faithful, Ali, son of Abu Talib

Peace be on you O daughter of Fatima Zehra,  
leader of the women of the world

Peace be on you O daughter of Khadijatul Kubra,  
mother of the believing men and believing  
women

Peace be on you O daughter of the proof of Allah  
Peace be on you O the sister of the proof of Allah  
Peace be on you O the daughter of Hussain, the  
martyr

Peace be on you O the truthful marytr

Peace be on you O who was beloved of Allah and  
who loved Allah

Peace be on you O one who guarded herself  
against sin and was holy

Peace be on you O one who was pure and  
generous

Peace be on you who was oppressed and was of  
excellent character

May Allah's blessings be on you, on your soul  
and body; your station is in paradise with your  
forefathers and grandfather who are pure and  
holy.

Peace be on you all who showed patience and  
whose final abode is in the best of houses where  
angels gather. All the blessings and bounties of  
Allah are on our master Mohamad and his family  
who are pure and holy by the grace of the most  
merciful of those with mercy.

# Rihayi

## Salam

Rokay zindaan mein boli Bano  
meri bachi ko na tanha chhodo  
Sath maa ko bhi lahad mein gado  
meri bachi ko na tanha chhodo

Dar ke roegi vo nazon ki pali,  
thham legi ye nasebon ki jali  
Qof andheray mein na hoay is ko,  
meri bachi ko na tanha chhodo

Kis tarah logo main kafnane doon,  
kis tarah gaadne lejaane doon  
Maa hun mein us ko na mujh se chheeno,  
meri bachi ko na tanha chhodo

Khol tho lu main galay se rassi,  
dam ke ghutne se na ho bayhoshi  
Bibi shaed ke abhi zinda ho,  
meri bachi ko na tanha chhodo

Theiro kurta tho badal loon us ka,  
ponch lun kaano mein hai qoon bhara  
Kuch qafa hai tho mana lene do,  
meri bachi ko na tanha chhodo

## Marsia

Aale Nabi rasan se hui jis ghadi riha  
Haddaad aaya janibe beemare Karbala  
Sadme se kaanpne lage Maula ke dast o pa  
Gardan se tauq paoon se ki bediyaan juda  
Ghurbat pisar ki dekh ke madar ne ro diya  
Gardan jhuka ke Abide muztar ne ro diya

Sach hai ke kuchh Hussain ki mutlaq na thi qata  
Bay jurm qatl ho gaye Sultane Karbala  
Haazir hai taqt o taaj bhi aur maal o zar juda  
Jo chahay aap leekiye Hazrat ka qoon baha  
Nadim hun munfail hoon bohat sharm saar hoon  
Baqsho meri qata ke main taqseer waar hoon

Thhara gaye ye sunte hi Abid ke dast o pa  
Bolay zabaan band kar o baniye jafa  
Deta hai mujh ko dilbare Zehra ka qoon baha  
Samjha hai sehal qatle dil o jaane Mustafa  
Jaankaah waqiya hai shahe mashraqain ka  
Insaaf ho gay hashr mein qoone Hussain ka

Sajjad ne Yazeed se rokar kaha ye jab  
Us ne sarey Hussain ko foran kiya talab  
Aaya nazar junhi sarey Shabeer hai ghazab  
Daure saron ko khole huay Ahlebaith sab  
Ghamgheen dilon pe aur aziyat siva hui  
Peetein ye bibiyaan ke qiyamat bapa hui

Jis dam suna ye zikr tho mehshar bapa hua  
Sajjad se ye Banoe bekas ne tab kaha

Vari tadap rahi hai ye ma gham ki muhtela  
Pohncha do mujh ko qabre Sakina pe main fida  
Vaan is ghareeb o ajiz o muztar ko le chalo  
Beta behan ki qabr pe madar ko le chalo

Pohnchey qarin lehad ke jo qaidi ba haale zaar  
Dekha bana hai qaak pe chhota sa ek mazaar  
Boley baha ke ashk ye Sajjad e naamdar  
Ammaa yahi hai qabre Sakina jigar figar  
Chauthha abhi baras thha ke maut agayi tujhe  
Qurbaan jaon yaan ki hawa bhaa gayi tujhe

Ay Fatima ki poti shahe tashna ki jaayi  
Kunbe ki teri maut ne ki uqda ksuhaayi  
Bazu bhi rasan se khule aur loot bhi payi  
Hath aya sarey badshahey Karbo balayi  
Hakim ne diyaevor o asbaab haram ko  
Ek tum ne mileen aur tho sab kuch mila ham ko

Jaati hai Ma watan ko meri jaan alvidaa  
Tayyar sab hai kooch ka samaan alvidaa  
Nashaad o namurad o pur armaan alvidaa  
Sonpa tumhein Quda ko mein qurbaan alvidaa  
Madar ke sath baap ka matam bapa karo  
Ankhon pe rakh ke kurte ka daman buka karo

Hai hai kisay ab leke Madinay ko main jaon  
Hai hai kisay ab naqey pe pehle mein bitthaon  
Hai hai kisay ab ja ke main Sugra se milaon  
Hai hai kisey ab sar shahe wala ka dikhaon  
Batlao tho ye rasm kahaan hoti hai Bibi  
Tum rovo na maa ko tumhein Ma roti hai Bibi

## Hadees

*Bismillahir Rahmanir Rahiim.  
Innallahastara minal momineena  
anfusuhum wa amvaalahum  
bi anna lahum ul jannata  
yuqatiloona fil sabeelillahi  
fa yaqtuloona wa yuqtaloon.  
Wa adan alahi haqqan fi tauraat  
wa injeeli wal Quraan  
Wa man aufa bi ahdihee minallah  
fastabshiru bi bayikumulazi bayaatum bihi  
Wa zalika hual fauzul azeem.*

In the name of Allah the all Beneficent the all Merciful

Indeed Allah has bought from the faithful their souls and their possessions for Paradise to be theirs  
They fight in the way of Allah  
Kill and are killed.

A promise binding upon Him in the Torah and the Evangel and the Quran.  
And who is truer to his promise than Allah?  
So rejoice in the bargain that you have made with Him  
and that is the great success  
(Sura Al Baraat 9:111).

This Quranic ayat says Allah himself has purchased the life (*anfusuhum*) and wealth (*amvaalahum*) of the faithful (*momineen*). They

sacrifice all they have in the way of the Lord. Paradise is their rightful due. The best and the greatest examples of such godly ones could be found only in the Ahlebaith, whose faith in Allah was matchless and whose deeds of sacrifice for Allah's sake, have no parallel in the history of mankind.

No nation or religion can present a comparable example to the martyrs of Karbala. Imam Hussain (A.S.) and the seventy-two faithful with him are examples of the greatest sacrifice ever seen. They suffered every kind of misery in the cause of Truth. It was Imam Hussain (A.S.), who saved Islam and established it for all times. The qualities described in the verse fighting in God's way, slaying for God and being slain, in the way of God was exemplified in Karbala.

The qualities of the godly souls are described in the verses, immediately following the ayat. These are they who turn towards God, worshiping and praising Him and fasting, bowing down in rukoooh and sajda. '*At taiboonaal, aabidoonal, hamudoonal, saaihoonal, rakioonal, sajidoon.*' They are the ones who enjoin what is right '*aaminoonal bil maroof*' and forbid what is wrong '*nahoonal anil munkar,*' keeping within Allah's limits '*hafizoonal lihudoodillah.*' The fourth Imam Zainulabideen (A.S.) has said that all these qualities are found in their due

perfection in the Holy Prophet and the twelve holy Imams.

After almost a year in the Zindaan of Damascus, one day Yazid summoned the fourth Imam to the court once again. This time our Imam was told he was free to go. Then Yazid had the audacity to suggest that the Imam accept 'blood money' for the deaths of his family members in Karbala. "Give it to the Holy Prophet" replied the Imam. "Your actions will be judged by Allah and His Prophet".

The news of the death in prison of the four-year-old daughter of Imam Hussain had spread through Damascus. People were asking questions and Yazid's unpopularity was growing by the day. Yazid himself could not sleep and paced about frantically in the night. His household had turned against him, and after the heinous crime of the slaughter in Karbala, he found no peace. "You are free to go or stay in Damascus", Yazid informed the Ahlebaith.

The fourth Imam said, "We wish to return to Madina via Karbala, but before that, we would like to mourn the martyrs of Karbala. We have not been yet allowed to grieve for our dear ones. Give us back the belongings you looted from us in Karbala. We cherish these things as our most precious possessions the chaadar of Fatima Zehra, and the garment (kurta) of Imam Hussain,

Give us back the heads of the martyrs so that they can be interred in Karbala.” Yazid had to agree. A house was made available for the Ahlebaith, Bibi Zainab and Kulsoom, the widowed ladies and Imam Zainulabideen.

On reaching the house, Bibi Zainab found that a large number of ladies and men collected there. On her enquiring about the purpose of their call, she was told that the population of Damascus had come on a condolence visit. The men surrounded Imam Zainulabideen and offered sympathy to him. The ladies of Damascus went over to the separate quarters, where ladies of the Prophet’s family were sitting and, approaching each one of them, offered their sympathies also. Many amongst them were asking for details of the tragedy. Some were asking them about Bibi Sakina, whose days in Damascus as a prisoner were so fresh in their minds and whose ordeals, from the day she entered the city were vividly remembered by them.

Bibi Zainab, on behalf of all the ladies, recounted to them all the events, from the day they left Madina to the fateful day of Ashoor. She narrated each incident with tears flowing from her eyes. All the other ladies of the family and the ladies of Damascus were shedding tears with her. She even recalled in detail the period passed in Damascus, from the time of their entering the city to the day when Sakina, unable to bear the

miseries and torments inflicted on her, had surrendered her young and innocent life to her Maker. She also described the events leading up to their release and mentioned her desire to go back to Karbala to bid a final farewell to all the dear departed ones, whose bodies they had left on the burning sands without even shrouds.

This was the first majlis, the gathering where the events of Karbala were recalled. Women, who came to attend it, went home and told their menfolk all they had heard. The message of Imam Hussain spread. The majlis created a stir in the city and the sound of crying and wailing made Yazid fear the turn of events. He wanted the Ahlebaith to leave for Madina as soon as possible.

Orders were given for the preparation of the homeward journey. Camels with litters were brought to the door. These were richly decorated with silk brocade. Bibi Zainab said, "We are in mourning. Change it to black." As the ladies and the fourth Imam were ready to leave, Noman bin Bashir was deputed to accompany them. Many people came to bid farewell. Bibi Zainab asked the ladies not to forget visiting the grave of her niece Sakina, who had died in the prison. "Qudahafiz Sakina," the Bibis cried, as they proceeded to Karbala.

**Ala lanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya  
munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what  
a great reverse he will be overturned.

### Noha

Ye neend khaak pe kaisi uttho uttho Bibi

Pidar jo khaab mein aaye machal gayi bacchi  
Fizaye qaid haram ki buka se hilne lagi  
Lipat ke baba ke sar se jo margayi beti  
To qaid khane mein Bano ki ye fughaan goonji  
Ye neend khaak pe kaisi uttho uttho Bibi

Fasana e ghame furqat sunao Baba ko  
Hua jo baad e shahadat sunao Baba ko  
Safar ki sari museebat sunao Baba ko  
Lipat ke baba se khamosh math raho Bibi  
Ye neend khaak pe kaisi uttho uttho Bibi

Bahut gila tha Sakina tumhein andhere ka  
Ye gham raha ke hai tareek qaid mein kunba  
Ye ranj tha koi chehra nazar nahin aata  
Hamare gham zada chehron ho dekh lo Bibi  
Ye neend khaak pe kaisi uttho uttho Bibi

Yaqeen tha tumhein lene ko aayenge baba  
Tumhein sukoon hua par meri lut gayi duniya  
Hamesha tum ne sunaya hai haale dil apna  
Ghareeb ma ke bhi dil ki to kuch suno Bibi

## *Daqila Karbala*

### Salam

Kehthi thi yahi Zainab dukhiya  
mere berunwa mujra lo mera  
Kuch bath karo mai tum pe fida  
mere berunwa mujra lo mera

Mai kook jali majayi hoon  
hamsheer thumari bahi hoon  
Zindan se chutkar ayi hoon  
Mere berunwa mujra lo mera

Akbar bhi nahi Abbas nahi  
Qasim sa bhathija paas nahi  
Kya tumko koyi waswas nahi  
Mere berunwa mujra lo mera

Zinda me gayi darbar gayi  
sar nange sare bazaar gayi  
Bin tere zaleelo khar gayi  
Mere berunwa mujra lo mera

Haal apna sunaye kisko bahen  
jo Shaam mai guzre ranjo mahen  
Bazoo me mere bandhi thi rasan  
Mere berunwa mujra lo mera

Nikli thi wathan se jab mai aqi  
tum sath the aur kunba tha sabhi  
Ab koyi nahi tanha hoon chali  
Mere berunwa mujra lo mera

Pooche gi agar mujh se Sughra  
hai baap phoopi kisja mera  
Kya osse kahoon bolo bhaiya  
Mere berunwa mujra lo mera

### **Marsia**

Bala utha ke haram Karbala mein aatey hain  
Mareez Shaam ke daaru shifa mein aatey hain  
Ajab shikoh se dashte bala mein aatey hain  
Ghame Husain mein yaade Quda mein aatey hain  
Jigar ke tukde bharey damano mein laaye hain  
Ye qabre sheh pe chadahne ko phool laaye hain

Bahaar mein hai raqam ye rivayate jaan kaah  
Jab gaye Ahle haram janibe shahadat gaah  
Na gul na shama mili bekason ki qabr pe aah  
Mujawari ko faqat Jabir ibne Abdullah  
Quresihi aaye hain aur Hashimi bhi hazir hain  
Musafiron ke mujavir bhi qud musafir hain

Udhar ayaan hui bas Zainabe qujista qisaal  
Idhar lehad mein tadapne laga Rasool ka laal  
Nida mazaar se Jabir ko di ba ranj o malaal  
Mein jeeta hota tho karta behan ka isteqlbaal  
Sharaf hai Fatima ka Fatima ki jayi ko  
Meri taraf se tu ja us ki peshwayi ko

Chala ma – e – rufaqa Jabire qujista nihad  
Sare Hussain liye hathon par miley Sajjad  
Qadam pe gir pada Jabir ne naala o faryad  
Pukari Abide bekas ko Zainab e nashaad  
Galey lago lo mohibe Nabi ye Jabir hai  
Ye turbate shahey mazloom ka mujavir hai

Galey laga liya Jabir ko shahe wala ney  
Galey pe neel rasan ke dikhae agha ney  
Kaha ke loot liya Bhai ham ko aada ney  
Jo ham pe ho gayi ham jaanein ya Quda janey  
Sare Hussain badi mehnato se laya hoon  
Do bara baap ko main dafn karne aya hoon

Taney Hussain se mulhaq kiya Hussain ka sar  
Hua zameen mein goya qiraane Shams o qamar  
Lehad pe taqtae tooba qareeney se rakh kar  
Pukarey Abide bekas mohibo ao idhar  
Suno bagosh ki is dam Rasool rotay hain  
Dobara dafn mere Babajaan hotay hain

Ye kah ke rone lagey hai Abid e beemar  
Mazar e Shahe ghareebaan jo ho chukka tayyar  
Sarhaane baith ke sab fatiha padhe ek bar  
Gharaz ke qaima e Jabir me aaye sab deendar  
Haram ne qabr pe saamman e ashk o aah kiya  
Sarey mazar bapa qaima e siah kiya

Siah qaimay mein utre siah poshe haram  
Tawafe qabr kiya halqa baandh kar baham  
Sabhon ne qabr ko balon se jhaada jab us dam

Laraz laraz gayi sadmey se qabre shahe umam  
Lahad pe shah ki masnad bichhayi Zainab ne  
Salam ke liye gardan jhukayi Zainab ne

Lipat ke qabr se awaaz di dohayi hai  
Ek Arbayeen se behan bhai mein judayi hai  
Hussain bhai behan bhooki pyasi ayi hai  
Umeed vare ziafat ye Ammajayi hai  
Na farsh hai na makaan hai na dana pani hai  
Saqi ke laal yahi teri mehmani hai

Nikalo hath lahad se galey ligo lo mujhe  
Watan na jaoongi main qabr mein bulalo mujhe  
Barahna sar hoon ba zeray kafan chhupalo mujhe  
Aqui bala mein giraftaar hoon nikalo mujhe  
Tumhe yateemo ki qatar se ro nahi sakti  
Yateem parvari ab mujh se ho nahi sakti

Suno Hussain suno tum mere savaal hain do  
Jo bheijte ho watan ko tho tum bhi saath chalo  
Naheen to zeray qadam apne ay shahey qushq o  
Zameenay qaak e shifa ek lehad ki qatir do  
Lehad ke saaye kin mera yaheen thikana ho  
Tumhari paenti ho aur mera sirhana ho

## Hadees

***Bismillahir Rahmanir Rahiim.***

***Fa iza daqaltum buyuutan***

***fassalimu ala anfusikum***

***tahiyatan min indillah***

***mubarakan tayyabatan***

***ka zalika yu bayyinullaho lakumul aayaati***

***la alla kum taaqiloon.***

In the name of Allah, the all-Beneficient, the all-Merciful.

So when ye enter houses,

greet yourselves

with a salutation from Allah,

blessed and good

thus, does Allah clarify His signs for you

that you may apply reason.

(Sura Nur 24:61).

