

Introduction

Imam Hussain, 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. 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, himself, is recorded as foretelling the martyrdom of his grandson Hussain, at the time of his birth. In that first majlis, Imam Ali and Bibi Fatima, the parents of Imam Hussain, heard from the Holy Prophet about the martyrdom and wept. Imam Hasan, 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, our fourth Imam, to the twelfth and last living Imam Mehdi 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, the sister of Imam Hussain, 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 and Bibi Zainab 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 Moharram, we remember the sacrifice of Imam Hussain to save Islam. A majlis not only commemorates the shahadat of Imam Hussain, but it also keeps Islam alive. Tauheed (Oneness of God), Adl (Justice), Nabuwat (Prophethood), Imamat (Viceregence), 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 that can be recited during Moharram.

The marsiyas describing the tragedy of Karbala begin with the journey of Imam Hussain and his relatives from Medina to Mecca. It extends along the Imam's journey from Mecca towards Kufa, which was intercepted at Karbala. Karbala, the land of sorrow (Karb) and tragedy (bala) is the centre of this world, where the battle for Truth was fought. It describes the arrival of the Imam in Karbala on the second of Moharram. The martyrdom of the members of Imam Hussain's friends and family are portrayed in the poems. From 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 from there back 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 marsiyas. 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. An ayat of the Quran has been taken and an attempt has been made to link it to a phrase from the Ziarat-e-Warisa.

The “Aza-e-Hussain” starts with the journey of the Imam from Madina and takes us through to the events of Ashoor, culminating in shahadat. It includes the events of Shaam-e-Gharibaan and describes the orphaned children and ladies with Imam Zainulabideen being taken from Karbala. “Aza-e-Zainab” describes the journeys from Karbala to Kufa, from Kufa to Shaam, the events in Damascus leading to the shahadat of Imam Hussain’s four year old daughter, Bibi Sakina. It describes the release of the prisoners and the return to Madina, via Karbala for Arbayeen. The shahadat of Hazrat Zainab and Kulsoom, the sisters of Imam Hussain, are described 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.

Transliteration with translation of the Ziarat-e-Warisa has been included in the first volume. A role of call of martyrs taken from an English rendering of the Ziarat-e-Nahia is given. A map showing the route taken by Imam Hussain (A.S) from Madina to Mecca and on to Karbala is included with a brief note on the places of halt during the journey. In Aza-e-Zainab the

recommended ziarat with translation has been given for the day of Arbayeen, the 40th day after Ashoor. 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 typed out all the manuscript. I dedicate this effort to my brothers, Abbas, Zafar, Hussain, Mohsin, Qambar and my husband's brothers, Taqui, Naqui and Mehdi. They have emulated the examples of their parents and continued the azadari of Imam Hussain (A.S) in their daily lives. May Allah give us the opportunity to mourn for the Imam to acknowledge the message; by trying our best to follow the Right Path he has shown. Ameen.

Please recite sura-e-Fateha for all the momineen and Azadaar of Imam Hussain (A.S) particularly the following: **Syed Mohammad Hasan Jafri, Hashmatunissa Begum, Syed Ali Akbar, Shahjahan Begum, Syed Mehdi Zamin Hussain, Sakina Begum, Mohamad Ali Baig, Tajunissa Begum, Mir Gulam Abid, Zehra Begum, Bilquis Taqui and my father Syed Nurul Hasan Jafri.**

Iltemase dua
Sakina Hasan Askari
August 2004/Rajab 1425

Map showing the route of
Imam Hussain from
Medina to Kerbala

Majlis e 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 qaltgaah mein
Ay bano e Imaam hamara 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 mai rauzay ko dekh kar
Chillaon ya Imaam hamara salaam lo

Marsia

Kya shaaney rauzae qalafe Bu Turaab hai
Vo arsh ka jawab hai qud la jawaab hai
Haftaad Hajje Kaaba mein jitna sawaab hai
Bus eik vo tawafe zareeha janaab hai
Hotay hain sab gunaah mubadil sawaab se
Rozay hisaab paak hai zaer hisaab se

Haan ay mohibo tum ko bhi zaer kare ilaah
Dekho vo rauza aur vo zareeh aur vo qabre shaah
Asghar ke bhi mazaar pe ro kar karo nigaah
Amama eik chhota sa jis par dhara hua
Sar nange girde rauza phiro shor o shayn se
Rovo lipat lipat ke zareeh Hussain se

Dekho vo qaima gaah shahinshahay bahrobar
Bara kajaway jis mein dharay hain idhar udhar
Is qaima gaah mein hota hai zaer ka jab guzar
Aata hai yaad qaima ka jalna ziyada tar
Zainab tho us jageh nahin maloom hoti hai
Par rooh us ki Bhai ke qaimay mein roti hai

Beemare Karbala ka bhi hai ek taraf makaan
Zanjeer o tauq pehna thha Sajjad ne jahaan
Hota hai zaeron ko tasavvur yahi vahaan
Is ja galey mein aap ke baandhi thi reesmaan
Haan zard kyon na chehrae zaer kamaal ho
Jis ja ruqe Sakina tamancho se laal ho

Mazloom e Karbala pe fida madar o pidar
Rauzay se jab nikalte hain zawaare naamvar
Is yaan se paak hotay hain is tarah se bashar

Paida shikam se maa ke ho jis tarah se bashar
Taqseer per nigah nahin baqshish se kaam hai
Darbar mein Hussain ke kya faize aam hai

Dar par khada hua koi kehta hai ya Hussain
Bekas Hussain kushta e teghe jafa Hussain
Mazloom o be dayaar o shahe Karbala Hussain
Hai shor as salaam o alaika aur va Hussain
Sar hain barahna aur garebaan chaak hai
Labbaik hai kahin kahin roohi fidaak hai

Do gaz kafan na jis ko mila us ki qabr hai
Akbar sa laal jis ka mua us ki qabr hai
Sar jis ka shehr shehr phira us ki qabr hai
Chehlum ko jo ke dafn hua us ki qabr hai
Kis bekasi se aaya thha ye qatl honay ko
Lashe pe baadey qatl na thha koi ronay ko

Lo Sahibus Zamaan ke bayan par karo nazar
Farmate hain salam mera us Hussain par
Jis ka ke nafs e paak mein thha faiz is qadar
Run mein lahu ki apne saqawat ki sar ba sar
Qaliq ne par azeez kiya qoon baha hua
Ummat ki maghfirat ka vahi qoon baha hua

Is par salam hai jo shahinshahe Karbala
Jis ke bazeray qubba hai maqbool har dua
Phir rokay kehte hai ke salam us pe hai mera
Qaliq ne jis ki qaak ko qaake shifa kiya
Baba ki qaak qalq ko qaake shifa hui
Abid ko qaid mein na muyassar dawa hui

Un par salam Bibiyaan theen jo ke bay niqaab
Vo Bibiyaan thheen aale Rasoole falak janaab
Sar nange theen jo balway mei ba deeda e puraab
Aur hathon se chhupati theen mu ko basad hijaab
Ahle aza thhay aur na aza ka libaas thha
Rang watey kapde sog ke kya kuch na paas thha

Un daanto par salam ke jin par lagi chhadi
Vo daant Sheh ke thhey dur e shehwaar ki ladi
Un par chhadi laagayi thhi zalim ne jis ghadi
Zainab bahan Hussain ki thhi saamne khadi
Ghash ho gayi nawasi risalat panaah ki
Us dam sare Hussain ne thhara ke aah ki

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Inna ddeena indal lahil Islam.