This Quranic verse enjoins the believers to live in peace and harmony, living gracefully and showing regard to each other. It recommends that we greet each other cordially and the best greeting is praying to Allah to bestow His blessings and grace through saying ‘*Salam*’ (peace).

Greeting each other with ‘*Salam*’ is the way of the *ahle bahisht* (heavenly ones) who will greet each other with honour and peace “*tahhiyatan wa*

*salama*” (25:75). Other Quranic verses also speak of this, when describing people in paradise as those who greet each other with salam: *tahiyyatuhum fiiha salaam* (Ibrahim 14:23) and (Younus 10:10).

The Holy Prophet SAW said; ‘When you meet each other, then initiate greeting and embrace; and when you separate from each other, then depart with seeking forgiveness. Our third holy Imam Hussain AS reminded us that the initiator of the exchange of greetings receives a greater reward and said; “Seventy rewards is the share of the one who initiates a greeting and only one belongs to the one who returns the greeting”. The sixth holy Imam Jafar Sadiq (A.S.) said that the most miserly person is one who is hesitant to greet others.

The Quran also tells us; “When you are greeted with a salute then you greet with a better one than it or return it indeed Allah takes account of all things. (Nisa 4:86) This was shown by example, when the Holy Prophet was seen returning the greetings of his followers. A man approached him and said *Assalamo alaika*.

The Prophet replied *Walaikas salam wa rahmatullah*.

Another came and said *Assalamo alaika wa rahmatullah*.

The Holy Prophet replied *Alaikas salam wa rahmatullahi wa barakatoh*.

A third came and said; *Assalamo alika wa rahmatullahe wa barakatoh.*

The Holy Prophet said ‘*wa alaika*’, which meant I return you the same, as the third one had already addressed him fully.

The *Hadeese Kisa*, narrated from Bibi Fatima through Jabir ibn Abdullah Ansari, a renowned companion of the Holy Prophet, shows how the holy family greeted each other when they met. It begins with the Holy Prophet entering the house of Bibi Fatima and saying Salam to her. Bibi Fatima returned the greeting cordially. When Imam Hasan and Imam Hussain came one after another they both said ‘salam’ to their mother and she returned their greeting, addressing them using similar terms for both sons. Imam Ali then arrived and greeted Bibi Fatima saying ‘*Salam alaiki Ya Binta Rasoolallah*’ She returned the greeting, addressing him as *Ameerulmomineen*. Each of the Panjatan, when approaching the Kisa, said *salam* to the Holy Prophet, before seeking permission to enter. The Hadees e Kisa is a lesson, also, in social etiquette showing us ‘Quranic’ ayats in action. Surely these were such examples, purified by Allah, vouchsafed by the ‘Ayate Tatheer’ ‘*Innama Yureedullahi liyuzbiha ankum riysa Ahlebaith wa yutahurakim Tatheera*’.

Salawat

Jabir ibn Abdullah, the narrator of the Hadees e Kisa also had the honour of conveying salams from the Holy Prophet to the fifth Imam Mohamad Baqar (A.S.). Prophet Mohamad had said; “O Jabir you will live and meet one of my children descended from al-Hussain, called Mohamad, who will split wide open the knowledge of religion. When you meet him convey my *salam* to him.”

Making a pilgrimage to the mazaar of the Holy Prophet and the Imams, to convey *salam* in person, is recommended in many traditions. When the pilgrim visits Karbala, he begins with thanking God for the honour and then calls for peace to be with Imam Hussain. He declares his close bond with Imam Hussain in faith and principles and testifies to the truth of what Imam Hussain stood for.

The battle of Karbala was a battle for the upholding of Truth against falsehood, a fight between Light and Darkness. Imam Hussain on the day of Ashoor repeatedly identified himself: “If any of you do not know me, I make it clear that I am the grandson of Prophet Mohamad, whom you acknowledge as the Prophet of Islam. I am the son of the Prophet’s daughter, Fatima and the Prophet’s cousin, Ali. I am the last of the five persons about whom the Prophet of Islam spoke, time and again to his people.” The Yezidi army fought Hussain knowing who he was. They

denied him water in the knowledge of his extreme thirst. They killed him and beheaded him, while he was praying Asr. Imam Hussain's family was looted and his tents plundered. The ladies and his ailing son Imam Zainulabideen were taken prisoner and paraded through the streets of Kufa.

The journey from Kufa to Shaam was long and arduous taking over twenty days. The ladies and children were exhausted as they suffered the scorching sun and cold nights. Many children fell off the camels and died. The mothers would scream in anguish but no one cared. Some mothers lost the babies they were carrying. Bibi Zainab dug a grave for each of the babies with her hands, clawing at the hot sand. When she had buried each child she would write on the sand '*Haaza Mohsin e Karbala*': This is a Mohsin of Karbala. She was recalling her own stillborn baby brother Mohsin, who had been killed when Bibi Fatima was crushed behind the door of her house, by the enemies of Islam and the Ahlebaith.

They were then taken to Shaam and had to endure the tribulations of going through crowded streets. They were brought before Yazid in the darbar and after suffering indignities they were sent to the zindaan, where Bibi Sakina died. When they were finally released after a year the

fourth Imam and the ladies were allowed to return to Madina via Karbala,

The Ahlebaith reached Karbala and were met there, according to tradition, by Jabir ibne Abdullah Ansari, one of the renowned companions of the Holy Prophet. Jabir had been living in Madina and learnt of the shahadat of Imam Hussain when Ibn Ziyad's emissary, Abdul Malik ibn Abil Hasi Salim had arrived to inform the governor of Madina about the events in Karbala. On hearing of the martyrdom, Jabir and Attiya bin Jumada, a learned scholar, belonging to the tribe of Qays, had left Madina and proceeded to Karbala for ziarat of the holy graves.

Attiya narrates that when they arrived in Karbala, Jabir did ghusl from the waters of Furaat, wore clean clean clothes, put perfume and approaching the mazaar of Imam Hussain (A.S.) read *Allaho Akbar* three times. He was then so overcome by grief that he fainted. When he recovered consciousness, he read the ziarat;

*Asslamo alaikum ya Aalillah*  
*Asslamo alaika ya Aba Abdillahil Hussain*  
*Asslamo alaika ya Shaheed ibne Shaheed*

**Ala laantullahi qaumiz zalimeen.**

May Allah's curse be on the unjust ones.

**Wa saya limullaziina zalamuuu ayya  
munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what  
a great reverse he will be overturned.

### Noha

Islam ko jagakar kya so rahey ho Bhai  
Utho Hussain utho ruqsat ko Zainab aayi

Haalate Sham o Koofa kyonkar sunao Bhai  
Hey hay na Karbala mein Zainab ko maut aayi

Zindaan Shaam mein hi bachi ko chhod aayi  
Bhaiyya teri Sakina mujh se sambhal na payi

Maujon ka shor kya hai Abbas ki sada hai  
Taqat hai kis ki chheenay Abbas se tarayi

Abbas uth ke ao bazoo ke neel dekho  
Mera salam leylo baydast merey Bhai

Kya poochhtey ho alam jabre Yazidiyar ka  
Bhai ki lash bhi qaahar na roney payi

### Noha

Sadaate Karbala sadaate Karbala  
Chehlum ko Karbala mein jab aayeen  
vo beebiyaan  
Sadaate Karbala Sadaate Karbala

Zainab ne is zameen ko soongha to ye kaha,  
Sajjaad kuch suna  
Maqtal hai ye Hussain ka Amma ki hai sada  
Sadaate Karbala sadaate Karbala

Kuch bibiyaan yahan hai to kuch bibiyaan vahan,  
karti hui fughaan  
Bikhri hui thi maqtale Sarvar mein jabaja  
Sadaate Karbala sadaate Karbala

Ek bibi dashte qooni mein jati hai nahr par,  
kahti ba chashme tar  
Abbas dene aayi hun pursa Sakina ka  
Sadaate Karbala sadaate Karbala

Ghut ghut ke laadli teri zindaan mein margayi  
turbat vahaan bani  
Bhaiya vo qaid se na hui mar ke bhi riha  
Sadaate Karbala sadaate Karbala

# Arbayeen

## Salam

Arbaeen ke sogwaro alvidaah  
Aaqri majlis hai yaro alvidaah

Khaatema bil qair chehlum ka hua  
Alvidaah ay askhbaro alvidaah

Akbaro Asghar Ali ki zamini  
Naujawano sheerqaro alvidaah

Kehte hain ganje Shaheedaan par Haram  
Fatima Zehra ke pyaro alvidaah

Karbala ki qaak ko sonpa tumhey  
Arshe aazam ke sitaro alvidaah

Qabr par beton ki Zainab ne kaha  
Maa watan jati hai pyaro alvidaah

Dasht soona paas basti bhi naheen  
Bedayaaro bemazaaro alvidaah

Sar kaheen lashe kaheen qabrein kaheen  
Bemakaano bedayaaro alvidaah

Qabr se aavaaz dete hain Hussain  
Lo bahan Zainab sidharo alvidaah

## Marsia

Chehlum jo Karbala may bahattar ka ho chuka  
Paivand bekason kay tan o sar ka ho chuka  
Aur fatiha Hussain kay lashkar ka ho chuka  
Qabron pay shore aalay Payambar ka ho chuka  
Maatam mein teen roz rahe shor o shain say  
Roye lipat lipat kay mazaar e Hussain say

Mislay chiraghay gorey ghareeban pay dil jalaaye  
Phoolon ke badle qabron pe laqte jiggar chad haye  
Pyaron ki bood o bash kay saamaan jo yaad aaye  
Bay saaqta pukaray kalejay pakad kay haai  
Hai hai who parda daar hamaray kidhar gaye  
Bay parda ho kay aalay Nabi dar badar gaye

Maqtaal kay aas paas yeh bevon ki thi fughan  
Zainab jabeen lahad pay dharay karti thi bayaan  
Ay mere karbalayee biradar Hussain jaan  
Humsheer teen din say tumhari hai mehmaan  
Allah meri baath bhi poochi na aap nay  
Zindaan ki waaredaat bhi poochi na aap nay

Raazi hoon jo raza e Imaam e jaleel hai  
Par qaabilay mulaahiza baazu ke neel hai  
Na koyi daad ras hai na koyi kafeel hai  
Bhayee baghair aap kay Zainab zaleel hai  
Pushto panah utt gaya bay qanuma huvi  
Dekho yeh pusht qaabilay nokay sina huvi

Marjaayen sab yateemo ke sar par rahun tho mein  
Bachpan may inke qaid ki eeza sahoon tho mein

Bahlaamay ko tumhari kahaani kahoon tho mein  
Ma hunto mein phupi hunto men Bap hunto mein  
Inka bhi daagh aaj milay ya kay kal milay  
Aisay nahin naseeb kay qidmat ka phal milay

Mein jaanti thi shahr basa hoga bhayi ka  
Hoga hujoom qabr pay saari khudayi ka  
Chehlum karoongi dhoom say mein karbalayi ka  
Pursaan bhi yaaan koyi nahin Zehra ki jaayi ka  
Moonh daanp nay ko aap hi palla bhi layti hoon  
Aur apne dil ko aap hi pursaa bhi deti hoon

Chehlum to karchuki mein dilafgaar ya Hussain  
Ab rouza kis taray say ho tayyaar ya Hussain  
Beta bhi aur bahen bhi hai naadaar ya Hussain  
Aqir kabhi to aayenge zawwaar ya Hussain  
Takiya hai kaar saaz ye parvardigaar par  
Is dam to saayebaan bhi nahin hai mazaar par

Ho nay laga sawaar risala Basheer ka  
Danka baja Haram kay vida e akheer ka  
Khaima utta lahad say shahe be nazeer ka  
Aur sob tabarrukaat janab e Ameer ka  
Turbat kay gird oont barabar khaday huve  
Rukhsat jo jama qabr pay chhote baday huve

Zainab pukaari kooch ka samaan hogaya  
Phir shahr mere bhayee ka veeraan hogaya  
Aur maqbera Hussain ka sun saan hogaya  
Hoo ka muqaam qatl ka maidaan hogaya  
Aayee musaferon ko mere vo zameen pasand  
Duniya may is zameen ko basthi nahin pasand

Ay Karbala e Sarwar e Dilgeer alvida  
Ay Qatlgah e Hazrat e Shabeer alvida  
Ay Qabr ibn e Saheb e Tatheer alvida  
Ay Bhayee jaan jaati hai humsheer alvida  
Kya bay naseeb hai yeh nawaasi Rasool ki  
Tum nay mujaaveri na hamari qubool ki

Be aap ke Baqee me kis mu se jaungi  
Nana ke bhi mazar pe izzat na paungi  
Gar jaungi Najaf to nadamat uthungi  
Poochenge sab buzurg to mai kya bataungi  
Ruqsat kiya huzoor ne kyonkar yahaan rahu  
Jaoon to kis taraf jo rahu to kahaan rahu

Bhaiyaa uttho kajave mein mujh ko tumhi bitthao  
Bhaiyya mein bay niqab hun rahgeeron ko hatao  
Roken qinaat Akbar o Abbas ko bulao  
Khaali hai goad bhabi ki Asghar ko lete aao  
Sardaar saray qaafilay kay aagay hotay hai  
Taiyaar kaarvan huva aur aap sotay hai

Kab se tumhe pukaar rahi hoon mein qasta tan  
Hai hai jawab bhi nahin detay shahe zaman  
Bhaiyya galay lagaalo to jaaon suye watan  
Aayi nida sidhaaro khuda to hafiz ay bahan  
Soghra ko mere simt say bhi pyaar kijiyo  
Hoga sawaab khaatiray bimaar kijiyo

## Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Ya ayyuhal lazeena aamanu***

***Taqullaha***

***wabtaghu ilaihul waseelata***

***wa jaahidu fi sabeelihi***

***laalakum tuflihoon.***

In the name of Allah, the all-Beneficent, the all-Merciful.

O you who have faith

Be wary of Allah

and seek the means of recourse to Him

and wage jihad in His way

So that you may be felicitous.

(Sura Maidah 5:35).

Allah is addressing those with *eemaan* firm belief, asking them to fear Allah and seek a ‘*Waseela*’ means of approach, striving hard in His way to achieve success. Those who have firm faith are asked to adopt piety, *taqwa*, and seek Allah’s pleasure by obeying His commands and abstaining from everything forbidden. They are asked to seek the mediation ‘*waseela*’ of the holy Prophet and the Ahlebaith, who have been given permission by the Almighty to intercede for their followers on the day of Judgement. The mediation and the station of the Prophet and the

folk of his House will become manifest at the Resurrection. (Majlisi VII 326–40).

If Allah had willed He could have guided mankind by inspiring each one individually. But in His infinite wisdom, He had not deemed it desirable. He deputed His emissaries to express His will to His creation through angels as intermediaries and sometimes directly addressing those chosen by Him. His will was revealed to His apostles and the chief of the apostles, the Holy Prophet Mohamad, is the chief *waseela* or means of approach to Him.

*Waseela* or means of approach to the Almighty is to follow *Mohamad and aale Mohamad*, who were divinely guided and inspired by divine knowledge and made free from all defects by Allah himself. They can do our *shifaath* with Allah's permission. Emulating their actions will make us better and raise us to be deserving of the rewards promised in the Hereafter.

The eighty-sixth verse of Sura Zukhruf tells us that those who can do *shifaath* are none other than the ones who bear witness to the Truth, *Shahida bil Haq*. This is achieved through surrendering the soul to the Lord. Who can be more worthy of this honour of *shahadat*, being a witness, than Imam Hussain, *Sayyedus Shohada*, the King of the Martyrs. He was the greatest bearer of witness to the Truth, one whose severed

head glorified Allah even from the point of the lance. His example showed us how to do jihad – ‘*jahidu fi sabeelihi*’ to the utmost extent that Jihad can be done.

We bear witness to his striving in the way of the Lord Almighty, when we read his ziarat. *Wa ashhado annaka wafaita bi ahdillah wa jahadtu fi sabeelillah. Hatta aatakal yaqeen.* I bear witness that you kept your promise made with Allah and strived in His way till what was certain came upon you.

Today is the day of Arbayeen, the twentieth of Safar, forty days after the martyrdom of Imam Husaain on Ashoor, the tenth day of Moharram. It is the day when our grief for Imam Hussain and the martyrs of Karbala is renewed. Our eleventh holy Imam Hasan al Askari A.S. recommends that the *ziarat* of *Arbayeen* be recited today. Indeed speaking to his followers the eleventh Imam described the traits of Shias thus:

- Praying 51 Rakat namaz daily including 17 compulsory (wajib), 11 (Namaze Shab) and 23 nawafil rakats (units of prayer).
- Visiting Karbala on the day of Arbayeen reciting the ziarat for Imam Hussain and the Shohada.
- Wearing a ring in his right hand.
- Using Sajdagah (qaak e Karbala) in sajda.

- Reciting *Bismillahir Rahmanir Rahiim* loudly in salat.

It is narrated that this was the day when the Ahlebaith arrived in Karbala and Imam Zainulabideen and the ladies mourned for their loved ones. They were met, according to some traditions; by Jabir ibne Abdullah Ansari, who was a famous companion of the Holy Prophet.

On the day of Arbayeen we remember each of the shohada who were killed with Imam Hussain:

Hazrat Abbas, the thirty-four year old brother of the Imam, the brave son of the valiant Ali.

Hazrat Ali Akbar, eighteen years old, the image of the Holy Prophet, renowned as the *shabeehay Payamabar*.

Hazrat Qasim, barely thirteen years old, the gem of Imam Hasan's household.