In the name of Allah the Beneficent, the Merciful.

Verily the religion with God is Islam. (*Sura Ale Imraan 3:18*)

Islam means submission to Allah. Islam is divinely formulated to help us lead the life, as Allah wants us to. It is a complete code of life and one who follows this code is a Muslim. It is the Straight path, the *sirate mustaqeem* and Islam inspires and demands of every Muslim that every act be exclusively for God. The Holy Prophet and the Ahlebaith, especially Imam Hussain (A.S.), exemplified this. Our twelfth Imam in Ziarat-e-Nahia says, as he conveys his salaams to Imam Hussain, “Salaam on you o Hussain, who after being of Allah gave his life in the way of Allah. Salaam on you who obeyed Allah secretly and openly.”

Imam Hussain is described as “*Shaheedas Shohada*” – The martyr of the martyrs. Shahada means to witness, testify, to become a model. A shaheed is a witness, one who is prepared to struggle, fight and give up his life for Truth and thus to become a martyr. Through his struggle and sacrifice for truth, he becomes a model

worthy of being copied, worthy of being followed, an example to others. Imam Hussain (A.S.) himself said, “*wa lakum fi uswa*”. “And for you I shall be an example.” He intended his martyrdom (shahadat) to be an eternal lesson in the struggle against oppression and wrong.

During his struggle, the Imam had to face immense hardship. The Zirat-e-Nahia is a marsia of the Imam-e-Zamana, where our twelfth Imam describes the immense sufferings of Imam Hussain:

“Salaam on you whose lips were parched with thirst.

Salaam on you whose body was cut into pieces.

Salaam on you who was looted after being killed.

Salaam on you whose blood flowed profusely through the sands.

Salaam on you whose body was cut up after shahadat.

Salaam on you whose head was taken on lances.”

The sufferings of Imam Hussain in Karbala at the hands of Yezid’s forces are such that they move our hearts and reduce us to tears. But crying for Imam Hussain, recognising his right and his message is the very essence of our lives. Imam Hussain is the representative of Allah and as Imam Jafar-e-Sadiq says, “Sighs in grief over the wrongs meted out to us is extollment of Allah.” The grief, therefore, becomes Ibadat, an act of

worship. The sixth Imam also said, “Whosoever sheds a tear from his eyes over us or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise.”

All our Imams showed by example that Aza-e-Hussain must be established. The fourth Imam, Imam Zainulabideen, never ceased crying for the martyrs of Karbala all his life. Imam Mohamad Baqar and Imam Jafar–e-Sadiq established the rites of mourning. Imam Raza organised majlis in the court of Mamoon and encouraged poets to recite elegies (marisa) for the sufferings of Imam Hussain. Even the Holy Prophet himself cried for Imam Hussain, when Jibreel brought him the news of the impending tragedy for his grandson. When he related the news to his daughter, Bibi Fatima, about the shahadat of her son Hussain, she asked when it would take place. The Holy Prophet replied that neither he nor Ali, Fatima nor Hasan would then be alive. “Who would then mourn for my Hussain?” she asked. The Holy Prophet said, “Allah will create a nation who would mourn for Imam Hussain. A nation whose men and youth will mourn the young and old martyrs of Hussain’s family, a nation whose women will remember the sacrifices of the Bibis and whose children will remember the infants of Karbala.” Bibi Fatima then prayed to Allah asking forgiveness for those who mourned for Hussain and his family.

A majlis is a gathering to mourn Imam Hussain, a platform for commemorating the tragic events of Karbala. The origin of this majlis dates back to when the family members of Imam Hussain were taken to Damascus. Here Bibi Zainab, the sister of Imam Hussain held the first majlis-e-azadari to mourn the martyrs of Karbala. In a majlis, there are symbols to remember the tragedy of Karbala. We see the Alam, which is a replica of the banner or standard of the Holy Prophet. The standard in Karbala was given to Hazrat-e-Abbas, the brother of Imam Hussain and the alam usually has his name engraved on it. A mashk or water bag is tied to the Alam to remind us that Hazrat-e-Abbas had attempted to fetch water for Imam Hussain's thirsty children, but was killed before he could return to the camp. The mashk itself was pierced with an arrow. A tabut is a kind of coffin used for carrying a dead body to the grave. Imam Hussain and his companions after being killed in Karbala were left unburied by Yazid's army. The mourners in the majlis beat their chests and recite elegies (noha and marsia) recounting the terrible sufferings of the Ahlebaith. Sometimes there is a jhoola, a cradle, to remind us that the sixth month old infant of Imam Hussain was taken to ask for water, but was cruelly killed pierced by an arrow. On the tenth of Moharram, some cities have Moharram processions where a horse is taken out to remind people of Imam Hussain's faithful steed Zuljanah, that took him to the battlefield. After the shahadat it was the riderless Zuljanah

returning to the camp that brought the news to the ladies that Imam Hussain had been beheaded, as he prayed Asr on the burning sands of Karbala.

Ala laanatulaahi qaumi zaalimeen.