Hazrat Aun and Mohamad, the lion hearted sons of Zainab binte Ali

Hazrat Ali Asghar, the six-month-old infant who was pierced with an arrow as his father asked for water to quench the baby's thirst.

Imam Hussain, who was killed hungry and thirsty on the burning sands of Karbala.

It is difficult to imagine the grief that overwhelmed the hearts of the mothers and sisters and our *mazloom* fourth Imam Ali ibnal Hussain. How all the martyrs of Karbala were re-buried by

the Imam and how after mourning for their loved ones the Bibis were persuaded to leave for Medina is beyond our imagination. It must have been heartrending.

The day of *Arbayeen* is one of the most crowded days in the sacred city of Karbala. Thousands of zaers gather to pay homage to the martyrs. It is narrated by Safwan that the sixth holy Imam Jafar Sadiq read the ziarat of Imam Hussain (A.S.) on the day of Arbayeen thus:

I testify that you are a pillar of the faith, a support for the Muslims and a refuge for the believer.

*Wa ash hadu annaka min daamideen wa arkaamil musleemina wa maqailil momineem.*

**Ala laantullahil qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### **Noha**

Arbaeen karna hai shahe Karbalai ka

Le ke daag seenay par Shaam ki judai ka  
Haq ada kare Zainab kaise apne bhai ka  
Qafela utar aaya sabr ki khudaai ka  
Karbala ke maidan par Fatima ke jaai ka  
Arbaeen karna hai shahe Karbalai ka

Mout ke biyaban mein zindagi ka matam hai  
Zulm ke andheron mein roshni ka matam hai  
Aansuon ke toofan mein tashnagi ka matam hai  
Ek bahen ke his say mein har kisi ka matam hai  
Arbaeen karna hai shahe Karbalai ka

Door tak nigaahon mein shaam ka andhera hai  
Karbala say Koofa tak haadeson nay ghera hai  
Jab say naunehalon nay muh ko apne phera hai  
Mamta ki godi may mouth ka basera hai  
Arbaeen karna hai shahe Karbalai ka

Baade Karbala bhai har qadam qiyamat thi  
Berida rasan basta rahe shaam se guzri  
Bhai hum tamasha they raaste tamashai  
Har qadam dua ye thi kaash mout aajati  
Arbaeen karna hai shahe Karbalai ka

Khud aseer e kismat thi dar badar gayi Zainab  
Moo ko apne balon se dhaanp kar gayi Zainab  
Majlis e Sitamgar may nange sar gayi Zainab  
Le ke saath kunbe ko nohagar gayi Zainab  
Arbaeen karna hai shahe Karbalai ka

Aap say juda hokar jab Madine jaoongi  
Jaakay maa ki turbat par marsia sunaoongi  
Karbala ke maqtaal may kya huva bataoongi  
Bhai apne baazu kay neel bhi dikhaoongi  
Arbaeen karna hai shahe Karbalai ka

## **Noha**

Sugra ko intezaar hai utho Hussain ghar chalo  
Zainab ki ye pukaar hai utho Hussain ghar chalo

Shane katake so gaye, bhaiya bi ham se chut gaye  
Pusht meri figaar hai, utho Hussain ghar chalo

Barchhi jigar pe kha gaye, Akbar jawan mar gaye  
Ujdi hui bahaar hai, utho Hussain ghar chalo

Jhola jhulati hai Rabab, bete ki leke dil mein yad  
Asghar ka intezaar hai, utho Hussain ghar chalo

Dulha ki laash lut gayi, maang hai qaak se bhari  
Kubra ka haale zaar hai, utho Hussain ghar chalo

Bache mere bichad gaye, pyase hi run me so gaye  
Dil mera beqaraar hai, utho Hussain ghar chalo

Chin gayi sar se hai rida, rasi me bazu tha bandha  
Jakar watan karu me kya utho Husain ghar chalo

Tap mein vo dohri bediya tauq gale me tha giraan  
Abid ka haale zaar hai, utho Hussain ghar chalo

Bhai, Sakina mar gayi, jauro sitam na sah saki  
Qaid mein hi mazar hai, utho Hussain ghar chalo

Tum bin watan na jaungi, ma ko na mu dikhaungi  
Ab kis ka intezaar hai, utho Hussain ghar chalo

Aayi Sabiha ye nida, qabre Aqi se alvida  
Rokar bahan na yun rula, utho Husain ghar chalo

## *Ziarat e Arbayeen*

Assalamo alaa waliyyilaahi wa habeebihee  
Assalamo alaa khaleelillaahi wa najeebihee  
Assalamo alaa safiyyillaahi wabni safiyyihee  
Assalamo alal Husaynil mazloomish shaheed  
Assalamo alaa aseeril kurubaati wa qateelil  
abaraat  
Allaahumma innee ashhadu aanahoo waliyyaka  
wa safiyyuka  
Wabnu safiyyikal faa izu bi karaamatika  
Akramatahoo bish shahaadati wa habawatahoo  
bis saadati  
Waj tabaytahoo bi teebil wilaadati wa ja altahoo  
sayyidan minas saadati  
Wa qaa idan minal qaadati wa daa idan minad  
daatati  
Wa aa taytahoo mawaareethal ambiyaaai  
Wa ja altahoo Hujjatan alaa khalqika minal  
awsiyaaai  
Fa aa dara fid duaai wa manahan nusha  
Wa badala muhjatahoo feeka li yastanqida  
Ibaadika minal jahaalati Wa hayratiz zalaalati  
Wa qad tawaazara alayhi man gharrathud dunyaa  
Wa baa a hazzahoo bil ardalil adnaa wa sharaa  
aakhira tahoo bith thamanil awkasi  
Wa taghat rasa wa taraddaa fee hawaahu wa  
askhat aka wa askhat a nabiiyaka  
Wa ataa a min ibaadika ahlash shiqaaqi wan  
nifaaqi  
Wa hamalatal awzaaril mustawjibeen naa

Fa jaahada hum feeka saabiran muhtasiban hattaa  
sufika fee taa atika damuhoo wastubeeha  
hareemuhoo  
Allahumma fal a nhum laa nan wa beelan wa  
addibhum adaaban aleema  
Assalamo alayka yabna Rasoolillah, Assalamo  
alaika yabna Sayydil awsiyaai  
Ashhadu annaka ameenullahi wabnu ameenihee  
ishta saeedan wa mazayta hameedan  
Wa mutta faqeedan mazlooman shaheeda wa  
ashhadu annalaaha munjizan maa  
Waaadaka wa muhlikan man khadalaka wa  
muaadibun man qatalaka  
wa ashhadu annaka wafayta bi ahdillahu wa  
jaahadata fee sabeelihee  
hataa ataakal yaqeen fa laanallahu man qatalaka  
wa laanallahu zalamata  
wa lanallahu ummatan samiat bi daalika faraz  
iyat bihee  
allahumma innee ushhiduka annee waliyyun  
liman walaahu  
wa adawwun liman aadahu bihee anta wa ummee  
yabna Rasoolillah  
ashhadu annaka kunta nooran fil aslaabish  
shaamikhati wal arhaamil mutahhrah  
lam tunajjiskal jaahiliyyatu bi anjaasihaa wa lam  
tulbiskal mudlahimmatu  
min thiyaabiha wa ashhadu annaka min daaaa  
imid deeni wa arkaanil muslimeena  
wa maa qilil moomineen wa ashhadu annakal  
imaamul barrut taqqiyyur raziyyuz

zakiyyul haadi mahdiyy wa ashhadu annal a  
 immata min wuldika  
 kalimatut taqwaa wa aalamul hudaa wal urwatul  
 wuthqaa wal hujjatu alaa ahlid dunya  
 wa ashhadu annee bikum moominun wa  
 biiyaabikum mooqinun  
 bi sharaa yii deene wa khawaaateemi amalee wa  
 qalbee li qalbikum silmun wa amree  
 li armikum muttabi un wa nusratee lakum mu  
 addatun hataaa yaad anaallahu lakum  
 fa ma a kum ma a kum laa maa a adduwwikum  
 salwatullahi alaykum wa alla arwaaikum wa  
 ajaadikum wa shaahidikum  
 wa ghaaibikum wa zaahirikum wa baatinikum  
 aameen rabbal alameen

Peace be on the favourite of Allah, His dearest  
 darling! Peace be on the beloved friend of Allah,  
 His distinguished hero! Peace be on the choicest  
 confidant of Allah, sincerely attached precisely  
 like his father! Peace be on Hussain, who  
 established the true faith by giving his life in the  
 way of Allah, a martyr, underwent untold  
 hardships at the hand of rogues and lawbreakers!  
 Peace be on the hostages surrounded by the  
 tightening circle of sorrow and grief, killed by a  
 horde of savages.

O my Allah I give witness that beyond a shadow  
 of doubt he is Thy favourite and choicest  
 confidant, who enjoys Thy confidence and  
 favour, precisely like his father!

Thou looked upto him and elected him in Thy cause, picked and chose him for the good fortune, selected for him the best purified parents, appointed him guardian, leader, and defender of rights, a true representative (inheritor and progenitor) of guardians, leaders and defenders of rights, gave him much and more from the inheritance of the Prophets, put him forward as a decisive argument, along with the other successors (of the Holy Prophet – the twelve Imams) of the mankind.

He met with deadly dangers, acted justly and fairly, made use of everything belonging to him to pay full attention to give sincere advice; took pains, made every effort, and put his heart, mind, soul and life at the disposal of Thy mission to liberate the people from the yoke of ignorance and evil of bewilderment but an evildoer, deceived with empty hopes of mean and worthless worldly gains, had pressed heavily on him, and sold out his share (eternal bliss) for the meanest and lowest bargain, betrayed his ‘day of judgement’ for a vulgar return, took pride in insolence, fell into the fathomwell of silly stupid follies, provoked Thee and Thy harsh discordant, the hypocrite, the heavily burdened bearers of sin, condemned to Hellfire, advised to him, however he (the Holy Imam) steadily, rightly and justly coped with them, till, in Thy obedience, gave his life after which his family was set adrift.

O my Allah, therefore, condemn them to hell as a denunciation and conviction; and crack down on them with a painful punishment.

Peace be on you O the son of the Messenger of Allah! Peace be on you O the son of the first of the successors (of the Holy Prophet)!

I bear witness that Allah put faith in you like He had full confidence in your father, and that you always looked for and collected good and virtue, lived a highly praiseworthy life, and departed from this world a martyr, forsaken and abused;

I bear witness that Allah will promptly fulfil the promise He made to you, and destroy those who left you helpless and punish those who killed you;

I bear witness that you kept your promise made with Allah, and strove in His way till what was certain came upon you, so curse of Allah be on those who killed you, curse of Allah be on those who oppressed you, curse of Allah be on the people who came to know and approved (of it all).

O my Allah be my witness that I make friends with those who love him and oppose those who deny him.

I, my father and mother, are at your disposal, O the son of the Messenger of Allah.

I know and bear witness that you were 'light' in the sublime loins and in the pure wombs, never touched you the dirt of ignorance, nor ever obscurity concealed you in its folds;

I bear witness that you are the pillar of 'Deen', support of the Muslims, refuge of the faithfuls;

I bear witness that you are a truthful, well aware, content, intelligent, rightly guided guide (Imam);

I bear witness that the Imams among your descendants are the symbols of 'conscious piety' and the signs of 'true guidance' the 'safe handle' Islam, and the decisive arguments over mankind; I declare positively that I have full faith in you, and I know for certain that you shall return.

I am, fully committed to the laws of my religion, certain of my deeds, my mind and heart ready for your return, and my affairs carried out in the light of your instructions, till Allah gives you permission, together with you, alongwith you, not at the same time with your enemies.

Blessings of Allah be on you, on your souls, on your bodies, when you are visible, when you are invisible, ob your perceiveable aspects, on your innermost genius, be it so, O Lord of the Worlds!

# *Reaching Medina*

## Salam

Ghabraegi Zainab ghabraegi Zainab  
Bhaiyya tumhe ghar ja key kahan paegi Zainab

Kaisa ye bhara ghar hua barbad Ilahi  
Kya aayi tabahi  
Ab is ko na aabad kabhi paegi Zainab

Phat jarga bus dekhte hi ghar ko kaleja,  
yad aoge Bhaiya  
Dil dhoondega tum ko tho kahaan paegi Zainab

Be parda hui qaid bhi qahar ne utthai  
Par maut na aayi  
Kya jaaniye kya kya abhi dukh paegi Zainab

Poochenge jo sab loge ke bazu pe hua kya  
ye neel hai kaisa  
Kis kis ko nishaan rassi ke dikhlaegi Zainab

Ab Aun o Mohamad hin na Qasim hain na Abbas  
ab kiski rakhun aas  
Apne Ali Akbar ko kahaan paegi Zainab

Bin beton ke kehlai tho kehlai main lekin  
Ye kaise ho mumkin  
Bin bhai ke kehlai tho mar jaegi Zainab

## Marsia

Durood padh ke watan ko chala Hussain ka laal  
Qareeb pohnci Madine ke jab Rasool ki aal  
Tho apne hathon pe Zainab ne rakhe sar ke baal  
Kaha Madine se Kulsoom ne ba ranj o malal  
Luta ke aaye hain Zehra ke sab gharane ko  
Na kar qubool tu ham bekason ke aane ko

Madina ham tere waali ko aaye hain kho kar  
Madina gardane Shabeer par chala qanjar  
Madina Koofe mein sar nange ham phiray dar dar  
Madina daaghe rasan hai hamare hathon par  
Ham aaye zinda pe Zehra ka noore ain nahin  
Madina, Akbar o Qasim nahin, Hussain nahin

Hili zameene Madinay ki us ghadi paiham  
Kiya Basheer ko Sajjad ne talab us dam  
Galey mein shaale aza dat kar ba deeda e nam  
Aur us ke hath mein ro kar diya siah alam  
Kaha ke ja nahin go apne mu dikhane ki  
Magar watan mein qabar kar de mere aane ki

Chala Basheer ye deta hua qabar har ja  
Magar mohallae Hashim mein dekhta hai kya  
Ke ek mareeza sarey raah hai khadi tanha  
Jo naam poochha tho ro ro ke boli vo Sugra  
Basheer kehne lagi kyon tu shor o shayn mein hai  
Kaha ye haal mera furqate Hussain mein hai

Basheer samjha ye binte Hussain hai Sugra  
Qamosh rah gaya Sugra ke mu pe kuchh na kaha

Pukari Fatima gardan mein dekh shaale aza  
Tu Bhai laya hai kis ki sunaani mujh ko suna  
Vo bola qaside beemare Karbala hoon mein  
Sunani qabre Payambar pe ley chala hoon mein

Vo boli ro roke Bhai ye kya sunata hai  
Vo kaun hai jisey beemar tu batata hai  
Sunani kis ki hai ye mujh ko haul ata hai  
Ke Mustafa ki lahad se tu kehney jata hai  
Amama pheink ke us ne kaha dohai hai  
Terey Hussain ki Sugra sunani aayi hai

Zameen pe haye pidar keh ke gir padi Sugra  
Qabar ye phaili tho matam har eik ghar mein hua  
Tamam aunrtein nikli gharon se karti buka  
Nabi ke qabr pe jakar Bashir ne ye kaha  
Safar se lut ke idhar bhooki pyasian aayeen  
Utho Rasool tumhari nawasiyaan aayeen

Basheer kehta hai wallah rauza kaanp gaya  
Lehad se naala hua va Hussain ka paida  
Idhar zameen pe tadapti thhi Fatima Sugra  
Zanaane Hashamiya ne wahaan hujoom kiya  
Hila ke shana kaha Shahe mashraqain naheen  
Utho Hussain ke ashiq utho Hussain naheen

## Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Inna nahno nuhyil mauta***

***wa naktubu ma qaddamu***

***wa aasaarahum wa kulla shaiyin***

***ahsain aahu fi Imamum Mubeen.***

In the name of Allah the all-Beneficent the all-Merciful

Indeed it is We who revive the dead  
and write down what they have sent ahead  
and their effects (which they left behind). And  
and we have figured everything  
in a manifest Imam.  
(Sura Yasin 36:12).

This verse is taken from the sura Yaseen, one of the most important chapters of the Holy Quran. It is, sometimes, referred to as the heart of the Quran and daily recital of its verses is highly recommended to invoke the Mercy of the Lord. The verse quoted above reminds us that every individual man and woman will be brought to account for their deeds on the day of Judgement and the effects of their deeds left behind are also accountable. They are in a secured record of documentary evidence.

The second half of the verse mentions the *Imam e Mubeen*. Imam Mohamad Baqir AS said that when this verse was revealed the Holy Prophet was asked what is meant by Imam ul Mubeen.

“Is it the Torah?”

“No” was the answer.

“Is it the Evangel?”

“No” came the answer again.

“Is it the Quran?”

“No” repeated the Prophet.

The Holy Prophet then turning towards Ali ibne Abi Talib said,

“Verily, this is the Imam in whom Allah has contained the knowledge of everything.”

Salawat.

Addressing the people present there, the Holy Prophet said, “O group of men. There is no branch of knowledge which God did not bestow on me and I have conveyed the knowledge to Ali.” This corroborates another Hadees from the Prophet,

*Ana Madinatul ilm wa Aliyun Babuha,*  
I am the city of knowledge and Ali is its gate.

Imamat is not a manmade institution. It is divinely ordained, “I will make thee an Imam for mankind.” *Qala inni jailuka linnaasi Imama,* (2:124), a covenant between Allah and the tested one of His own chosen ones. Imamat is an office conferred only upon the Just ones. The Holy

Ahlebaith, purified by the Lord himself were vested with the authority and given the divinely commissioned Guidance. The *Imamul Mubeen* has the knowledge of the *Kitabul mubeen*, the clear, open manifesting Book. He who possesses the keys of the unseen (*mafateehuk ghaib*) has endowed His knowledge to the Holy Prophet and the Imams.