Noha

Karbala walon ne zinda kar diya Islam ko
Jan de kar rakh liya baqi quda ke naam ko

Ay Hussain ibne Ali gar qoon na behta aap ka
Jaanti dunya na phir Allah ke ahkaam ko

Allah Allah baqshishe ummat ka tha kitna qiyal
Nazre peykaan kar diya tha Asghar e gulfaam ko

Reh gayi deene Nabi ki baat dunya mein sharaf
Sar kata kar Shah ne di zindagi Islam ko

Araha tha waqt e zibha aap ko lufte hayaat
Jaanti thay aap hi bus qoon ke anjaam ko

Noha

Ay quda ki bando mein muntaqib Quda walo
Taqt Innama walo taaje hal ata walo

Kya wafa pe jane deen tum ne ay wafa walo
Shane Mustafa walo wazhe Murtuza walo
Hai Karbala walo Hai Karbala walo

;

Chhote chhote bachon ne jang ki ijazat lee
Badh gaye jawan ban kar kamsini se ruqsat lee
Qaum ki himayat mein izzat e shahadat lee
Zindagi ko kya kahiye maut se bhi qidmat le
Hai Karbala walo Hai Karbala walo

Kis bala ke jangal mein aale Mustafa tehri
Be dayaron ka madfan arze Karbala tehri
Ayi shame ashooora subha ko wigha tehri
Kya qabar madeenay ko shaamiyon se kya tehri
Hai Karbala walo Hai Karbala walo

Haq pe marne walon ne jaan di saleeqay se
Shauq se tamana se azm se irade se
Zindagi na ki pyari Fatima ke pyare se
Maan ki gaod se aaya aur koi jhule se
Hai Karbala walo Hai Karbala walo

Leaving Medina

Salaam

Fida hoon us pay salaami hai jis ka naam Hussain
Mera mueen mera Agha mera Imaam Hussain

Sabaa ko bhej ke rouzay par kar kaha hoon dua
Karain qhubool Ilaahi mera salaam Hussain

Jo Karbala ki zameen par huva tha unka wurood
Tho phir ke dekhthe the qabr ka muqaam Hussain

Suna na haaye kisi sang dil ne, laakh kaha
Rasool ka hoon nawasa hai mera naam Hussain

Na poochho waqt who kaisa tha jab Madeenay se
Chalay har ek ka lethay huve salaam Hussain

Panah letay thay dushman ajal kay daaman mey
Jo waar karte thay lekar Ali ka naam Hussain

Meri kuch aur tamana nahin hai ay Aasif
Yeh aarzu hai bana mujhe ghulam Hussain

Marsia

Ghar se jab bahre safar Syede Alam nikle
Sar jhukae huve badeedae pur num nikle
Quesho farzand kamar baand ke baham nikle
Rokay farmaya ke is shahar se ab ham nikle
Raat se giryaе Zehra ki sada aati hai
Dekhein qismat hamein kis dasht mein lejati hai

Ruq kiya Shah ne sue qabre shahinshahe anam
Bahre tasleem jhuke muttasile babe salaam
Izn paḍ kar jo gaye qabr ke nazdik Imam
Arz ki aya hai aaj aakhri rukhsat ko ghulam
Yeh makan hum se ab ai shahe zaman chuttha hai
Aaj Hazrat ke nawase se watan choot tha hai

Chain se sab hai gharo me mujhe milta nahi chain
Saqt aafat mein hai ab apke ye noorul ain
Tukḍe dil hota hai jab roke haram karte hain bain
Nunhey bachon ko bhala leke kidar jaye Hussain
Shahr mein chain na jungal mein amaan milti hai

Dekhiye qabr musafir ko kahan milti hai
Ab mere sar ke liye teiz hue hain khanjar
Ahle ki shar pe kamar bandhe hai ya qaire bashar
Aapne di thi isi roze ki Amma ko qabar
Waleda royi theen do roze talak peet ke sar
Is nawase ko magar bhool na jana Hazrat
Zibha ke waqt madad karne ko aana Hazrat

Ye wo din hain ke parinde bhi nahi chod the ghar
Mujh ko dar pesh hai in rozon mein aafat ka safar

Hai kaheen qatl ka samaa kahin lut jaane ka dhar
Saat hai bachon ka ay Badeshah jinno bashar
Tang jeene se hoon paas apne bulalo nana
Apni turbat mein nawase ko chhupalo nana

Yeh bayan karke jo taaveez se lipte sarwar
Youn hili qabr ke tharrai zaree e anwar
Aayi turbat se ye awaazay Habeebe dawar
Teri ghurbat ke main sadqe mere mazloom pisar
Koyi samjha na meri gode ka paala tujko
Haai aada ne Madine se nikaala tujhko

Ai mere gaysuon o wale mere sabir Shabeer
Mere bekas mere mazloom musafir Shabeer
Na raha koyi tera yawar o nasir Shabeer
Haai ai gor e gariban ke mujaver Shabeer
Tu jahan jayega pyare wahin chalta hoon main
qaak udata huwa turbat say nikalta hoon main

Kayee din sey teri madar ko nahi qabr mein chain
Aayi thi shab ko mere paas yeh karti huvi bain
Ghar mera lut tha hai faryad Rasool us Saqlain
Subha ko apna watan chod ke jaata hai Hussain
Kahne aayi hoon ke muh qabr se modungi mai
Apne bache ko akela tho na chodongi mai

Sun ke yen sheh ne kiya aakhri rukhsat ka salaam
Nikle rote huve jab roza e anwar se Imam
Sheh se usdam ye kiya ro ro ke Zainab ne kalaam
Khabr par maa ki mujhe le chalo ya Shah e Anam
Log humrah hain mahmil mein kyo kar rovoon
Maa ki turbat se phir ek bar lipat kar rovoon

Maa ki turbat pe gaye shah ba chashme qoon baar
Utri mahmil se basad ah o fughaan Zainabe zaar
Doud kar qabr se lipte jo Imame Abraar
Haath Zehra ke lahad se nikal aye ek baar
Aayi awaaz na ro dil ko qalaq hota hai
Qabr hilti hai kaleja mera shaq hota hai

Haan bulawo mera Abbas e dilawar hai kidhar
Wo fida hai mere bache pe mai sadqe uspar
Shikam e ghair se go hai par who mera hai pisar
Yeh sada sun ke biradar ko pukare Sarwar
Abhi rahwaar ko aage na badhao bhai
Yaad farmati hain aama idhar aao bhai

Aake Abbas nay sar rakhdia paeene mazaar
Aayi Zehra ki sada mein teri gurbat ke nisar
Apne pyaro ke barabar mein tuje karti hoon pyar
Dhyaan bhai ki hifaazat ka rahe ai dildaar
Koyee gurbat mein us say maar na daale beta
Mera Shabbir hai ab tere havaale beta

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Faqraj minha qaaifan yataraqqabu qala rabbi najjini minal qaumiz zaliemeen.

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

So he went in fear apprehending said he O my Lord. Deliver me from the unjust people. (*Sura Qasas 28:21*).

This verse from the Holy Quran was recited by Imam Hussain (A.S.), as he left Medina on the 28th Rajab 60 A.H. The ayat relates the story of Moses as he left Pharaoh's Egypt. Prophet Moses had decided to help and support the cause of the oppressed Israelites, the Bani Israil, who lived under cruelty. Prophet Moses found an Egyptian beating a poor helpless Israelite, who sought help. He came to the rescue of the oppressed man, rendered a blow to keep the Egyptian away but in doing so, the Egyptian succumbed and fell dead. Moses prayed "O my Lord, because of the grace bestowed on me, never shall I be a supporter of the guilty." "Falan akunu zaheenran lil mujrimeen."

Imam Hussain (A.S.) was similarly forced to leave Madina. The Holy Prophet had arrived in Madina, fleeing from the enemies of Quraish

sixty years ago and had found the people of Madina ready to welcome him and accept Islam. The event of the migration of the Holy Prophet from Mecca to Madina marks the beginning of the Muslim calendar, the Hijri year. The arrival of the Holy Prophet had been welcomed with fervour and enthusiasm. The message of Islam had spread and thousands had joined the faith.

Among them, however, were people, who did not really believe in the message but pretended to be believers. These were the hypocrites. The Quran calls them Munafiqoon. They were the liars, kaziboon, without faith or any firmness of character. They created mischief (mustakbireen) and were arrogant (fasiqeen). The Holy Prophet had repeatedly during his lifetime told Muslims they must follow the Quran and the Ahlebaith. "I leave behind me two weighty things", but after his death, they ignored the message. The rightful claim of Imam Ali was usurped. Bibi Fatima lost her inheritance. Imam Ali was martyred in 40 A.H. and ten years later his eldest son, Imam Hasan, was killed through poison. Muawiyah, the son of Abu Sufyan, an archenemy of the Prophet's message took control and broke every term of the treaty he had entered with Imam Hasan. Before his death on 22nd Rajab 60 Hijri, contrary to the agreement in the treaty, Muawiyah declared his profligate son, Yazid as the Khalifa.

Yazid embodied all that was evil and unIslamic, yet had the audacity to send a message to the governor of Madina, Waleed ibn Utba, asking him to demand bayat from Imam Hussain. Bayat means to promise to obey each and every command of the ruler. In other words, Yazid, who openly mocked Islam, was asking Imam Hussain to agree to anything that Yazid said, in all affairs: religious and temporal. Imam Hussain could not co-operate or remain silent. He had to protect the message of Islam, even if it meant sacrificing his own life and that of his family and friends. When Marwan suggested that the Imam accept the allegiance, Imam Hussain said, “*inna lillahe wa inna ilahi rajaoon,*” and asked “And bid farewell to Islam?” Allegiance to Yazid would have meant the annihilation of everything Islamic.

Instead, Imam Hussain, as the first step towards saving Islam, decided to leave Madina the next morning, on the 28th Rajab 60 A.H. “My last salaams to you Nana,” he said at the Holy Prophet’s grave. Bidding farewell in Jannatul Baqi, he kissed his mother’s grave. Bibi Zainab obtained permission from her husband, Hazrat Abdulllah, to accompany her brother on the journey. Mohamad-e-Hanafiya his brother asked the Imam why he was taking the ladies and children with him. The Imam replied it was decreed and that his martyrdom would not be complete without their participation.

Hazrat Abbas was in charge of the preparations. Camels with litters were brought to the door. The lanes were cleared as the time for the ladies of the Ahlebaith to mount. Hazrat Ali Akbar must have helped his mother Umme Laila, Hazrat Qasim barely thirteen years old would have been by his mother Umme Farwas' side. Umme Rabaab would have her four-year-old daughter Sakina with her and the baby Ali Asghar, only two weeks old, in her arms. When it was the turn of Bibi Zainab, her sons Aun o Mohamad, her nephew Ali Akbar, her brother Abbas and even Imam Hussain himself came forward as the Shareekatul Hussain (the partner in Imam Hussain's mission) started the journey.

Imam Hussain then, as he mounted the horse, recalled the shahadat of Prophet Yahya and his severed head being sent to a drunkard as a present. Six months from this day, it would be time when Imam Hussain's head would be in a silver salver in Yazid's darbar, exactly where Prophet Yahya's grave is built in Damascus.

Ala lanatullahi qaumi zalimeen.

Noha

Shabeer ko rahe ghurbaat mein
Nana ka jo rauza yaad aya
Kuchh maa ki mohabat yaad aaayi,
Baba ka zamana yaad aya

Vo binte Ali ki mayoosi,
vo Ahle Madina ki ulfat
Abbas ki koshish yaad aayi,
Zainab ka vo parda yaad aya

Hathon se jigar ko thaam liya aur,
sar ko jhuka kar baith gaye
Jab apni mareeza beti ka,
utra hua chehra yaad aya

Lo subha ka daaman chaak hua,
Akbar ki azaan ne chaunkaya
Ye poochh ne kis ki himmat hai,
Shabeer ko kya kya yaad aya

Mu apna wafoore gheerat se,
balon se chhupaya Zainab ne
Jis waqt dayare Koofa mein,
Baba ka zamana yaad aya

Noha

Yasrab se ja raha hai nawasa Rasool ka
Bechain hai mazaar mein lasha Rasool ka

Faryaad rooh karti hai Zehra ki baar baar
Veeran ho raha hai Madina Rasool ka

Ruqsat talab hai Hazrat e Shabeer hai hai
Thharra raha hai gumbad e qizra Rasool ka

Hazrat ne haath uthaye thhe jab bahray fateha
Thharra gaya tha qabr mein lasha Rasool ka

Ahle mohalla aye hain ruqsat ke wastay
Yasrab se ja raha hai jo pyara Rasool ka

Hale Hussain dekh ki roti hai Fatima
Goya ki uth raha hai janaza Rasool ka

Mera to ehteqaad yahi bus hai ay Ameer
Hai Karbala mein dafn dafeena Rasool ka

Hazrat Muslim

Salam

Zulm ki ibteda hai vavaila
Eilchi par jafa hai vavaila

Koofiyon ne bulakay Muslim ko
Qatl na haq kiya hai vavaila

Khana kaisa ke pani tak na diya
Zibha pyasa kiya hai vavaila

Pheink kar lash baam se sar ko
Dar mein latka diya hai vavaila

Aaj pardes mein musafir par
Kya sitam ho gaya hai vavaila

Eilchiye Hussain Arfay ko
Sheh pe qurbaan hua hai vavaila

Raah mein haal sun ke Muslim ka
Sheh ko sadma bada hai vavaila

Hai payame ajal ye gham sheh ko
Shor har su bapa hai vavaila

Ay Hussaini hai bayn beva ka
Raj mera luta hai vavaila

Marsia

Insaan ke liye mouth hai gham be watani ka
Jaanka hai ando wo alam be watani ka
Sadma nahin kuch mouth se kam be watani ka
Aafat hai qiyamat hai sitam be watani ka
Kaaton ke alam Syede Sajjaad se poocho
Eeza e safar Muslim e naashaad se poocho