The essential qualities for Imamate are as follows:

- He must be of the same purity, physical and spiritual as possessed the Holy Prophet.
- He must possess the same store of knowledge, as did the Holy Prophet.
- He must be as truthful as was the Holy Prophet.
- He must be brave and courageous to face any situation.
- He must be as just and impartial as was the Holy Prophet.

The Prophet indicated many a time through his life that Maula Ali possessed all these qualities.

*Ana awa Ali an min noorin wahid.*

I and Ali are from the same divine light.

*Ana Madinatul ilm waa Ali un Babuha.* I am the city of knowledge and Ali is its gate.

*Ali ma al Haq wal Haq ma al Ali,*  
Ali is with the Truth and Truth with Ali.

*La fata illa Ali La saif illa Zulfiqar.*

There is no youth successful but Ali, nor sword but his sword of Zulfiqar.

*Aqza kum Ali ibne Abi Talib*

The most just among you is Ali.

Imamat continued in the family of the Ameerulmomineen Ali through Imam Hasan, Imam Hussain, Ali ibnal Hussain, Zainulabideen and the Imams till the Mehdi, our twelfth Imam.

Today we have gathered together to recall the return of our fourth Imam Zainulabideen and the Ahlebaith to Madina. As they arrived on the outskirts of the city of the Prophet, the fourth Imam asked that their tents be pitched at a suitable place outside the city. Bashir ibne Jazaham was asked to go and announce the arrival of the Ahlebaith.

Bashir entered Madina wearing a black shawl and reciting an elegy, breaking the news of the martyrdom of Imam Hussain.

“O ye the people of Madina, you have no replacement there now that Al Hussain has been killed. So weep profusely. His body was dyed red with blood at Karbala and his head was swung around on the shaft of a spear. Ali ibnal Hussain has returned with his aunts and sisters. They have reached your suburbs and have stopped there. I am his messenger to you to tell where he is.” The people of Madina rushed out to meet Imam Zainulabideen.

Bashir describes the scene thus: “I whipped my horses and began to return. I found that the people were already taking to the roads and

streets.... Ali ibnal Hussain was entering....He had come holding a cloth with which he wiped away his tears. Behind him, his servant had a chair, which he put down for him. He sat down upon it, while still not being able to control his tears. On all sides, the voices of the people were raised in weeping as they tried to console him. The place was in a great turmoil. He made a sign with his hand for them to be quiet and their uproar subsided.”

Surrounded by his friends and relatives, with tears rolling down his cheeks, our fourth Imam addressed them saying:

“Praise be to the Merciful Lord, who is beyond comprehension of human reason and knows all the hidden secrets. I express my gratitude to Him for undergoing with forbearance, unsurpassed cruelty at the hands of tyrants. Abu Abdullah Hussain has been killed; his family was made prisoner and his head and those of his companions have been carried on spears from town to town. Who among you shall be happy after this tragedy? What ear can listen to the ghastly details of it? Our trial has been unparalleled, bitter and painful. I pray to the Almighty that He may shower His grace upon us and wreak vengeance on our enemies.”

The battered caravan bereft of all the youths of Bani Hashim approached the city. The granddaughter of the Holy Prophet, Umme

Kulsoom cried out; “Oh the city of my grandfather. Do not accept this homecoming. When we had left you our arms were full. We had our children with us, but when we are returning, we have nothing.”

Bibi Zainab wondered how she could face Sugra, the ailing daughter of Imam Hussain, who had been left behind. How could she tell Sugra that the house would always remain empty, as each member of the family had been killed? How would she answer Sugra’s questions?

Imam Zainulabideen AS looked at his aunts. “May Allah grant you the patience of Fatima Zehra and the courage of Ali,” he prayed.

**Ala laantulahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### **Noha**

Dekh Madinay kya kya yadein  
sath mein apne layi hai Zainab  
Karbobala mein ghar ko luta kar  
apne watan mein aayi hai Zainab

Zulm kiya vo ahle jafa ne,  
Zainab ka gham Zainab janey

Sujhe huay hain ab tak shane,  
dagh ye kaise payi hai Zainab

Gham ki kisay rudaad sunaey,  
zakhm jigar ke kaise dikhaen  
Daghe rasan kis kis se chhupae,  
sonch ke ye ghabrai hai Zainab

Shaam ka kya bazaar saja tha,  
shahr khada tha behre tamasha  
Hai kisi ne ye bhi na socha,  
ye tho Ali ki jayi hai Zainab

Samne Hakim ke ye khadi thi,  
Bhai ki mere lab pe chadi thi  
Haye vo kaisi saqt ghadi hi,  
sonch ke ye tharrayi hai Zainab

Ek qiyamat har su bapa thi,  
mavre tamasha qalqe Quda thi  
Aur tamasha Aale Aba thi,  
hai bohat sharmai hai Zainab

Shimr ke durray bali Sakina,  
pyas ki shidat jalta seena  
Aa na saki vaapas vo Madina,  
tanha usay chod aayi hai Zainab

Ashke aza ke mothi luta do,  
farshe aza ankho ko banado  
Sajde mein Sajid sar ko jhukade,  
bazme aza mein ayi hai Zainab

## Noha

Zainab Madinay jaati hai kya kya liye huve

Ankho mein Karbala ka nazaara liye huve  
Ehsaas mein Hussain ka lasha liye huve  
Askho mein khunay zakmay tamana liye huve  
Abbas kay alam ka pharayra liye huve

Daman mein aag aag mein utta huva dhuvan  
Maninday askh ankhon say asu huve ravan  
Bazu pay resmaan kay, ubhray huve nishan  
Seenay main zakhmay margay Sakina liye huay

Teeron se chaak chaak hai, sarwar ka pairhan  
Abbas ka libaas wo Akbar ka pairhan  
Dooba huva hai khoon mein Asghar ka pairahan  
Bano kay sheer khaar ka jhula liye huay

Abbas jaan e Hyder e Safdar ki yaad hai  
Qasim ki yaad hai Ali Akbar ki yaad hai  
Seene me eik dil hai bahatar ki yaad hai  
Ujda hua Hussain ka kunba liye huve

Gardan mein toukh Abide muztar key baydiyaan  
Kuch baydiyoon ke dagh tou duron ke kuch nishan  
Cheeni huvi Sakina kay kaano key baaliyan  
Nanhi see ek bachee ka sadma liye huve

## *At Rauza e Rasool*

### Salam

Sitam raseeda falak ki satayi hoon Nana  
Zameene Karbobala se main aayi hoon Nana

Jalay qiyaam huyi qaid chhin gayi chaadar  
Qadam qadam pe museebat uthayi hoon Nana

Ye waridaate safar muqtasar hai sun leejay  
Hussain mar gaye main lut ke aayi hoon Nana

Main qatl gaah se saughaat aur kya laati  
Lahu bhara hua kurta ye laayi hoon Nana

Quda ki raah mein Akbar se laal ko dekar  
Main apni sari bizaat luta ayi hoon Nana

Sitamgaro ne rida bhi na rahnay di hai hai  
Main sar ke balo se muh ko chhupai hoon Nana

Main kya bataoon jo Ummat ne qadr daani ki  
Rasan ke neel gawahi mein laayi hoon Nana

Saeed qabre Nabi kaanpnay lagi us dam  
Kaha jo binte Ali ne main aayi hoon Nana

## Marsia

Watan me qafilaye Karbala ki aamad hai  
Sawariye harama Mustafa ki aamad hai  
Yateeme sarware gulgu khaba ki aamad hai  
Ghareebo bekaso beashna ki aamad hai  
Tamam shaher hai shayeq Ali ke pyareon ka  
Nabi ke rauze pe majma hai doosth dareon ka

Suna tha jabse ke athe hain syede akram  
Qushi se Fatima Sughra ka tha ajab aalam  
Kabhi tho jhukthi thi sajde me wo badidaye nam  
Kabhi ye kehthi thi kyon naani jaan ji gaye ham  
Watan me aaj shahe mashreqain aatey hain  
Chalo chalo mere baba Hussain aatey hain

Uthi ye sunte hi Ummul baneen ba shauqe tamam  
Gayi jo mutasale rauzaye rasoole anaam  
Suna ye shoor ke lo aye shahe arshe muqaam  
Nazar wo atha dekho nishane fauje imam  
Bade shikoh se Hyder ka yadgaar aya  
Alam liye huve Abbase naamdaar aya

Ye noha padtha tha ghode ke aage aage Basheer  
Madina lutgaya jungle me margaye Shabeer  
Gale pe dilbare Zehra ke chalgayi shamsheer  
Kiya shaheed ghareebul watan ko betaqseer  
Pada raha jo zamee par ye uska jama hai  
Kafan mila na jise uska ye amama hai

Bitha ke naakhe ko Sajaade natawaan uthre  
Asa ko thaam ke bachashme qoon fisha uthre

Qareebe markhade sultane insojaa uthre  
Aur Ahlebaith ye karthe howe fughaan uthre  
Hui ghareebeen pe bedaad ya Rasool Allah  
Hussain margaye faryaad ya Rasool Allah

Bada sitham kiya ummat ne ya rasoole zaman  
Kiya huzoor ke pyaaron ko zibha tashna dahan  
Raha sina pe sare paak aur zamee pe badan  
Lute ham aise ke baba ko de sake na kafan  
Na din ko thi hame rahath na chain rathon ko  
Jakad diya tha rasan se hamare hathon ko

Gayi lahed pe phir istarha Zainabe mehfoo  
Ke ek hath me shay ka amamaye purqoon  
Aur ek haath me hazrath ka jamaye gulgoon  
Zaban pe marsiya jiska ye jagazan mazmoon  
Yazeed ne hame loota duhayi hai nana  
Bahen shaheed ke mujre ko ayi hai nana

Hussain bhayi ko ham Karbala me chod aye  
Ali ke laal ko dashthe bala me chod aye  
Yateeme Fatima ko nainawa me chod aye  
Tumhare chaand ko khake shifa me chod aye  
Ye baade qatl ajab tafrekha pada nana  
Gada badan kabhi aur sar kabhi gada nana

Howi Hussain ke marne se darbadar Zainab  
Gayi Yazeed ki majlis me nange sar Zainab  
Kayi mahine rahi qaid nohagar Zainab  
Ye sakhth jaa thi ke jithi phiri idhar Zainab  
Waram hai shano pe dukthe hain ustaqaan Nana  
Ye mere bazoo me raasi ke hai nishaar Nana

## Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahim.***

**Yaa ayyuhallaziina aamanu  
izaa naajay tumar Rasuula  
faqaddimuu bayna yaday najwaakum  
sadaqah Zaalika Khayrul lakum  
wa athar Fa illam tajidu  
fa innallaaha Ghafoorur Raheem.**

In the name of Allah the all-Beneficent, the all-Merciful

O you who have faith  
,When you talk secretly with the Apostle,  
offer a charity before your secret talk  
that is better for you and purer;  
but if you cannot afford ( to make the offering)  
then Allah is indeed all-forgiving all- Merciful.  
(Sura Mujadilah 58:12).

This Quranic ayat is also known as *aayae Najwa*. It speaks of the order from Allah to give alms ‘*sadqa*’ before secret consultation with the holy Prophet. Imam Ali A.S. has the unique distinction of acting on this verse. The verse gives a clear order that whoever wanted a private consultation with the holy Prophet should offer something in charity as ‘*sadqa*’. A check was

imposed by this verse on the tendency of those who were trying to demand a private talk even for ordinary matters and proudly monopolising the time of the Apostle. When asked to give alms in order to avail the attention of the Prophet, the rush for vain consultations subsided. Only Imam Ali came forward and paid alms to consult the Prophet.

Thereafter, the order was withdrawn, as the people refrained from carrying it out. The first order was to test the sincerity of the people but was abrogated, leaving Maula Ali the unique distruction of having acted on it, always ready, as he was to comply with Allah's commands.

Allah reproaches and condemns the people for their attitude. 'What? Restrained ye that ye give alms before your consultation.' '*a ashfaqtum an tuqaddimu baina yaday najwakum sadaqaat.*' Since they did not comply, the order was withdrawn. It was evidently a providential plan to issue the ordinance controlling vain private counselling and to prove to the companions the merit of Imam Ali.

Salawat.

Imam Ali A.S. possessed such unique virtues and attributes that we cannot find any parallel to them. He was the only person to be born in the Kaaba. He was the first to offer prayers after the

Holy Prophet. He was the foremost in offering help at the *Dawat Zal asheera*. He was designated as the *Yadullah Ainullah, Lisaullah and Wajhullah*. His bravery and valour saved Islam and he knew not what fear was, except the fear of God. In the Battle of Qandaq, one simple stroke of Imam Ali, inflicted on the enemy, was greater in value than the entire ibadat of all the people.

It is difficult to enumerate the qualities and distinctions of Imam Ali A.S. In every sphere of life, whether in the battlefield or the mosque, whether as the head of state or as a private individual, his actions were impeccable. He was the perfect man in every way:

The heroic defender of Islam,  
The brother of the holy Prophet,  
The husband of Fatima Zehra,  
The father of Hasan and Hussain,  
The master of the believers  
And the leader of the pious.

The Holy Prophet said ‘Allah has so much exalted my brother Ali that his numerous virtues cannot be counted easily. Whosoever among you narrates one of his excellences, God will forgive his past and future sins’ and then warned ‘Beware! That man is not steadfast in faith who loves not Ali and shun his enemies.’

The enmity of Ali, a sign of *Munafiqeen* was seen in Karbala. When Imam Hussain asked why the Yazidi army was against him they said ‘*Bughze Abeek*’: ‘Due to our enmity of your father.’ This hatred of Ali did not stop at the shahadat of Imam Hussain. His body was trampled on, his tents were looted and set fire to, his family taken prisoner and paraded through Kufa and Shaam. When the family of Imam Hussain was finally released, they returned to Madina. Bashir ibne Jazlam announced to the inhabitants that the caravan, who had just arrived at the outskirts of the city, was from Karbala. The grandson of the Holy Prophet had been killed.

Umme Kulsoom the daughter of Imam Ali and Bibi Fatima cried ‘Oh the city of our grandfather can you accept us? We had gone with our arms full of children but have come back empty handed.’ Bibi Zainab could hardly be recognised, such was the toll of grief she had suffered in Karbala, Kufa and Shaam. Imam Zainulabideen’s agony could not be described.

As the Ahlebaith approached the mazaar of the Holy Prophet, Bibi Zainab took the blood-stained shirt of her brother Hussain and falling on the grave said ‘Oh Nana, how can I tell you the tidings of Hussain’s martyrdom.’

Bibi Zainab’s father Ameerulmomineen had given sadqa to have private consultations with the

Holy Prophet. Now it was the turn of his daughter Zainab who had sacrificed everything she had in Karbala. Who better than her, deserved to speak in private to the Holy Prophet? Should Zainab tell her grandfather of all the grief of Ashoor? Should she narrate what happened in Kufa and Shaam? Should she show the marks of the ropes on her arms? The mosque of the Prophet was so crowded and there was such a tumultuous wailing that the sound seemed to reach the sky.

Bibi Zainab then approached the mazaar of her mother Fatima Zehra ‘O mother how can I convey to you what indignities we suffered, what insults we endured, what brutalities we were subjected to. How can I tell you how your beloved Hussian was butchered, hungry and thirsty in Karbala, how each youth in our family was killed? How Akbar, Qasim, Abbas and Jafar, Aun and Mohamad all gave their lives?’

Imam Hussain’s ailing daughter Fatima Sugra was seen approaching. She wept as she heard about the day of Ashoor. She saw that none of the male members of the Bani Hashim, except her brother Sajjad, had returned. But her eyes still searched for Sakina and Asghar. ‘Sakina died in Zindaan e Shaam’ Sugra was told. No one had the courage to answer Sugra’s query about her baby brother. Imam Zainulabideen stepped forward. ‘Sugra, Asghar too was killed. The

arrow that had pierced his neck has lodged in the hearts of the Ahlebaith.” There was renewed weeping.

Inna lillahi wa inna ilahi rajaoon.