Kee saqt daghaa koofiyon ne ghar se bula ke
Sab phir gaye jin logon ke daave thay wafa ke
Laakhon hain adoo jaayein kidhar jaan bachaake
Aafat mein giraftaar huve Koofe mein aake
Yawar nahin hum dam nahi gham qaar nahin hai
Narghe mein hain aur koyee madad gaar nahi hai

Hain sang dil aise wo jafaakar o sitamgar
Kothon se lagaane lage mazloom pa pather
Noorani badan hogaya majrooh saraa sar
Aur saamne se muh pe lagaa zulm ka khanjar
Kyon gir na pada hai falak phat ke zameen par
Laalay labay jaan baqsh gire kat ke zameen par

Muh kar ke sooye charq kahaa shukr khudayaa
Raahat hai yeh bande ne jo kuch zulm uttaya
Gham yeh hai ke hai door Yadullah ka jayaa
Shabeer ke haaton se kafan hum ne na paaya
Dunyaa se sooye khuld koyee dam mein safar hai
Yaa hum pe jo kuch ban gayi kya unko qabar hai

Yeh kahtethe Muslim ke layeenone khazaara
Ek sange sitam us labe majrooh par maara
Reesh aur garebaan mein lahooh bhar gaya saara
Jab haal yeh pahuncha to kahaan jung ka yaara
Aada se kaha dil me zaraa raham ko jado
Ghash aatha hai paani mujhe thoda sa pilaado

Dushman to kayi so thay ye be yaaro madad gaar
Barchi kabhi padtithi, kabhi padtithi talwaar
Andooh pe andooh thay azaar pe azaar
Kis yaas se ek ek ka muh tak thay thay har baar
Baazu ko sitamgaar jo baandethay rasan se
Fuwwara e qoon chut ta thaa har zaqme badan se

Alkhissa labe baam jo laaya unhein saffaak
Tar aasoonhon se hogaya Muslim ka rukhe paak
Faryaad sooye kaaba yeh ki ba dil e gham naak
Roohi ba fidak ai pisar e syede lou laak
Karta hai safar qalq se gham qhaar tumhara
Mouqoof hai ab hashr pe didaar tumhara

Farmaake yeh gardan taraf e Qibla jhukaayee
Shamsheer jafakar ne chamkaa ke uttayee
Awaaz yeh magdoomaiye kaunain ki aayee
Martaa hai haraval mere bache ki duhayee
Is zulm se baaz aa jo khuda ka tujhe dar hai
Zaalim sare Muslim pe mere haat sipar hai

Mere liye kam hashr ke din se yeh nahin din
Turbat se mein niklee hoon liye lasha-e-Mohsin
Mazloom ko to qatl thoo karta hai who lekin

Bin baap ke hojaayeinge bache kayee kamsin
Khoon sar pe na le chod de awaara watan ko
Kar beva na Abbas e dilawar ki bahan ko

Zehra ne kayee baar tadap kar yeh pukaraa
Kya dil tha ke mutlaq na dara who sitam aara
Zalim ne kayee zarb mein sar tan se utaara
Phat tha hai jigar ab nahin goyayee ka yaara
Likhaa hai chala leke jo qaatil sare Muslim
Kothe ke thale pheinkh diya paikare Muslim

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Wa amma bi niamati Rabbika fahadiss.

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

As to the bounties (favours) of your Lord do announce (proclaim) to others. (*Sura Azoha 93:11*).

This verse enjoins man to be grateful to Allah for His bounties and to make Allah's grace known to others. When Imam Hussain (A.S.) was asked to explain the meaning of the above ayat, he said Allah has commanded us to proclaim the blessing of religion (fideenhihi) endowed by Him. What better blessing could there be than Islam, which keeps us on the right path to benefit us in this world and the next. Our Imam left Madina to reform the ummat (*islaahi fi ummati jaddi*) of his grandfather as he wrote in his letter to Mohamad-e-Hanafiya.

Imam Hussain (A.S.) arrived in Mecca on the third Shabaan and was received cordially by the people of Mecca. He stayed in Mecca for the next four months, teaching people in the way of the Holy Prophet, explaining the laws of religion through the Quran. During his stay there, he received thousands of letters from the people of

Kufa. In the reply to their letters, he wrote. “In the name of Allah the most merciful and compassionate. This letter is written by Hussain ibne Ali to the believers and Muslims of Kufa. I understand your unanimous declaration that you have no Imam for your guidance. I considered all my relations and friends but found none more learned and pious than my cousin Muslim, son of Aqeel. I am sending him to you and have commanded him to intimate to me your real affairs.”

Hazrat Muslim left for Kufa as Imam Hussain’s emissary with his two young sons, Mohamad and Ibrahim. When he arrived in Kufa, thousands welcomed him and 16000 pledged support for Imam Hussain. The governor of Kufa was Noman bin Bashir but when Yazid heard of the growing support for Imam Hussain in Kufa, the governor was replaced. Obedillah ibne Ziad, the governor of Basra, was made governor of Kufa. Ibne Ziad entered the city in disguise but on reaching the palace declared his true identity, displaced Noman and took total control. Through spies, threats and oppression he was able to alienate people from Hazrat Muslim. The only one to remain sincere was Hani, whose house Hazrat Muslim was staying in. However, Hani was arrested and tortured but refused to betray his guest.

Hazrat Muslim roamed the streets of Kufa, fleeing from house to house, until he was given shelter by a momina named Taoah. Unfortunately her son was in Ibne Ziad's pay and betrayed Muslim's whereabouts. Soldiers were sent to the house. Hazrat Muslim, on hearing the sound of hooves left the house and fought bravely against the mercenaries of Ibne Ziad. The soldiers fighting against Muslim asked for reinforcements and Ibne Ziad could not understand why so many were unable to kill a single individual. "This is a lion of the family of Hashim," came the reply.

When the fainthearted soldiers could not fight face to face, some climbed on rooftops and showered stones and arrows upon the lonely mujahid. They dug a pit and as Hazrat Muslim advanced, he fell into it. He was then bound in chains and dragged before Ibne Ziad.

When he was taken to the governor, Hazrat Muslim refused to salute Ibne Ziad saying, "My Amir is Hussain and no one else." Just before he was beheaded, he turned his face towards the qibla, pointed his finger towards Mecca and said, "*Assalamo alaika yabna Rasoolallah.*" We remember Hazrat Muslim's action as we point our finger towards Karbala to say Salam to Imam Hussain after every namaz.