**Ala laanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned

### Noha

Beti Ali ki turbate Zehra pe aayi hai  
Kurta lahu bhara hua Bhai ka laayi hai  
Kehti hai ay Hussain ki amma utho utho  
Zainab se Karbala ka zara maajra suno

Amma taras ke reh gaye pani ko ham tamam  
Amma diya na ham ko kisi ne bhi eik jaam  
Amma hamarey mard tahe tegh ho gaye  
Amma naha ke qoon mein becharey so gaye

Amma pade hain nehr pe Abbas rooth kar  
Amma Sakina soti hai zindaan mein bey pidar  
Amma kahan se Akbare mehrooh ko laoon main  
Amma kahan se Asghare nadaan ko paon main

Amma vo mere Aun o Mohamad mere pisar  
Maidane Karbala mein pade kata ke sar  
Amma lahu mein doob ke Qasim bhi chal basey

Amma Hasan ko mu na dikhane ke ham rahey

Amma Habeeb ibne Mazahir, Zuhair Qain  
Kaam aa gaye ye do bhi paye nusrate Hussain  
Amma vo Hur ke jis ne sar apna kata diya  
Naqshe kafe Hussain mein eemaan ko pa liya  
Kehti hai ay Hussain ki amma utho utho  
Zainab se Karbala ka zara maajra suno

Amma Hussain Karbobala hi mein rahgaye  
Amma Hussain saarey masa eb ko seh gaye  
Amma Hussain mar gaye be yaaro bay watan  
Amma Hussain ko na muyasar hua kafan

Amma hamari chadarein chheeni gayi tamam  
Amma hamare haal pe hanstey thhey ahle Shaam  
Amma vo shaame ghurbate Shabeer aah aah  
Amma vo raat kaali vo sunsaan qatl gaah

Amma ye haale Abide dilgeer ho gaya  
Zalim sipah ne ley liya bistar ghareeb ka  
Amma qadam qadam pe aseeri rula gayi  
Gardan meri tauq paon mein zanjeer aagayi

Amma bataiye tho main ab ji ke kya karun  
Kis tarah ab Hussain ki furqat ka gham sahun  
Aayi Fughaan nida ke sare hashr hain bhi ab  
Kurta lahu bhara hua rakh dengay peshe Rab  
Beti tumhara Bhai shahe mashraqain hai  
Beti tumharey sabr mein fathey Hussain hai

## *Umme Rabaab's Grief*

### Salam

Banu kehti hai Qudaya kya karun  
Aa raha hai yaad bacha kya karun

Dil ke jo armaan the dil mein reh gaye  
Main jhula ke qali jhoola kya karun

Qoon bhari surat teri nazron mein hai  
Mu ko ata hai kaleja kya karun

Chand kis badli mein mera chhup gaya  
Ho gaya hai hai andhera kya karun

Kaisey neend ayegi jalti reit par  
Ma ki godi hai na jhoola kya karun

Ghutniyon chaltey na dekha laal ko  
Thhi badi is ki tamanna kya karun

Ao Asghar ao maa hai mutazar  
Tum batao ji ke tanha kya karun

## Marsia

Banu picchle pahar Asghar ke liye roti hai  
Eik vo jagti hai qalqe quda sothi hai  
Sar ko bhi peet thi hai jaan ko bhi khoti hai  
Ye ajab gham hai taskeen nahi hoti hai  
Peet the peet the behosh jo ho jati hai  
Ali Asghar Ali Asghar ki sada aati hai

Kabhi konay mein vo mu dhaanp ke chillati hai  
Aur kabhi sehn mein ghabra ke nikal aati hai  
Kookh pakde huay har eik taraf jaati hai  
Dhoond ti hai magar Asghar ko nahin pati hai  
Tan ko laghzish hai juda aur hai mu zard juda  
Dil tadapta hai juda seenay mein hai dard juda

Kabhi kehti hai ke ghar mein mere andhyara hai  
Ali Asghar ki judai ne mujhe mara hai  
Hai me ghar mein hun jungel me mera pyara hai  
Mehr bani jo kare maut to chhutkara hai  
Kab talak raton ko ham nala o faryad karein  
Ya ilahi Ali Asghar mujhe ab yaad karein

Gode phaila ke kabhi kehti hai dilbar aaja  
Rooh beychayn hai aaja Ali Asghar aaja  
Dil tadapta hai mera gode ke andar aaja  
Fatima ke liye aaja pa-e Hyder aaja  
Boond pani ke liye hai teri jaan gayi  
Aa main sadqe gayi vaari gayi qurbaan gayi

Qalq sab soti hai raaton ko gharon mein apne  
Ham agar letay hain karvat to qasam lo ham se

Neend aati mere pahlu main agar tum hotey  
Tum to Ay laqte jigar gode mein marqad ke gaye  
Yaad is paalne vali ki bhulayi tum ne  
Paenti baap ki ay laal basayi tum ne

Bayn karti thhi ye sarpeet ke Bano dukhya  
Aage is tarah se hai raviye purgham ne likha  
Aayi ek simt se vaan peetne rone ki sada  
Har taraf Banoe bekas ne ba hasrat dekha  
Ro ke kahne lagi maaloom nahi hota hai  
Koi baitha hua hamraah mere rota hai

Kaun hai meri tarah dukh mein phasa ay daavar  
Kaun bekas hai meri tarah se rota aakar  
Ye vo kehti thhi ke aayi ye sada us jaa par  
Ay bahu quld se aaya hai yahaan paighambar  
Tere rone ne aziyat mujhe pohnchayi hai  
Qabr se aah teri mujh ko uttha layi hai

Ghash hui sun ke Mohamad ka suqan vo dukhya  
Ghash mein kya dekhti hain aayi janabe Zehra  
Tan mein kali kafani baal khule sar nanga  
Qaak geysu pe pade aur lahu mu pe laga  
Lab pe faryad hai daryae alam josh mein hai  
Laash eik nhanni si us bibi ki aaghosh mein hai

Peet kar sar ko ye kehti hai Batoole uzra  
Le bahu dekh le tu apne pisar ka lasha  
Hai meri gode ke andar tera bhola bhala  
Quld se tere dikhane ko hai aayi Zehra  
Koi is tarah bhala raton ko chillata hai  
Sun ke Asghar tere rone ko tadap jata hai

Ghash mein Bano ne jo ye Fatima Zehra se suna  
Haath phaila diye aur gode mein Asghar ko liya  
Mu se mu us ke mala aur labo ko chooma  
Qoob lipta ke kaleje se ye ro ro ke kaha  
Thhi judayi ne teri aag lagayi beta  
Tum ne vo aag mere dil ki bujhayi beta

### Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.  
Ya ayyuhal lazeena aamanu  
astaeenu bis sabr was salaati  
innallaha ma as saabireen.***

In the name of Allah, the all-Beneficient, the all-Merciful.

O you who have faith

Take recourse in patience and prayer

Indeed Allah is with the patient.

(Sura Baqrah 2:153).

The Holy Quran teaches us to seek help through patience and prayer during trials and reminds us that Allah is with the patient. Patience will protect them from fear and anguish, while prayer will turn their attention to their Lord and help them to put all their affairs in the hands of the Almighty Allah, the most powerful One.

The verse prepares the believers for some trials, which they would have to undergo in this world of struggle and competition. Death, sickness, fear, hunger, grief, poverty and deprivation are a few examples of such personal misfortunes. At a time when the great trial is near at hand and Islam itself is under attack, then martyrdom is the way of Allah is required. In achieving martyrdom, the believers reach the high ranks of spiritual perfection, receiving the blessings and mercy of Allah.

Prayer is one of the greatest acts of worship and there are several ayats in the Quran recommending *salat*. There are also many ahadees and sayings from our holy Imams reminding us of the benefits of prayer. Indeed, whenever Allah exhorts the people to do good deeds, prayer is always placed at the head of the list. Patience, *Sabr*, is one of the most important characteristics of the believer and is praised very highly. Patience and fortitude are such virtues that those who possess them are guaranteed Allah's proximity and help. *Innallaha ma a sabireen*: this is a special proximity, where Allah has promised to help and aid the patient ones.

All the trials mentioned in the verse, fear, hunger, loss of property and lives and fruit (children) were present in Karbala. The sufferings of Imam Hussain and his family on the day of Ashoor

were such that the combination of the hardships was never seen in such intensity before or after.

Imam Ali, during his life, the Prophet Mohamad frequently spoke of the martyrdom of Imam Hussain. It is reported that when he passed through Nainawa (Karbala) on his way to Siffeen he exclaimed: ‘Hussain, be patient! Hussain be patient on the bank of Euphrates!’ When one of his companions Naja asked him what he meant by the words; the Imam said he had once seen the holy Prophet with tears flowing from his eyes. When he was asked the reason for his sadness, the Holy Prophet had said; ‘Gabriel has just left me. He informed me that Hussain will be killed at the bank of the Euphrates River.’

Imam Hussain arrived in Karbala on the second of Moharram 61 A.H. with his family and companions. From the seventh day, the water of the river Euphrates was denied to the Imam’s camp and every one, including the six-month-old baby Ali Asghar suffered thirst in the hot desert. It was indeed a difficult time for all the ladies and children especially Umme Rabaab, the mother of Ali Asghar A.S and Bibi Sakina, only four years of age.

Umme Rabaab the daughter of Imrao al Qais, chief of Al Kinda tribe, looked at her infant’s parched lips and watched helplessly as she could do nothing to quench her baby’s growing thirst.

She paced up and down in the tent, trying her best to comfort the infant, clasping him close. When Imam Hussain entered the tent, she asked him to help. The Imam took the child from her and said he would attempt to get water for him.

When Imam Hussain returned later to the camp, he had found it hard and hesitated seven times saying *Innalillahi wa inna ilahi rajaoon*’ as Ali Asghar’s neck had been pierced with an arrow shot by the accursed Hurmula. The Imam came to the door, called Umme Rabaab and asked

‘Who am I?’

She replied ‘You are my Lord’

Promise me you will be patient’ he said

‘I promise’ she said.

The Imam then removed his cloak from the blood-drenched body of the infant..

‘Are infants of even this age killed?’ she asked.

Umme Rabaab, showing *sabr*, looked on, as the Imam buried the infant behind the Qaimagaah.

Her patience, *sabr*, in the face of extreme calamity, continued as she heard her own name mentioned when Imam Hussain said his last farewell to the ladies of the Ahlebaith. The *Shaame Gharibaan* was a great test of patience and fortitude. The next morning, Umme Rabaab saw that her baby, whom the Imam had buried, was not left in peace and his severed head was placed on a lance to be taken with the rest to Kufa and Shaam.

In the *zindaane Shaam*, Umme Rabaab's four-year-old daughter Sakina, after suffering many hardships, could bear no more. She died in captivity and Umme Rabaab witnessed another grave. 'Won't you wake up for namaz, my Sakina?' she cried.

When the orders came for the Ahlebaith's release, Umme Rabaab wailed, 'O Sakina you always used to ask when are we going back to Madina, Won't you come home with us now?'

It was particularly hard for her to leave the grave of her daughter in a strange country. As they left Damascus, she told the ladies who had come to bid farewell,

'I am leaving my dearest daughter in your midst. There is none from our family in this city to visit her grave and offer fateha and flowers. I beseech you not to forget to visit my child.'

It is narrated that the Ahlebaith arrived in Karbala after the fourth Imam made arrangements for the burial of the martyrs; it was decided to return to Madina. Umme Rabaab was the last to leave.

'Leave me in Karbala. My waali and Maula Hussain is here, so is my baby Asghar. I have left my Sakina in Damascus. What do I have in Madina to go back to?'

Bibi Zainab helped Umme Rabaab in this hour of tribulation and they returned to Madina.

How she faced Sugra's searching looks and questions about the baby brother is hard to imagine. She never rested and always recalled the scorching heat of Karbal as she sat under the blazing sun. Even when it poured with rain, the ladies could not persuade her to come inside the house.

“This is rainwater; my Asghar was in a rain of arrows” she cried. She died in grief within two years of arriving in Madina. Our salaams to Bibi Rabaab, the wife of Imam Hussain, the mother of Sakina and Ali asghar, the youngest martyr of Karbala.

**Ala lanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### Noha

Eik maa ka ye run mein nala hai  
Qabr mein hasrato ka pala hai

Ma na samjhi thi maut ke haatho  
Koi jhoola ujadne wala hai

Kaapthe hatho se shahe deen ne  
Teer ko kis tarah nikala hai

Hai zalim ne ye nahin socha  
Ma ne kin maanato se pala hai

Kamsini mein ghazab ki thi himat  
Maut ko hans ke run mein tala hai

Ye tho batlao tum kaha par ho  
Koi jhoola jhulanay wala ha

Koi roshan chiragh hai ke nahi  
Ghar andhera hai ya ujala hai

### **Noha**

Boli marqad pe ma haaye vavaila  
Ho Sakina kaha haaye vavaila

Gowd qaali hui, qaid qanay me hi  
Chal basi meri jaan haaye vavaila

Kyon na aayi mujhe mauth badle tere  
Kya kare ji ke maa haaye vavaila

Dar ke aathi nahin ab dikhati nahin  
Seliyon ke nishaan haaye vavaila

Chaar sala meri ankho se chhup gayi  
Kis se puchoon nishaan haaye vavaila

# **Bibi Kulsoom**

## **Salam**

Noore nazare Ahmedey muqtar hai Kulsoom  
Laqte jigare Haiderey karaar hai Kulsoom

Zainab ki tarah majlise matam ki bina ki  
Shabeer ke maqsad ki madadgar hai Kulsoom

Vo sabr kiya marakae Karbobala mein  
Taskeene dile Sayyade abraar hai Kulsoom

Dushman bhi laraz jate hain Allah ri jalalat  
Zainab ki tarah Hydere karaar hai Kulsoom

Roney ko ye do Fatima Zehra ki hain aankhein  
Zainab ki tarah Sheh ki azadar hai Kulsoom

Ay Abidi Masooma ki hai Aal bhi masoom  
Zehra ki har eik shaan mein haqdaar hai Kulsoom

## **Marsia**

Rahlate binte Murtuza hai aaj  
Gham se mahzoon Mustafa hai aaj  
Fatima sahibe aza hai aaj  
Sheh ki qahar ka gham bapa hai aaj  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Thi azal se hi ghamzada dukhya  
Dagh pahle uthaya Nana ka  
Bhai Mohsin ka hadisa dekha  
Haye phir maa ka saath bhi chhoota  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Farqe Hydar ko dekh kar zaqmi  
Peet kar sar ko qaak udati thi  
Padh gayi sar bala yateemi ki  
Gham mein Baba ke sogwaar rahi  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Janguza thhe ye daagh seene par  
Hua darpesh Karbala ka safar  
Raah ki aah saqtiyaan she kar  
Pohchi Karbobala me vo muztar  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Aate hi Karbala mein aada ka  
Haye nargha jo bekason pe hua  
Baitha nehray Furat par pehra  
Pani bhi satveen se band hua  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Hua ashre ko qatima sab ka  
Zibha hotay Hussain ko dekha  
Sar khula qiad ho gaya kunba

Gayi darbaar mein bhi vo dukhiya  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Qaid mein mar gayi Sakina bhi  
De gayi apna daag vo bachi  
Qaid se chhut ke Karbala aayi  
Sab ko dafna ke phir watan pohnchi  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Jhoola Asghar ka saath la na sakeen  
Gesoo Akbar ke phir bana na sakeen  
Apni chadar ko qud hi pa na sakeen  
Itne gham thhe ke taab la na sakeen  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Dekh kar sunay ghar ko roti thhi  
Yaad mein sheh ke jaan khoti thhi  
Din ko rahat na shab ko sothi thhi  
Mu ko bas ansuon se dhoti thhi  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

Roz o shab ranj se tadapti theen  
Bhai keg ham me sogwar o hazeen  
Ghamzada aah suve quld gayeen  
Ay Hussainihai aaj sab ghamgeen  
Haye kya kya azeeyatein seh kay  
Uttheen Kulsoom aaj dunya say

## Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Wa qalatim raatu Firauna***

***qurrato ainanin li***

***wa laka***

***la taqtuluhu***

***asa anyan faana***

***au nattaqizahu waladan***

***wa hum la yashuroon.***

In the name of Allah, the all-Beneficent, the all-Merciful.

And Pharaoh's wife said (to Pharaoh)

(This infant will be ) a{ source of }comfort to me and to you

Do not kill him

maybe he will benefit us

or we will adopt him as a son.

And they were not aware.

(Sura Qasas 28:9).

This Quranic ayat mentions the wife of Firaun, who was Bibi Asiya, daughter of Mazahim. She is considered as one of the four godly women, the other three being

- Maryam, the mother of Jesus,
- Khadija, the first and faithful wife of Prophet Mohamad and the mother of Bibi Fatima,

- Bibi Fatima, the daughter of Prophet Mohamad, wife of Imam Ali and mother of Imam Hasan and Hussain.

Bibi Asiya's example is of a godly soul who lived as the wife of Pharoah (a kafir), is to show us that Allah will judge us as individuals. Merely being in the company of the worst of the disbelievers and the rebellions ones would not disqualify us from receiving the grace of God. Sincerity of faith, devotion and righteousness is what each one of us will be judged by.

It was Bibi Asiya who was instrumental in saving the life of one of the greatest prophets in history, Hazrat Moosa, one of the five *ulul azm* prophets of Allah. The Pharoah of Egypt had ordered that all male offspring born to the Bani Israil be killed. Therefore, the birth of Moses was kept a secret. When he was born, his mother was guided by Allah to put him in a 'taboot' and floated down the river . When this box reached Pharaoh's palace, it was picked up. Bibi Asiya persuaded the Pharaoh not to kill the baby's '*la taqtulu*' for they could adopt him as a son '*waladan*' who could bring them benefit '*yanfa ana*'.

As soon as Bibi Asiya saw Moses, the glow of '*eeman*' was visible. She considered him '*qurratul aini*' 'the joy of my eyes'. Moses was reunited with his own mother for he would take

no other milk from anyone else. Thus the baby was restored to its restless mother by Allah. But it was Bibi Asiya who raised him up and it is she who is remembered as one of the four great women in the world.

Witnessing the miracles performed by Moses in the court of Pharaoh, Bibi Asiya embraced the faith and would not be reconverted to the way of Pharaoh. She had to endure many hardships and was forced to lie on burning sand under the scorching sun of Egypt. Yet she remained steadfast and prayed to the Almighty '*rabbib ni li indika baitan fil jannati*' O my Lord build thou for me a house in Paradise' and '*najjini minal qaumiz zaalimeen*' deliver me from Pharaoh and his doing and deliver me from the unjust people.' Her prayer was answered and she attained martyrdom.