Imam Hussain that very day, on the ninth Zilhijj, the day of Arafa had left Mecca, fearing that

Yazid's soldiers would kill him within the precincts of Masjidul Haram. "I will not be the ram with whose blood the sanctity of the shrine would be marred," said the Imam. When the Imam reached Zabala, the fifth stop on his way from Mecca to Karbala, two tribesmen reported the shahadat of Hazrat Muslim. Imam Hussain called Ruqaiyya, the young daughter of Hazrat Muslim, took her in his arms and kissed her. Her cousin Sakina accompanied her. The Imam then gave both of them earrings and showed much affection. Ruqaiyya looked up at Imam Hussain and asked, "Uncle, why is it that you pass your hand over my head and back as you often do with orphans?" Tears choked Imam Hussain as he called his sister Zainab, "Console Muslim's widow and children."

Ala lanatullahi qaumi zaleemeen.

Noha

Zanooe muqadas pe Ruqaiya ko bittha kar,
roney lagay Sarwar
Muslim ke yateema ko kalejay se laga kar,
roney lagay Sarwar

Bosay diye ruqsar pe gham dil mein chhupae,
gauhar bhi pinhaae
Par hath larazta hua phir sar pe phiraa kar,
ronay lagay Sarwar

Poocha jo yateema ne ke kya baat hai agha,
kya mar gaye baba
Tab kaanp uthay zabt se sar apna jhuka kar,
ronay lagay Sarwar

Kehnay lagay naadaan se shahe bekaso dilgeer,
sharminda hai Shabeer
Phir suay falak aah bhari sar ko utha kar,
ronay lagay Sarwar

Aaya jo nazar bewae Muslim ko ye aalam
karne lagi matam
Bachi ko liye uth gaye Zainab ko bula kar,
roney lagay Sarwar

Sab jaan gayi haal Ruqaiya ne pukara,
jald ao Sakina
Bin baap ke ham ho gaye is dasht mein aakar,
roney lagay Sarwar

Noha

Rozey Arafa ho gaye Shabeer ravana,
sunsaan hai Kaaba
Aada ki sitamgariyon se li rahey sehra
sunsaan hai Kaaba

Ahkaame Hajj aqir na baja la sakey Hazrat,
ay waae museebat
Kuchh maslehat aisi thhi ke raahi huay Maula
sunsaan hai Kaaba

Samjhe thhe ke Allah ka ghar jaye amaan,
hai maljaye jahaan hai
Majboori yon ne yaan se bhi Hazrat ko hataya
sunsaan hai Kaaba

Sultane do alam se haram chhoot gaya hai,
yaan rahne nahin paaye
Dukh seh gaya Fatima ka raaj dulawara
sunsaan hai Kaaba

Aati nahin awaaze azaane Ali Akbar,
hujjaaj hain muztar
Hota nahin Shabeer ki takbeer ka nara
sunsaan hai Kaaba

Ronaq na rahi jab se gaye qibla e alam,
sultane mo azam
Jis simt nazar daaliye saamaan hai hu ka

sunsaan hai Kaaba

Aada ke sataney se watan chhod ke aaye,
yaan rehnay na paaye
Marne ke liye ja chukay shahin shahe wala
sunsaan hai Kaaba

Zuriyate athaar se Macca hua qaali,
rotay hain mawali
Paighambarey kaunein ke dilband ko khoya
sunsaan hai Kaaba

Sardaare do aalam ka pisaar ab na milay ga,
sadma ye rahay ga
Paighambarey muqtar ki farzand ko khoya
sunsaan hai Kaaba

Masroor ghazab hogaya deen hogaya barbad,
faryaad hai faryaad
Barbaad hua Sarware aalam ka Madina
sunsaan hai Kaaba

Pisraane Muslim

Salam

Dekha kiye yateem jo qanjar tamam raat
Ankho mein maut phirti thi aksar raat

Haris ne ek sutoon se bandha tha raat bhar
Baybas khade huay the ye dilbar raat

Ek tegh rakh di shama jala kar laeen nay
Hota ttha unki ankhon mein mehshar raat

Jhapki na ankh bachon ne ek pal ke wastay
Sota raha sukun se sitamgar raat

Baychain hokay qanae Haris ke ird gird
Phirti thhi roohe Muslime baypar raat

Marsia

Pardes mein Muslim ke yateemon pe jafaa hai
Darya pe paye qatl adoo leke chala hai
Chote tho bade bhaayee ka muh dekh rahaa hai
Zor uska madad ka nahin mashghool e buka hai
Bereham ke qaabu mein hain do naazon ke paale
Har soo nigraan hain ke koyee aake bachaale

Chote ko bada bhai hai bad bad ke bachaata
Har baar hai mushaf ki tarha beech mein aatha

Ro detha hai kuch kahne ka mouqa nahin paatha
Besaaqta ek baat zabaan par hai yeh laata
Sun haal ghareebon ka Quda ke liye dam le
Ab hum tere gahr mein kabhi aayein tho qasam le

Suntha na tha mazloomon ki ek baat sitamgar
Dete thhey nida zoujaye Haaris ko tadapkar
Yeh jaantethay tho hum kabhi aathe na tere ghar
Mehmaanon ko apne tu bachaati nahin maadar
Chudwaadeke pakde huve zulfon ko adoo hai
Amma nahin baba nahin jo kuch hai so too hai

Zaalim ne tahe tegh kiya zouja ko us aan
Ya Fatima kahkar huvi Zehra pa who qurbaan
Dariya pe adoo laaya unhein pakde garebaan
Dee tegh ghulaam e habshee ko wahan uryaan
Ghuse se kaha donon ko ungli se dikhakar
Haan kaat lay sar unkay kinaray pe tu jaakar

Talwaar ko chamkaa ke bada who habshee aah
Yeh tegh tale sar ko jhuka kar huve hamrah
Likha hai ke thaa who habshee mard haq aagah
Raste mein khitaab usse kiya dono ne nagaah
Hum shakl e Bilaale shah e loulaak ka tu hai
Sach kah ke payambar ka mohib hai ke adoo hai

Farzand ko dee Haaris e maloon ne talwaar
Aur bola ke sar kaat le in dono ke ek baar
Vo bola ke mujh se yeh nahin hoyega zinhaar
Yeh tu hi hai bad baqt siyaroo who jafaakaar
Haaris tu pidar kiska shaqi e azalee hai
Maa Fatima hain mominon ke baap Ali hai

Tu kor hai zaalim nazar aaye tujhe kyon kar
Le dek Nabi rote hain dariya pe khule sar
Yeh sun ke utta Haaris e maloon o sitangar
Zaalim ne kaha mujh ko nahin qaufe payambar
Ek tegh tale donon biraadar ko bittakar
Sar kaata bade bhaayee ka chote ko dikhakar

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Fa amal yateema fala taqhar.

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

So unto an orphan oppress not. (*Sura Az Zoha* 93:9).