Bibi Asiya is an example to show that Allah's reward is not only for those who are directly related to the holy ones, like the mother of Moses, but also those who look after the Prophets, who raise them up. Prophet Mohamad's mother Bibi Amina had died when the Prophet Mohamad was only six years old and he was left an orphan, having lost his father before birth. Hazrat Abu Talib and Bibi Fatima binte Asad, the aunt and uncle of the Holy Prophet protected him from the Kufaar of Qureish and looked after him in the early years of

the spread of Islam. They, like the Prophet's father and mother and forefathers in his lineage, were all believers and monotheists.

Hazrat Abu Talib never worshipped an idol and was a believer. The Bani Ummaya circulated fabricated hadees against him in their attempts to vilify Maula Ali. The Prophet Mohamad himself (joining his two fingers) said about his uncle Abu Talib.

‘I and the supporter of the orphan are together in Paradise like these two fingers.’

Hazrat Abu Talib's couplets in praise of the Prophet indicate his *eemaan*.

‘I seek shelter in Allah from those who rail at us or attribute profanity to us, from the sinner who speaks ill of us, and from the person who associates things in religion which we are aloof.

I swear by the House of Allah that he lies who says that we shall leave Mohamad, though we have not yet fought against his enemy with the sword and lance.

We will indeed help him, until we have crushed his enemy.

We will offer such sacrifice that we will forget our wife and children.

His light is such that through the brightness of his face we invoke the shower of Allah's mercy.

He comes to the assistance of orphans; he is the refuge of widows.

The helpless people of the Bani Hashim go to him for help and are blessed with all kinds of favours.

I swear by my life that I have a passionate love for Ahmad. I love him like a pure friend.

I found myself fit for sacrifice to him, so I helped him, as he is an ornament for the people of the world, a curse for enemies and a grace for society.

May the Creator of the World support him with His help and reveal His religion, which is the way to Allah, and in which there is not a particle of wrong.'

These words prove that Hazrat Abu Talib believed in the Prophethood of the Holy Prophet. He was the chief of the Quraish, the head of Bani Hashim and helped the Prophet propagate Islam, supporting him against the Kufar, encouraging him in his holy mission. Hazrat Abu Talib advised his sons, Ali and Jafar, 'Never leave the company of your cousin and my nephew but help him. I swear that I will never leave the Holy Prophet.'

Indeed it was exclusively the family, the progeny of Abu Talib who were killed in Karbala. The eighteen Bani Hashim martyrs all trace their ancestry to Abu Talib and Fatima Binte Assad.

Today we have gathered to mourn the wafat of Hazrat Umme Kulsoom. She was the younger

daughter of Bibi Fatima and Maula Ali and was born in Madina during the lifetime of the Holy Prophet. The Ahlebaith welcomed the second daughter and fourth child in the household with happiness and glorification. She inherited the noble traits of her mother and father and bore sorrows and oppression with patience and fortitude.

After the holy Prophet passed away, Umme Kulsoom only two years old, saw how her mother Bibi Fatima suffered. No one came to offer condolence. Instead they complained that Fatima's lamentation disturbed them. The property of Fadak was confiscated and the rights of her father Imam Ali, denied. Bibi Kulsoom lost her mother within a mere ninety days (some say seventy five) after the Prophet.

She was married to her cousin Mohamad, son of Jafar ibne Abu Talib. She lived with her brother after being widowed. She immigrated with them from Madina to Koofa when it was made the capital during the time of her father's qilafat. In 40 A.H. we learn from her account of the eighteenth day of Ramazan, how restless Maula Ali was in the night before he was attacked during fajr prayers in the mosque. It was with Bibi Kulsoom that her father had his last iftar and when she presented three items before him; he asked that one be taken away, as he never ate more than two at a time.

We hear her name mentioned in the last farewell of Imam Hussain in Karbala on the day of Ashoor. She suffered the thirst and hunger with the rest of the family. At *Shabe Ashoor* we learn how Hazrat Abbas A.S. her younger half brother gave her solace saying ‘I will fight for Imam Hussain on your behalf. You have raised me up from my infancy. Do not grieve, o my sister, that you have no children.’

On the night of *Shaame Gharibaan*, Bibi Kulssom helped her sister Bibi Zainab to collect all the children together, after the tents had been looted and set on fire. Together, these brave daughters of Ali shouldered the responsibility of looking after the orphans and widows in Karbala. They did not panic but stood firm, defending the message of Imam Hussain and upholding the banner of Truth.

From Karbala, the Ahlebaith were taken to Koofa, the city where once Bibi Zainab and Kulsoom had lived, respected and loved. Now they arrived as captives and were being taken, hands bound, through the streets. After Bibi Zainab’s qutba, it was Bibi Kulsoom who addressed them.

“O people of Kufa. Woe unto you for you killed Hussain, looted his belongings and imprisoned his family. Woe unto you May Allah’s blessings

be away from you. Do you realise whom you have killed and whom you have plundered. Do you know you have engulfed yourselves in calamity? Do you realise which children you have tortured. You have killed the one who was, after the Prophet, the best in the entire world... You have earned for yourselves, the fire of Hell in which you will abide forever. I will always say that my brother (Hussain) was better than all those who were born after the Holy Prophet. My eyes will always shed tears for him and these will never dry up.” When people heard this, there was uproar of wailing and weeping and the women started to beat their faces and rend their hair in grief.

After suffering the imprisonment in Shaam, being brought before Yazid in the court, Bibi Kulsoom with the rest of the ladies and Imam Zainulabideen were sent to the Zindaan. Months passed and after the release, the Ahlebaith were finally permitted to hold a majlis to mourn their loved ones. They left Damascus and after visiting Karbala, returned to Madina. We hear of Umme Kulsoom’s outburst when the city was near.

“Oh the city of my grandfather, do not accept our return. We have come back in sorrow and grief. When we had left you, all our loved ones were with us. Now we are returning neither our men nor our children are with us. We had left with Hussain, now neither Hussain nor any of his

helpers and companions has returned. We were bereft of even our veils when we had no one to help us. We were taken from city to city as captives on show.”

When people heard this, there was tumultuous weeping and the sound of wailing seemed to come from every corner of Madina. It is said that after the return to Madina the grief that Bibi Kulsoom had suffered had taken such a toll that she did not survive long and died a few months later.

**Innalillah wa inna ilahi rajaoon  
Ala laantullahi qaumiz zalimeen**

**Wa saya limullaziina zalamuuu ayya  
munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

## Noha

Kulsoom bayaan karti thhi har baar ye rokar  
ay shehre Madina  
Aati hain Nabi zadiyn bin Bhai ki ho kar  
ay shehre Madina

Aana tu hamara na kabhi keejiyo manzoor  
kehti hoon mein ranjoor  
Kho aaye hai ham tere Nabi zade ko jaakar

Kehti hoon main is wastay ay shehr qudara  
kar ham se kinara  
Abaad tere shehr main ham aaye hain lut kar  
ay shehre Madina

Nikle jo watan se thhe bhara ghar thha hamara  
ab dekh qudara  
Mardon mein nahin koi ba juz Abide muztar  
ay shehre Madina

Mehdi yahi sar peet ke kehti thhi vo muztar  
ay waae muqadar  
Bevon ka luta qafila aaya hai khule sar  
ay shehre Madina

## Noha

Duk bohat tum ne behna uthaye Umme Kulsoom  
The ye Zainab ke lashe pe nale Umme Kulsoom

Baap ka jab utha sar se saya, ranj paaya  
Bhai Shabbar ka phir gham utae Umme Kulsoom

Rozay Ashoor Shabeer pyasey, kis jafa say  
Beqata vo gaye run me maarey Umme Kulsoom

Haye Abbas ka tha sahara vo bhi toota  
Nahr par jakey wapas na aaye Umme Kulsoom

Dushmano ko na tha qofe daavar, chheeni chadar  
Phir laeno ne qaimay jalaye Umme Kulsoom

Koofa o Sham me phir khule sar zulm seh kar  
Qaid e zindaan ke sadme uthaye Umme Kulsoom

Laut kar jab Madine ko behna wapas aaye  
Rotay rotay hi jannat sidhare Umme Kulsoom

Shore girya hai jannat me barpa ay Sabiha  
Fatima ko hain Hyder sambhale Umme Kulsoom

## **Bibi Zainab**

### **Salam**

Kiya tha vaada jo, poora vo kar gayi Zainab  
Sitam utha ke jahaan se guzar gayi Zainab

Janaze beton ke aaye to kar ke sajd e shukr  
Buland sabr ka meiyaar kar gayi Zainab

Jo le gaye Ali Akbar ki lash qaime mein  
To sar se taba qadam qoon mein bhar gayi Zainab

Jo is ke peshe nazar thha Hussain ka maqsad  
To shehre Shaam talak nange sar gayi Zainab

Nishaan rasan ke thhe bazu pe pusht zaqmi thhi  
Safar se le ke ye soghaat ghar gayi Zainab

Jo waqiyate safar thhe unhe sunane ko  
Nabi ki qabr pe ba chahsme tar gayi Zainab

Sayeed apne faraaez tamam ada kar ke  
Dayaare Shaam ko aabaad kar gayi Zainab

### **Marsia**

Noore nazar e Hyder e karaar hai Zainab  
Lagte jigare Ahmede muqtaar hai Zainab  
Daryage sharef ka dura shehvaar hai Zainab  
Shabeer ka ek taleye bedaar hai Zainab

Sajjad ke haton mein rasan dekh ne wali  
Sab kunbe ko pabande mehan dekh ne wali

Jis waqt namudaar huvi shaame Gareeban  
Sab ahle haram deshte bala mei thhey perishaan  
Kahti thi Sakina ke bas ab avo chacha jaan  
Abbas chacha kunbe ki mushkil karo asaan  
Baba nehi hai khaak pe sone ki shab aayi  
Mai rovo na kyon kar mere rone ki shab aayi

Atfaale Hussain ibne Ali sote they saare  
Te bhook se behaal vo duk dard ke mare  
Akbar nehi Abbas ne Zainab ke dularay  
Zainab jo pukare to bhala kis ko pukare  
Tanhaie ti kuch aisi ke ghabrati thi Zainab  
Bas hathon ko malti huvi rehjati thi Zainab

Nagha utti gard savar ek nazar aaya  
Ti mu pe nakaab us ke tha chahera ko chipaya  
Zainab ne usey roka wo bad ta huva aaya  
Zainab ne basad ghaizo gazab us ko sunaya  
Tu rukta nehi hai mai tujhe rook rehi hoon  
Badta hi chala aata hai mai rook rehi hoon

Zainab ne keha haye pidar aap kehan the  
Jab kat geya Shabeer ka sar aap kehan the  
Zakmi huva Akbar ka jigar aap kehan the  
Mare gaye sab noore nazar aap kehan the  
Jab ghar ki tabahi huvi tab aaye ho Baba  
Kunbe ki safaie huvi tab aaye ho Baba

Kufe se suve Shaam revana huve aada  
Thi eik hi rasi mai bandhi itrare Zehra  
Arayeshe darbar huvi hukm ye pahoncha  
Ab daqila darbar me ho aale Nabi ka  
Thhey bara gale ek rasan haye museebat  
Zainab thhi giraftaare mehan haye museebat

Jab Shaam se Yasrab ko chali shah ki hamsheer  
Zehra ki lahad per gayi vo bekaso dilgeer  
Chillati thi Amma meri ye ho geyi tauqeer  
Zainab huvi sar nange aur besar huve Shabeer  
Ma aap ke bete ki khaber layi hun amma  
Ma aap ke Shabeer ko kho aayi hun amma

Zehra ki sada aayi mai Zainab tere qurban  
Har manzile aafath mein tere saath rehi ma  
Ab sabr tujhe chahiye bintey Shahe mardan  
Tu fatahe maksad hai na ho itni hiraasaan  
Zainab tera anjaam mere peshe nazar hai  
Beti tuje ek baar suay Shaam safar hai

Sajjad ke hamrah chali Shah ki hamsheer  
Raste me duva karti ti vo bekas o dilgeer  
Zainab ki khaza aye bache dilbar e Shabeer  
Abid mera zinda rahay ai Malik e taqdeer  
Zainab ko na phir Shaam ka darbaar dikhana  
Jaldi ho mera khidmate Shabeer me jana

Ai bare Khuda chader tatheer ki saugand  
Ai bare Khuda madere dilgeer ki saugand  
Deti ho mai mazlumeye Shabeer ki saugand  
Akbar ki qasam Asghare besheer ki saugand

Hai vasta Abbas ki tashna dehani ka  
Hai vasta bhai ki tujhe bekafani ka

Ya Rab tujhe tute huve pahlu ki qasam hai  
Naize se bandha jo usi gaisu ki qasam hai  
Ya Rab tujhe kaate huve bazu ki qasam hai  
Zainab ke dhalak te huve ansu ki qasam hai  
Ai bare Khuda maahiye betaab hai Zainab  
Bhai ke mulakhaat ko betaab hai Zainab

Fariq jo duva se huvi wo Shah ki qaher  
Fizza ko bulaya aur keha badile muztar  
Bhai ka tha sar bandha huva ek shajar par  
Us naql ko dikhlade to qush honge biradar  
Mai soog badavongi wahan mere aqi ka  
Waqt agaya hamsheere Hussain ibne Ali ka

Us nakhl ko dekha to ye Zainab ne pukara  
Kaisa ye shajr hai ke nehi zabth ka yaara  
Jab deekti hu isko dadak ta hai kaleja  
Aati hai tere qoon ki boo ai mer bhaiya  
Mazloom biradar mere majaye Hussaina  
Zainab ki bhi ai kash ajal aye Hussaina

Ye zikr abhi tha ke pada belcha sar par  
Tyora ke giri khaak pe bas Zainab e muztar  
Behoushi mai bhai ka raha naam zuban par  
Lab hilte te aati ti sada haye biradaar  
Fafvaareye khoon neher mai girta tha jabeen se  
Ye haal ne dekha geya Sajjade haazi se

Hosh aya to kehne lagi majaye biradaar  
Mai belcha tum tegho tabar khaye biradar  
Bhai ke geyi paas wo shay daye biradaar  
Lab per dame akhir bhi reha hai biradaar  
Taboot utta binte Batool e Uzra ka  
Matam huva hamsheeray shahe Karbobala ka

### Hadees

The Holy Quran says:

***Bismillahir Rahmanir Rahiim.***

***Qul inna salaati wa nuski***

***wa mahyaa ya wa mammati***

***lillahi rabbil aalameen.***

***La shareeka lahu***

***wa bizalika umirtu***

***wa ana avvalul Muslimeen.***

In the name of Allah, the all-Beneficent, the all-Merciful.

Say indeed my prayer and my worship  
my life and my death

Are for the sake of Allah the Lord of all the  
worlds

He has no partner

and this creed I have been commanded to follow,

I am the first of those whosubmit to Allah.

(Sura Al Anam 6:162, 163).

This Quranic verse points to the highest goal of  
human life – the law of Allah, which alone must

be the mainspring of every thought and action. Complete submission to the Divine will will lead one to the position of heaven, to nearness to the Almighty, when one becomes Allah's servant and cherish nothing except His pleasure. Every action, thought and deed is for the pleasure of the Lord.

No better or greater manifestation of such a perfect submission to Allah can be found than the life of the Holy Prophet and the Holy Ahlebaith whose every word and deed was generated only from love of God. Their lives were enacted by the Divine will to serve as ideals or models for mankind.

Imam Hussain (A.S.) in Karbala proved the object in life was nothing but the love of Allah. This is the sacrifice or devotion to God unparalleled in the history of the world, making sacrifice after sacrifice to attain His pleasure. The Holy Prophet was the first example and Maula Ali was the best example of the teachings of the Messenger, one who had the full realisation of the sublime goals of the Holy Quran.

Bibi Zainab had examples like her grandfather Prophet Mohamad, her mother Fatima Zehra, *Sayeda un Nisa il alimeen* and father *Ameerulmomineen* to look up to and emulate. Indeed, the Prophet himself gave her the name 'Zainab'. Zainab is made up of two words 'Zain'

(Pride) and ‘ab’ (father). She was known as the *Shareekatul Hussain* (the co-partner of Imam Hussain in his mission) and *aqeela e Bani Hashim* (the most intelligent of the women of Bani Hashim). She was able to impart teachings of the Quran with clarity and eloquence and was considered a Fasiha and Baligha. Her devotion and abstinence earned her the appellation of *Abida* and *Zahida* and the fourth Imam Zainulabideen called her ‘*Aalima ghair ul Muallima*’, she who had knowledge without being taught.

Bibi Zainab was born on the first of Shaban in 5 A.H. to Fatima Zehra, the only daughter of the Holy Prophet. She had two older brothers, Imam Hasan and Imam Hussain, whom she loved very much. Her younger sister was Umme Kulsoom, who was born a year later. Bibi Zainab was married to Hazrat Abdullah ibne Jafar e Tayyar and two of her sons Aun and Mohamad were martyred in Karbala. Such was the close bond of love between Bibi Zainab and Imam Hussain that when she married Hazrat Abdullah, it was written in the terms of the nikah that she would be able to visit Imam Hussain. When Imam Hussain decided to leave Madina in Rajab 60 A.H., Bibi Zainab approached her husband and sought permission to accompany the Imam. She was a constant pillar of support for Imam Hussain and the Ahlebaith.

On the day of Ashoor, she showed immense courage, facing every hardship with forbearance and patience. Every martyr brought into the Hussaini camp was mourned by Bibi Zainab, supporting the ladies and showing by example that lives given for Islam are worthy of offering thanks to the Almighty.