Allah asks the believers to be kind to orphans, not to oppress them. When an orphan cries, the Prophet Mohamad told his followers, the arsh (throne of Allah) trembles. "He who pleases an orphan I shall be pleased with him on the day of Judgement," he promised. One who maintains an orphan in honour will be rewarded by being in the company of the Prophet himself "as these two fingers are together". Imam Ali (A.S.) said in his will to Imam Hasan and Imam Hussain after being fatally struck by Ibn Muljim's sword, "Fear Allah and keep Allah in view in the matter of

orphans. So do not allow them to starve and they should not be ruined in your presence.”

Our first Imam, Imam Ameerulmomeen, always helped widows and orphans. One day in Kufa a woman, weak and tired was carrying a big flask of water home. When the Imam carried the water for her she said, “My husband has passed away and I cannot support my children.” The Imam helped her not only to carry the water home but also brought her food. When she reached home, the children were crying from hunger. The Imam said, “Take this flour and make bread for your children.” He looked after the children while the mother prepared their meal.

The town of Kufa was filled with thousands of weeping orphans and widows when Imam Ali’s body was being taken for burial. He used to carry food each night to their houses to ensure they did not starve. But alas in this very town, the orphans of Hazrat Muslim, Mohamad and Ibrahim had no one to turn to as they roamed the streets of Kufa after he was killed. They had come to Kufa with their father but when on the ninth of Zilhijj he was killed by Ibne Ziad and beheaded, the young boys were left alone and helpless. They were caught and thrown into prison and remained there for ten days. When the jailor discovered their identity, he let them escape.

It was dark as they wandered in the streets, hoping to go to Kufa and tell Imam Hussain about the changed conditions in Kufa. They arrived near a river and to keep safe, hid among the branches of a tree. At dawn, a woman came to fetch water and as she looked into the water, she noticed their reflection. She invited them to come to her house, and on reaching her house after saying their prayers, they fell asleep from sheer exhaustion.

Her son in law was an evil man called Haris. He came home towards the end of the day, angry that he had not been able to find Muslim's sons. He was eager to get the award of 5000 dirhams that Ibne Ziad had promised to anyone who found them. He heard a faint cry and when he looked into the room where the children lay asleep, he discovered that these were the very orphans he had been looking for.

He spoke harshly to them and tied them up with ropes, to a pillar. They remained in pain all through the night. The children cried out to their hostess, "Save us Ummahu." She tried to stop Haris, who struck her with his sword and killed her. He then dragged the two orphans to the riverbank.

"Are you going to kill us"? asked the children, "Give us time to say our morning prayer."

It is only the Bani Hashim, even in infancy, who remembered their prayers just before they are killed. Haris killed them both and threw the headless bodies into the river. In Musayyab, ten miles from Karbala are two graves of the brave sons of Hazrat Muslim, Mohamad and Ibrahim.

Alal laanatullahi qaumi zalimeen.

Noha

Dekhiye aa kar Najaf se ya Ali mushkil kusha
ro rehi hai Syeda
Ho reha hai nahar per do Sayyadoj ka khatema
ro rehi hai Syeda

Haarese bedeen ke qabse mai hai do naunehaal
Muslime be par ke laal
Gesuvo ko keechete le ja reha ha beheya
ro rahi hai Syeda

Maarte bhi hai tamacha bekaso ko dam bedam
baniye zulmo sitam
Ghurkiyaan bhi de reha dushman Aale Aba
ro rehi hai Syeda

Le ke Haris se ejazat kar ke darya par vazu
ho ke dono Qibla ru
Ro rehe hai rakh ke sar sajde mai peshe kibriya
ro rehi hai Syeda

Haye do zanu bita kar kamsino ko badshiyam,
kheen ch kar teghe sitam
Kar diya ek vaar mai dono ke sar tan se juda
ro rehi hai Syeda

Phaink ke darya mai un bacho ke lasho ko laeen
shaadmaan ho kar kaheen
Ja reha hai haath mai le kar saron ko beheya
ro reho hai Syeda

Chandraat, the eve of *Moharram*

Salam

Salami rotay hain Qairulbashar moharram mein
Batool phirti hai uryaan sar moharram mein

Hasan ne pairahane sabz ko kiya tukday
Ghame Hussain me ba chashme tar moharram me

Nabi o Hyder o Zehra Hasan hain sab aatay
Hamesha bazme aza mein magar moharram mein

Huay jo Hazrate Abbas qatl bolay Hussain
Ke ho gayi meri tukde kamar moharram mein

Jawab naama e Sugra diya kabutar ne
Duba kay qun mei sab baal o par moharram mein

Quda kare ke ye taaseer hovay ronay ki
Bula lein paas shahay behro bar moharram mein

Marsia

Kya aamad e hilal e moharram ka shor hain
Arz o sama mein shaivan o matam ka shor hain
Fauje malaeka mein isi gham ka shor hain
Barpa hai hashr deadae pur nam ka shor hain
Soonni hai qabar faatahe Badr o Hunain ki
Aaati hai har taraf se sada shor o shain ki

Is bazm mein shareek Rasoole Quda bhi hain
Sath un ke auliya bhi hai aur ambiya bhi hai
Naalaan pisaar ke haal pe Muskil Kusha bhi hain
Thaamay huay jigar Hasane Mujtaba bhi hai
Sun sun ke marsiye ko ye riqqat jo hoti hai
Tum sab ke saath roohay aaima bhi roti hai

Yasrab mein qaak udti hai, Bathaa udaas hai
Mehboobe zuljalal ka rauza udaas hai
Shabeer hain safar mein Madina udaas hai
Ghar saanen saanen karta hai Sugra udaas hai
Ummat pe shaah jaatay hai qurban honay ko
Sheray ilaah nikle hain turbat se ronay ko

Garmi ki fasl aur maheeno ka vo safar
Bachon ka sath ranje watan, dhoop ka zarar
Dar qatl ka kaheen kaheen lutnay ka hai qatar
Shab jagte hi jagte ho jaati hai sahar
Ek ek qadam pe lakh tarah ke hiraas hain
Chehray bahaduraane Arab ke udaas hain

Sehte huay safar ki isi tarah saqtiyaan
Jaatay the Karbala ko shahinshahe insojaan
Jo charq par hilale moharram hua ayaan
Hasrat se dekhne lagay sheh suay aasmaan
Maaloom sirre haq thhay jo Zehra ke laal ko
Roay Imaam padh ke dua e hilaal ko

Ronay pe sheh ke ronay lagay qeesh o aqruba
Itnay mein aakay shah se Fizza ne ye kaha
Hai muntazir huzoor ke vaan binte Murtuza
Ye sun ke aya qaimay mein Zehra ka mehlaqa
Qadmo se binte Shahe Madina lipat gayi
Tasleem kar ke bali Sakina lipat gayi