When Imam Hussain bade his last farewell it was Bibi Zainab, in spite of the immense grief she was suffering, who helped him to mount his steed as he rode to the battlefield for the last time. When he was surrounded by enemies and attacked from all sides, Bibi Zainab called out to Umr Saad, “Will no one help my brother, the grandson of the Prophet?”

In Shaame Gharibaan, the night of Ashoor, Bibi Zainab and her sister Umme Kulsoom gathered all the orphaned children and ladies, giving solace. They took the responsibility that had been the duty of their younger brother Abbas.

Hands tied in ropes; Bibi Zainab and the Ahlebaith were taken to Koofa, a town where once she had resided in authority. The people of Kufa this time had come out to celebrate the killing of Imam Hussain. Bibi Zainab addressed them eloquently and boldly. ‘You should know that you have perpetuated a very morbid deed and have prepared evil provision for your next life because of which Allah’s anger is with you

and His wrath will fall upon you.... By killing your Imam you have committed a singularly evil act of rebellious behaviour....’

In the darbar, she condemned Ibn Ziad warning him to beware of the day of reckoning when he would have to answer for his actions. Even though the Ummayyads thought they had made the Ahlebaith helpless and had terrorised through killing and looting, the bold address of Bibi Zainab, speaking with such courage, proved that victory was with the upholders of Truth. Several were moved to tears and some like Zaid ibn Arkam, a companion of the prophet, openly admonished Ibn Ziad.

When the captive caravan reached Damascus, they had to wait long hours and preparations in the city continued for the celebration of Yazid’s so called victory. People were not told the identity of the prisoners and were baffled to hear that this was the family of the Prophet. Bibi Zainab’s biggest hour of trial was perhaps the court of Yazid. Her beloved brother Hussain’s severed head was at Yazid’s feet in a silver salver and he was striking the Imam’s teeth with a stick. The ladies of the Ahlebaith were brought forth, their faces veiled by their hair and Bibi Zainab’s figure guarded by Fizza. Yazid demanded to know who the proud woman (*mutakabira*) was and was told it was Zainab binte Ali.

Bibi Zainab's qutba in the darbar is remarkable. It needs to be studied in depth as it throws light on many different aspects of Islamic history. The very introduction, '*Alhamdolliah Rabbil alimeen*' and blessings on my grandfather chief of the divine Prophets" indicates her unflinching faith in the grace of the Almighty and the position of the Holy Prophet and her link to him. She condemned not only Yazid but also his forefathers, who had always worked against Islam. She quoted the verses from the Holy Quran, warning evildoers of the impending punishment from God (30:10) and (3:178). She reminded him of the time when the Prophet granted his grandfather Abu Sufyan freedom and now he had repaid this merciful act by dishonouring the family of the Ahlebaith. She made it plain to all those who heard her and to posterity, that Yazid was revolting against Allah, the Prophet and the Quran and the Sunnath. He was an unbeliever like his ancestors.

Bibi Zainab, then, reminded Yazid that the martyrs in Allah's way do not die (3:169-170) and that this 'defeat' is not an achievement, for Allah does not commit injustice and is the Ahlebaith's relief and place of Protection. The end for Allah's friend is the better one, for He has granted success in their aims, whereas Yazid and his minions will hurl themselves into evil and mischief. Such bold defiance of his authority stunned Yazid and enraged him and he would

have had Bibi Zainab killed but he was shamed into silence.

After suffering imprisonment in the Zindaane Shaam, the Ahlebaith were finally released. The first and foremost thing that Bibi Zainab did on her release was to establish the rites of mourning for Imam Hussain and the martyrs of Karbala. The women of Damascus arrived, clad in black, and Imam Zainulabideen and the Bibis recounted all that had happened in Karbala. Majlises were held in Madina, too, on the return of the Ahlebaith and people learnt about the events of Karbala. Increasing numbers of people received the Imam's message and found out about the hardships of the Ahlebaith in captivity. Turmoil and unrest against the Ummayyad regime grew.

Orders were sent from Yazid to take the fourth Imam prisoner again. He was taken towards Damascus and his aunt Bibi Zainab accompanied him. As they approached the city, Bibi Zainab was very restless. Memories of the previous journey coming with the heads of the martyrs on lances flooded her thoughts. She called Fizza and said 'I hear there is a tree near here where my brother Hussain's head had been placed' Bibi Zainab burst into tears on approaching it. Hearing the intense sobbing Ibne Tameem an archenemy of Maula Ali, came near. When he realised that this was Imam Ali's daughter, he attacked Bibi Zainab with the rake he had in his hand and

thrust it into her back. Bibi Zainab reeled to the ground.

*Innallihai inna ilahi rajaaon.*

Imam Zainulabideen approached his aunt and attended to her wound. But alas, she did not survive and he buried her, shedding tears for this great lady, who was like a mother to him. Bibi Zainab's grave stands just outside Damascus and is frequently visited by many zaireen. May Allah grant us the opportunity to visit it to offer our personal salutations.

*Assalamo alika ya Sayyadaati Zainab binte Ali wa rahmatullahi wa barakatoh.*

**Ala lanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### **Noha**

Zainab figar jahaan se guzar gayi

Beton ko jis ne Bhai pe qurbaan kar diya  
Laashay jab aaye shukr ka sajda ada kiya  
Aisa muzahira kabhi dekha na sabr ka  
Sarwar ki ghamgusar jahan se guzar gayi  
Zainab figar jahaan se guzar gayi

Bazu thhe reesmaan mein bandhe bud dua na ki  
Bhai bhateejay qatl huay bud dua na ki  
Ahle haram ke qaimay jale bud dua na ki  
Bhai ki jaannisaar jahan se guzar gayi  
Zainab figar jahaan se guzar gayi

Ho kar aseer koocho o bazaar mein gayi  
Kunbay ko lekey majlise ghadaar mein gayi  
Sar nangay jo Yazeed ke darbar mein gayi  
Mehzoon o dil figaar jahaan se guzar gayi  
Zainab figar jahaan se guzar gayi

Qutba Ali ke lehje mein jis ne suna diya  
Darbar ko Yazeed ke jis ne hila diya  
Thha Haq pe kaun jis ne jahan ko bata diya  
Haqbeen o haq shiyaar jahaan se guzar gayi  
Zainab figar jahaan se guzar gayi

Hamshakle Mustafa ka jo matam na kar saki  
Abbase bawafa ka jo matam na kar saki  
Mazloome Karbala ka jo matam na kar saki  
Kunbe ki soge waar jahaan guzar gayi  
Zainab figar jahaan se guzar gayi

Thhi Haidare jalaal ki tasveer Sham mein  
Ki maqsade Hussain ti tashheer Sham mein  
Rakhi bina e Majlise Shabeer Sham mein  
Matam ki zimmedaar guzar gayi  
Zainab figar jahaan se guzar gayi

## Noha

Haye sayyeda Zainab  
Haye sayyeda Zainab  
Haye sayyeda Zainab

Binte Fatima Zainab jaane Murtuza Zainab  
Shaane Mustafa Zainab Haye sayyeda Zainab

Baniye aza Zainab pahli zakira Zainab  
Jaane Karbala Zainab Haye sayyeda Zainab

Kitne raah mein bichhde kya kya hadesay guzre  
Tum ne sab saha Zainab Haye sayyeda Zainab

Jinno o ins rotey hain kahke jaan khotay hain  
Wa museebata Zainab Haye sayyeda Zainab

Zulm o jaur sehnay ki ibteda tho maa ne ki  
Tu hai inteha Zainab Haye sayyeda Zainab

Raat ke andheray mein dushmano ke gheray mein  
Dhoond ti hai kya Zainab Haye sayyeda Zainab

Dardo gham utthane ko mil gaya zamane ko  
Tera naqshe pa Zainab Haye sayyeda Zainab

Ay Aneese deen Zainab dard ki makeen Zainab  
Tum pe ham fida Zainab Haye sayyeda Zainab

## *Ziyarat e Bibi Zainab*

As salaamo alaikay yaa binta Rasoolillah  
As salaamo alaikay yaa binta Nabee Allah  
As salaamo alaikay yaa binta Mohamad deenil  
Mustafa  
As salaamo alaikay yaa binta Walee Allah  
As salaamo alaikay yaa binta Ali ee nil Murtuza  
syedil ausia ay wus siddeeqeen  
As salaamo alaikay ya binta Fataymataz Zahra ay  
Syedatay nisa il aalameen  
As salaamo alaikay yaa uqtaal Hasanay wal  
Hussainay syeday shababay ahlil Jannatay  
ajmaeen  
As salaamo alaikay ai yatau hus Syedatuz  
zakeeyah  
As salaamo alaikay ai yatau had daa ay ya tool  
khafeeyah  
As salaamo alaikay ai yatau huth Taqui ya toon  
naqeeyah  
As salaamo alaikay ai ya tau her raazay ya tool  
marzeeyah  
As salaamo alaikay ay ya tau hul aalay matool  
ghairool mo allamah  
As salaamo alaikay ai ya tau hul faheematool  
ghairool moofah hamah  
As salaamo alaikay ai ya tau hul mazloomah  
As salaamo alaikay ai ya tau hul mahmoomah  
As salaamo alaikay ai ya tau hul maghmoonah  
As salaamo alaikay ai ya tau hus siddeeqah  
As salaamo alaikay ai ya tau hul makroobah  
As salaamo alaikay ai ya tau hul Maasoorah

As salaamo alaikay ai ya tau hus saahay batul  
museebatil uzma  
As salaamo alaikay ya Zainabool Koobra wa  
rahmatoollahay wa barakatoh.

Peace be upon you O the daughter of the Holy  
Prophet  
Peace be upon you O the daughter of the  
Messenger of God  
Peace be upon you O the daughter of Prophet  
Mohamad  
Peace be upon you O the daughter of the Leader  
of Prophets and Messengers  
Peace be upon you O the daughter of the Friend  
of God  
Peace be upon you O the daughter of Ali ul  
Murtaza Chief of the successors and the truthful  
Peace be upon you O the daughter of Fatima  
Zehra, the leader of all women of the world  
Peace be upon you O the sister of Imam Hasan  
and Imam Hussain who are the leaders of the  
youths of paradise  
Peace be upon you O the leader of the pious and  
pure women  
Peace be upon you O the preacher towards the  
right  
Peace be upon you O the God fearing and the  
pure  
Peace be upon you O the one who pleases God  
and with whom God is pleased  
Peace be upon you O learned, whose knowledge  
is hereditary

Peace be upon you O one whose wisdom is self attained

Peace be upon you O one who has been oppressed

Peace be upon you O one the distressed and miserable

Peace be upon you O one surrounded with sorrows

Peace be upon you O one the always truthful

Peace be upon you O one surrounded by difficulties

Peace be upon you O one engulfed with calamities

Peace be upon you O Zainab (senior) And may the peace and blessings of Allah be upon you.

## *Ruqsat Ayyame Aza*

### Salam

Ya sayade anaam hamara salaam lo  
Ya shahe qaas o aam hamara salaam lo

Ummat ki parda poshi ko dedi rida talak  
Ay qahare Imam hamara salaam lo

Saqayi kar ke bhai ke bacho ki mar gaye  
Abbase neik naam hamara salaam lo

Athara daag dil pe maraz mein utha liye  
Sajjade musta haam hamara salaam lo

Pyaron ko kho ke beith rahi qaltqaah mein  
Ay bano e Imaam hamra salaam lo

Rahmat Quda ki ay shohada e rahe Quda  
Ho nasir e Imam hamara salaam lo

Ji bhar ke ronay paye na hazrat ko is baras  
Mahjoob hain ghulam hamara salaam lo

Shoukat vo din bhi ho ke ham rauzay ko dekh kar  
Chillaoon ya Imaam hamara salaam lo

## Marsia

Ay sogwaro aaho buka ka muqaam hay  
Ab ruqsate Hussain alaihis salaam hay  
Mehmaan tumhara jata hay jo tashnakam hay  
Sar peeto qaak udao ke matam tamam hay  
Ab vo sadae hai Hussaina na aegi  
Ghar mein tumhare Zehra na aegi

Ay shahe Karbala teri qidmat na ho saki  
Ay kushtae jafa teri qidmat na ho saki  
Ay jaane Fatima teri qidmat na ho saki  
Mehmaane Nainawa teri qidmat na ho saki  
Ji bhar ke ronay paye na gardish naseeb ki  
Majlis ye aqri hay Hussain e ghareeb ki

Shabeer ab kay saal Moharram mein aengay  
Baqi rahi hayat tho phir ronay paengay  
Aur Fatima ke laal pe ansoo bahaengay  
Gar mar gaye tho qabr mein ham qaak udanengay  
Tayyar qafila hai shahe mashraqain ka  
Lo Karbala ko jata hai kunba Hussain ka

Abbas e bawafa Ali Akbar na jaayeay  
Qali hai jhoola ghutniyo Asghar na jaayeay  
Lekar baraat Qasim e bay par na jaayenay  
Veeran makaan hota hai Sarwar na jaayeay  
Aayi sada na ro ko azadaro aaoonga  
Phir aglay saal apnay bhare ghar ko laoonga

Bin byahay naujawan Ali Akbar ko laoonga  
Mashko alam kay sath biradar ko laoonga  
Bano ki godh mein Ali Asghar ko laoonga  
Noshah bananay Qasim e baypar ko laoonga  
Zainab ka hath thaamay Sakina bhi aegi  
Ek raat ki bani meri Kubra bhi aegi

Zainab kay laal baandh ke hathyar aengay  
Sugra mareez, Abid e beemaar aengay  
Shabbar ke saath Haidar e karaar aengay  
Maan ko sambhalay Ahmed e muqtar aengay  
Sadmay se haal ghair hai binte Rasool ka  
Majrooh hua hai zulm se pehloo Batool ka

Baychain Fatima hay na aansoo bahao tum  
Ruqsat ka naam sunkay na rowo rulao tum  
Zehmat na ho tho meri ziyarat ko aao tum  
Turbat pey aakay ashko ki chadar chadao tum  
Mehmaan jo Karbala mein mere paas aengay  
Tum sab ki peshwai ko Abbas aengay

Lo Alwida ke hota hay ruqsat ye tashnakam  
Tum ro rahay ho maahe moharam se subhoshzaam  
Kausar pe apne hath se doonga mein bharke jaam  
Ruqsat Hussain hota hai lo aaqri salaam  
Dono jahaan mein qush raho aur shaad tum raho  
Amma duaen deti hai abaad tum raho

Tum qush naseeb ho tumhay ye martaba mila  
Zehra bhi tum main beith ke roti hai ekjaa  
Kathi hai mearay bachay pe tum kartay ho buka  
Mujh say na hoga inka kabhi shukriya ada

Ehsaan ye ta ba hashr na bholegi Fatima  
Jannat mein tum say pahlay na jaegi Fatima

Haan ashiqo Hussain ke aaho buka karo  
Zehra ke saath do, madade Mustafa karo  
Haqe mohabate shahay bekas ada karo  
Ab kooch hai Hussain ka mahshar bapa karo  
Lo ab vidaah keejiya Aale Rasool ko  
Do aqri Hussain ka pursa Batool ho

Ay tashnakaamo bekaso nakaam alwidaa  
Ay muht ala e Hasrato aalam alwidaa  
Ay baykafan Ali ke gul andaam alwidaa  
Mazboohe tegh e Shimre badanjaam alwidaa  
Mazloomiyat pay aap ki jaan apni khoengay  
Jab tak hain zinda aap ki matam mein roengay

Ay shahe Karbala e moalla salaam lo  
Ham bekason ke wali o maula salaam lo  
Agha salaam lo shahay wala salaam lo  
Ay Fatima kay chand hamara salaam lo  
Ruqsat ye aqri hai dilafagar aaye hain  
Maula salaam lo ye azadar aaye hain

## Hadees

The Holy Quran says,  
**“Bismillahir Rahmanir Raheem.  
La yamlikoonash shafa ata  
illa manit taqaza  
indar Rahmaani ahda.”**

In the name of Allah the all-Beneficent, the all-Merciful.

No one will have the power to intercede(with Allah)

Except for him who has taken  
a covenant with the all-Beneficent.

*(Sura Maryam, 19:87)*

This Quranic verse speaks of Intercession, “*Shafaat*”, reserved only to those who have entered the Covenant from the Lord to do it. Intercession, independent of Allah’s authority, is rejected by the Quran; but is proved for Allah and others with His permission. The word “*shafaata*” is derived from “*as shaf*” which means ‘even’ as opposed to ‘odd’. The interceder adds his own recommendation to the plea of the petitioner; in this way the number of pleaders becomes even and the weak plea of the petitioner is strengthened by the prestige of the intercessor. He puts at stake his own prestige and honour in the eyes of the Master. In other words, the intercessor is requesting the Almighty to bestow

pardon and forgiveness and show divine mercy. The hope of divine mercy leads to repentance, piety and good deeds.

The Intercessors, as described in the verse above, are the ones who made a Covenant with the Beneficent God. The Covenant is that He should be worshipped (36:60) and one follows the straight path. Who else could deserve or be entitled to the covenant than those, who surrendered their selves in the way of the Lord. They are the Holy Prophet, Mohamad and his Ahlebaith.

Our fifth Imam Mohammad Baqir (A.S) pointed to the verse “And soon will your Lord give you so that you shall be well pleased” as the most hope inspiring ayat of the Quran. It points to the intercession by the Ahlebaith on the day of judgement, which will bring divine forgiveness to the believers and prevent them from entering hell, thus extending mercy, benevolence and magnanimity of the Almighty Allah.

Bibi Fatima has been given the power and authority of intercession and she will help the *Shias* and *the azadaar* of her son Imam Hussain to enter heaven. Maula Ali, our first Imam, said; “I shall be standing on the Sirath, praying and saying “My Lord save my Shias and my lovers and helpers and those who followed me in the life in this world”.

The events at Karbala revive in us our commitment and loyalty to Islam, as we learn from the example of Imam Hussain to uphold Truth and the spiritual and moral values. Participation in the observance of his sufferings and martyrdom is an aid to salvation on the Day of Judgement, as we identify ourselves with the Imam. Carrying the *alam* is a symbol of fighting for the uncompromising cause of justice. As we recall the thirst in Karbala, when the Ahlebaith were denied water for three days, the *sabeel* acquires a symbolic meaning and we remember Hazrat Abbas, who was killed while trying to get water for the thirsty children. Establishing *majlis*, when we mourn for the family of Imam Hussain and recounting their sufferings '*rauza qani*' is a vehicle to impart learning about moral and spiritual topics and the *majlis* over centuries has been the lifeline of the Shia faith.

Bibi Zainab had established the rites of mourning for Imam Hussain, as a priority, immediately on release from the prison in Damascus. On returning to Madina, the *majlis e aza* for the martyrs of Karbala had continued

Imam Zainulabideen, our fourth Imam mourned for his father and continued to weep throughout his life. He wept when food was brought to him and wept, whenever he took water to drink. This example of the Imam was followed by the Shias

everywhere as they joined hands to establish the mourning of Imam Hussain wherever possible. This created a feeling of oneness and unity among all those who attended the mourning sessions.

Yazid continued to imagine that he could crush Islam through yet another series of crime and atrocities. When the people of Madina made an uprising, he ordered a public massacre in the Prophet's city. Houses were looted and women attacked, Madina remained under siege for three days, in 63 A.H. The following year, the Kaaba was set fire to. The siege of Mecca was interrupted when news of Yazid's death reached the city on the fourteenth of Rabiulawal 64 A.H.

A year after Yazid's death, there was an uprising in Kufa, led by Sulaiman ibn Suad Khuzar. In 66 A.H. Janabe Mukhtar, assisted by Ibrahim ibn Malik Ashtar took over the control of Kufa. Mukhtar rounded up all those who had been directly involved in the massacre in Karbala. Omar ibne Saad was punished and news of his death and the death of Yazid's minions at the hands of Mukhtar reached Madina on ninth Rabiualawal. This day was designated 'Eid Zehra' by our fourth Imam.

As we look forward to the *Eid Zehra*, we bid farewell to the days of mourning, which we had been participating in regularly over the first two

months in the Islamic year. We have recited the poetry of lamentation for Imam Hussain and for the events of Karbala and this poetry has a religious aim and has become, therefore, an act of piety.

Poets recited nohas and marsias in the presence of Imam Jafar e Sadiq, who wept as he heard them and said: 'Who ever recites poetry about Imam Hussain and makes forty others weep will have Heaven as a reward.' Imam Raza A.S. honoured the poets who composed poems of lamentation for the shohada of Karbala.

It is recommended that we make a pilgrimage to the tombs of the Holy Prophet, the Imams of the holy family and members of the Ahlebaith. The Prophet himself used to visit Baqi and the martyrs of Ohad and said "Visit graves for they will remind you of the hereafter." Bibi Fatima used to visit the graves of the martyrs of Ohad and her uncle Hamza every week and perform salat, pray and weep.

The Imams of the Holy family directed the Shias to make ziarat because it puts us in living and direct contact with the sources of Islam in thought and ideology, as we renew our covenant with them. When we visit Karbala we recite the ziarat of Imam Hussain and pray,  
"O Allah, make my life the life of Mohamad and the family of Mohamad and my death the death

of Mohamad and the family of Mohamad, may the blessings of Allah be with him and his family...

I testify before you that I believe in you and will follow you in my very nature, in the legal requirements of my religion, in the impressions made by my actions and in my final destiny and resting place.”

Imam Moosa al Kazim has said ‘ The least reward for those who makes a visitation to Al Hussain on the banks of Euphartes if he recognises his right, his sanctity and his authority as Imam, will be that his past and later sins will be forgiven by Allah.’

As we visit Karbala, we testify that the revolution of Imam Hussain was for the sake of justice as he sought to establish the justice of God. Thus he is the vengeance of God, ‘*Sarillah*’. We renounce the enemies of the Imam and bind our life with the martyrs. We make a declaration of the cosmic nature of Imam Hussain’s revolution and renew our testimony of the faithfulness of the supporters of Imam Hussain. We, then, return to praising and exalting Allah.

Thus the pilgrimage itself is a kind of remembrance of Allah, through remembering one of His righteous servants, who struggled for His sake. He was the heir of the Prophets: Adam, Noah, Abraham, Moses, Jesus and Mohamad.

After Mohamad, he was the heir of Imam Ali and Imam Hasan. Imam Hussain's life was living Islam, establishing prayer, salat (signifying relationship with God) and zakat (representing relationship with men) and rectifying society by enjoining good and forbidding evil.

Today we have gathered to bid farewell to the days of *azadari*. We say *qudahafiz* to our *mazloom Imam* and all the *shohada of Karbala*:

Assalomo alaika yabna Rasoolallah  
Assalomo alaika yabna Ali yanil Murtuza  
Assalomo alaika yabna Fatimatuz Zehra  
Assalomo alaika yabna Qadijatul Kubra  
Assalomo alaika ya Aulad il Hussain  
Assalomo alaika ya Ashaab il Hussain  
Assalomo alaika ya Ali ibnal Hussain  
Assalomo alaika ya Abul Fazlil Abbas  
Assalomo alaika ya Qasim ibnal Hasan  
Assalomo alaika ya Aun o Mohamad  
Assalomo alaika ya Habeeb ibne Mazahir  
Assalomo alaika ya Hurre Shaheed  
Assalomo alaiki ya Zainab binte Ali  
Assalomo alaiki ya Umme Kulsoom binte Ali  
Assalomo alaikum ya Ahle Baitin Nabuva  
Assalomo alaikum ya sadaati wa mawali jamia  
Wa rahmatullahi wa barakatuh

As we bid farewell to the martyrs we say in the words of the holy Imams,

“O Allah do not make this my last greetings to them.

Rather make me close to them into the righteousness, which you gave to them through their support for the son of your Prophet and your proof (hujja) to your creatures and through their struggle alongside him for your sake  
O Allah grant me the chance of coming to them again. Gather me with them of the last day. O most merciful of those who are merciful.”

**Ala lanatullahi qaumiz zalimeen.**

**Wa saya limullaziina zalamuuu ayya munqalibiny yanqalibuun. (26-227)**

Those who do wrong will come to know by what a great reverse he will be overturned.

### Noha

Ay sibte Mustafa tera matam na ho saka  
Ay shahe Karbala tera matam na ho saka

Tu ne hamari wastay sab ghar luta diya  
Ham se magar shaha tera matam na ho saka

Ji bhar ki ro tay peet thhi sar par urathhe qaak  
Kuch shahe do sara tera matam na ho saka

Ya jald teri gham ka zamana guzar gaya  
Mazloom e nainawa tera matam na ho saka

Ya jald do mahina ye gham ki guzar gaya  
Hai haif ki ye ja tera matam na ho saka

Jaisa ke chahiya tha kisi din na ro sakay  
Aqga na ho saka tera matam na ho saka

Chalees saal ro ki bhi Abid ye kahthay thhe  
Beta se ya aba tera matam na ho saka

Fazil jo mar be jaye tere gham mein ya Hussain  
De qabr ye sada tera matam na ho saka

### Noha

Ya Fatima Hussain ka pursa qubool ho

Qalbe Nabi ka chain ka pursa qubool ho  
Hyder ke nooreain ka pursa qubool ho  
Maula e mashraqain ka pursa qubool ho  
Zainab ke shoroshain ka pursa qubool ho  
Ya Fatima Hussain ka pursa qubool ho

Matam hai Karbala mein Mohamad ki aal ka  
Qasim jari ka Akbare Yousuf jamaal ka  
Abbase zeeviqar ka Bano ke laal ka  
Kunba aseere gham hai Shahe qushqisal ka  
Ya Fatima Hussain ka pursa qubool ho

Pyase galey pe qanjare qoonqar chal gaya  
Jalti zameen pe thha tane besar Hussain ka  
Ma bainey aasmano zameen hashr thha bapa  
Rote they Ahle bait qiyamat ka shor thha  
Ya Fatima Hussain ka pursa qubool ho

Maqtaal mein so rahey they shaheedane Karbala  
Be asara they in mein aseeraney Karbala  
Farshe aza bana thha biyabaane Karbala  
Kya shaam thhi vo shame ghareebaney Karbala  
Ya Fatima Hussain ka pursa qubool ho

Matam se Shahe deen ke abhi dil naheen bhara  
Mosam ghame Hussain ka pal mein guzar gaya  
Har lamha zindagi ka rahega yahi gila  
Haq to ye hai ke hum se ada haq nahi hua  
Ya Fatima Hussain ka pursa qubool ho

Ya Rab ghame Hussain ma-aale hayat ho  
Ye saans jab talak chale seenay pe hath ho  
Ashke ghame Hussain hi raahe najat ho  
Lab par yahi fugaan rahey din ho ke raat ho  
Ya Fatima Hussain ka pursa qubool ho

Seeney pe daaghe matame Shabeer hai ayaan  
Chashme aza se hota hai qoone jigar rawaan  
Jab tab Fareed hai ye zameen aur aasmaan  
Hoton pe ta ba hashr raheygi yahi fughaan  
Ya Fatima Hussain ka pursa qubool ho

## Ziarat

This Ziarat should be recited after every majlis.

1. Facing slightly left of the Qibla

“As Salaamo Alaika Yaa Aabaa Abdilla.  
As Salaamo Alaika Yub-ne Rasoolullah  
As Salaamo Alaika Yub-ne Amir-il-Momeneen  
As Salaamo Alaika Yub-ne Fatimetuz-Zehra  
Syedetay Nisaa-il-Aalemeen.  
As Salaamo Alaika wa Rahmat-ullahey wa  
Barakatoh.”

2. Facing a little towards the left than above

“As Salaamo Alaika yaa Gharib-il-Ghuraba  
As Salaamo Alaika yaa Sultan ya Ali Yibne  
Moosur-Raza  
Wa Rahmatullahi wa Barakatoh.”

3. Facing straight towards Qibla

“As Salaamo Alaika Yaa Saheb-uz-Zaman  
As Salaamo Alaika Yaa Khaleefetar Rahman  
As Salaamo Alaika Yaa Imamul Inse Wul Jaan  
As Salaamo Alaika Yaa Muzharal Imaan  
As Salaamo Alaika Yaa Shareekul Quran  
As Salaamo Alaika wa Rahmat-ullahey wa  
Barakatoh.”

## Translation

Peace be on thee, o Abaa Abdillah  
Peace be on thee o son of the Holy Prophet  
Peace be on thee o son of the  
Commander of the Faithful  
Peace be on thee o son of Fatima Zahra,  
Chief of the women of the world  
Peace be on thee on you  
and the mercy of Allah and His bounties.

Peace be on thee,  
One who lies far away from his domain  
Peace be on thee,  
O Ruler, o Ali son of Moosa Raza  
And the mercy of Allah and His bounties

Peace be on thee, o Master of the time  
Peace be on thee, o merciful leader  
Peace be on thee, o Imam of the jinns and men  
Peace be on thee, o companion of the Quran  
Peace be on thee  
and the mercy of Allah and His bounties.

## **Journey of** **Imam Hussain's family in captivity** **from Karbala to Damascus**

After the day of Ashoor, the family of Imam Hussain AS was taken prisoner, his belongings looted, the tents burned. The heads of the martyrs were severed and carried on spears and the Fourth Imam and the ladies of the Ahlebait, bereft of their veils, were taken on the backs of unsaddled camels from Karbala to Damascus. It was a long and arduous journey. Many young lives were lost on the way and the sufferings and anguish of the Ahlebait left deep marks of sorrow. The sermons given by the fourth Imam and Bibi Zainab AS, the miracles connected with the severed head of Imam Hussain dispelled the false propaganda of the Umayyad regime and spread the true message of Islam.

Sources that relate the details of the route taken by the Yazeedi forces mention the names of places they stopped enroute.

### **Koofa**

This city had once been the seat of government of Imam Ali AS. Our fourth Imam Zainulabideen (in chains) and the ladies of the Ahlebait were brought to Koofa before Ibn Ziyad, Yazeed's governor after

being paraded in the streets of the city. The Imam and Bibi Zainab and Bibi Kulsoom and the young daughter of Imam Hussain addressed the crowds, condemning the atrocities.

### **Al Malhuf**

They moved north from Koofa, carrying the heads revelling and drinking wine. Suddenly a hand appeared and marked in blood a verse that asked

*Atarju ummatan qatalat Hussaina  
shafata jaddi yaumul hisab*

“Does the ummat who killed Hussain hope his grandfather’s intercession on Judgement day?”

### **Tikrit**

The governor sent people with flags. The Yazeedi forces were afraid of the populace turning against them so did not tell the people who they had killed, merely saying he was a “foreigner.” However a Christian, who heard this, said “What they say is not true. This is Hussain ibn Ali’s head, son of Fatima. When he was martyred I was in Koofa”

### **Mashad Al Nuqte**

The holy head was placed on a stone. A drop of blood fell and from then on every

year on the day of Ashoor blood appears on the stone. People mourn for Imam Hussain.

### **Wadi Nukhla**

There is a place near Musil called Nukhla, near Khazir. Lamentations were heard from jinns weeping for the Imam and the ladies in sorrow.

### **Mosil**

Going towards Kuhayl and Juhayna, cities near the river Tigris though now there are no remains. Musil was an ancient city where the prophet jirjis is buried. The ruler of Musil ordered the city to be decorated. When the people realised the identity of the head they were ready to take up arms to kill the ruler. So the route was changed.

### **Sinjar**

They moved west towards “Tal Afar” and Jabl Sinjar, located alongside a mountain.

### **Nasiibi**

When they reached there, Mansur ibn Ilyas ordered city decoration, using mirrors for the purpose. The man who carried the head of the Imam wanted to enter but the horse disobeyed. Several horses were changed but to no avail. When they looked carefully at the head they realised who it was. The

people watching took the head and killed the ruler. Bibi Zainab recited heart rending verses in sorrow.

### **Aynal Warda**

The Imam's head was placed in the centre of the city square on a spear. Some celebrated while others cried.

### **Raqqa**

This is by the banks of the river Euphrates near the battlefield of Siffeen. The caravan passed through Raqqa on their way to Damascus.

### **Halab**

Now known as Aleppo, Halab is an ancient city where Prophet Zakariya is buried. The stone on which Imam Hussain's head was placed is now housed in a masjid in Halab and is a place of pilgrimage. On the west side of Halab is a mountain called Jabl Jaushan where copper is extracted. It is said that the mine was damaged after the Ahlebait passed through. One of Imam's wives aborted her baby on the mountain. Some have written she asked for water but they refused and swore. She cursed them and nobody has ever benefited from the mountain since then. The aborted child is

called “Mohsin e Hussain”. People visit this mountain to pay their respects.

### **Qinnasriin**

This was a city between Halab and Hams. A monk lived here and as Ibn Ziyad’s agents approached the monastery, he saw a light emanating from Imam Hussain’s head and going towards the sky. So he paid them ten thousand drachmas to keep the holy head for the night. During the night he converted to Islam and prayed for intercession of the Imam on the day of Qiamat.

### **Sibur**

There was a revolt here against the Yazeedi forces which forced them to alter their route. Hazrat Umme Kulsoom AS gave dua that Allah make their provisions cheap, their water fresh and make them get rid of oppressors. They left Sibur and went towards Hamat.

### **Hama and Hims**

The gates of Hama remained closed so they could not go in. At Hims people opposed them saying “we will never allow you to bring the Imam’s holy head to this city.” Some of the Yazeedi soldiers were killed in the resistance.

### **Balbeik**

This was an ancient city with fine buildings and palaces. The Ahlebait wept as the inhabitants rejoiced, carrying flags in a festive mood. They came out to look at the prisoners.

### **Damascus**

Known as **Sham**, dominated by Bani Ummaya, was their capital city. The fourth Imam ,when asked to name the place where he had suffered the most replied “**Ash Sham ! Ash Sham !Ash Sham!**”

In Damascus, the Ahlebait passing through crowded lanes and bazaars, were jeered and jostled. They were made to wait for several hours at the gate of Yazeed’s palace as the decorations were completed. The heads of the martyrs were taken before the tyrant and presented as trophies in a silver salver. The Imam was brought in chains and all the ladies tied up by one rope dragged into the court. The Darbar e Sham was the worst hour of trial for the Ahlebait. The Ahlebait were then sent to the Zindan e Sham, a dark and damp dungeon where Bibi Sakina, the four year old daughter of Imam Hussain AS died.

In spite of the immense sufferings, the truth of Islam was apparent. The sermon of the Imam and the bold stance of Bibi Zainab shook the very foundations of Umayyad rule. The celebrations turned to revulsion against the tyrant.

This map has been taken from the cover page of the Jafari Observer May 1998, Volume 10, no 9.

It traces the journey of Imam Hussain AS from Medina to Mecca then to Karbala. The next journey was from Karbala to Koofa along an extended route taken by the Yazeedi forces as they took the Imam's severed head, together with the Ahlebait and Imam Zainulabideen as captives to Damascus. When they were released, they returned to Madina via Karbala.

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