Zainab balaen le ke hui bhai par fida
Di tehniyat hilal ki aur hans ke ye kaha
Qaim rahay jahaan mein iqbaal aap ka
Hasrat hamare dil ki bhi bar laye kibriya
Qaliq karay ke aisa mubarak ye maah ko
Jo is maheenay mein mere Akbar ka byah ko

Bolay bahan se rokay ye sultatane Karbala
Ankho ke aagay phirta hai saamaane Karbala
Hum hongay is maheenay me mehmaane Karbala
Saadaat se basayga biyabaane Karbala
Jungal chaman banega mere gul azaron say
Chamke gi arze marya Zehra ke taron say

Roengay ambiyae salaf is maheenay mein
Peetangay sar ko shahey Najaf is maheenay mein
Dil chaak hongay misle sadaf is maheenay mein
Bachon ki jaanay hongy talaf is maheenay mein

Ghar bay chirag hoga janabe Batool ka
Dubayga bahre qoon mein safeena Rasool ka

Bay wajha ham pe hogi jafa is maheenay mein
Akbar pidar se hongay juda is maheenay mein
Aegi baykason pe bala is maheenay mein
Hum hongay aasiyon pe fida is maheenay mein
Hon shaad kis tarah ke ajab gham ka chand hai
Zainab ye chand maahe moharram ka chand hai

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

***Wa iz qaala Rabbuka lil malaikakati inni
jaailun fil arzi qaleefalan.***

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

(Recollect o our Apostle Mohamad). When said
thy Lord unto the angels. ‘Verily I (intend to)
appoint a viceregent in the Earth.’ (*Sura Baqrah*
2:30).

Allah said to the angels that He was going to
establish a viceregency on earth to represent Him
and His kingdom and His sovereignty. He
declared Adam to be the Khalifa. The
appointment of a Khalifa is not the job to be left

to anyone else but it is God Himself who decides. In another verse, Allah declares Adam to be his chosen one, "*innallahastafa.*" (3:33). This revelation caused the angels great surprise, but Allah declared, "*Inni aalamu ma la talamoon.* Verily I know what ye know not." Adam was gifted with knowledge given by Allah, the names of the "*aleen*", the entitees whose names were made known to Adam by God directly and to other beings through Adam. "*Qala ya Adam anbiahum bi asmaaihum.* O Adam inform thou unto them their names."

Adam was made superior to even the angels. He was the first representative of Allah on earth and superior in knowledge to even the angels. Allah asked all his creation to prostrate before Adam. They all prostrated except Satan, "*illa Iblees*", who had only displayed piety but refused to recognise the status of Allah's Khalifa. Satan and his forces rebelled against Allah and were openly hostile to man, "*adoovan mubeen*". Anti-heavenly and anti-spiritual, Satan vowed to influence the children of Adam, to drive them from God's grace. But Adam was created to be the viceregent of God, the first in the hierarchy of the divine viceregency. Each of his deserving descendants would represent God. Adam carried the seed, the potential of perfect man exemplified in the twelve Imams. Adam was the beginning of a new system of creation, who would populate the earth with his issues. He was "selected from

amongst all the creatures for he had a superior mind and body” (Nahjul Balagha), the father of mankind.

Man’s paradise is submission to God and to follow this message and remember him in pleasure and pain. Adam and his wife lived in the lower paradise of animal comforts, to which all other animals and Satan also had an approach. The divine order not to go near the tree had the consequence of the loss of the lower paradise. There has been much speculation about what “this tree”, “*haza shajarata*” was. Some interpret this to be the *shajaratin tayyaba*. Satan whispered to Adam that the tree was the tree of perpetuation (*shajaratul quld*), through which they would remain in paradise forever. He wanted to drive them both out but did not know of Allah’s purpose for Adam and Eve. By going near the tree, their latent desire was aroused – which became the basic impulse of social growth. Life, which was merely natural and non-obligatory, changed to the conventional life of obligations and responsibilities. Man from now on had to depend on toil and labour to realise his physical and spiritual needs and then to try and pray to God for protection and help.

God ordered both Adam and Eve to get down to Earth. Satan thought he had led them astray, to make them disobey the Lord. But Adam had reached intellectual consciousness, a stage of

mental development,t when man distinguishes right from wrong. He was out of the lower paradise and on earth wherein he committed no sin and disobeyed no order. It was on earth that he was chosen by God and guided by Him.

As Imam Raza (A.S.) says, “Adam was not created for that paradise. He was created for the earth, wherein he committed no sin.” Imam Ali said God wanted Adam’s progeny and descendants to inhabit the earth. On earth would man live, die and be taken out. The paradise to come is the permanent abode, *darul qarar*, where all perfections will be realised.

Imam Hussain (A.S.) has been called the *waris*, the inheritor of Adam, the *waris-e- Adam e sifwatullah*, chosen by God – he is the link in the chain of viceregency of Allah. The links are specified in the Ziarat-e-Warisa. We will look at the named prophets in the ziarat through the coming majalis. He is the waris, the successor of the Prophets, who had the sublime mission of guiding humanity, of carrying Allah’s message to humanity. The Prophets were sent to educate humanity and to lead it to Allah, to fight against the forces of Satan, who are man’s open enemy, *aduvan mubeen*.

Karbala is a lesson in the battle between right and wrong. The representative of Allah in the person of Imam Hussain and shohada are against the

forces of evil, personified by Yazid and his followers.

Today is Chandraat – the new crescent of Moharram, the first month in the Islamic year, has appeared in the sky. But, alas, it is not a time for rejoicing. Rather, it is the beginning of the month when extreme hardship would face the Ahlebaith. Imam Raza (A.S.) says he never saw his father, Imam Moosa Kazim, smile in the month of Moharram, the month of mourning. Imam Hussain and his family are still travelling, heading for Koofa. The days are hot, long and dusty, the caravan moves quietly through the waterless desert under the burning sun. As the evening approached it stops to rest.

Hardly a week had passed since the family of Imam Hussain received the news of the shahadat of Hazrat Muslim and his two young sons. Hazrat-e-Abbas is perhaps telling his sister, the widow of Hazrat Muslim, that she must be brave and show patience. As the crescent appeared in the sky, Bibi Zainab asks Fizza to go and call Imam Hussain, as she wants his face to be the first she sees at the beginning of the month. Bibi Sakina perhaps runs to her father as he enters the tent. Alas, before the crescent makes its next appearance, this holy family would be massacred on the field of Karbala. Bibi Zainab would suffer immense hardships. Bibi Sakina would be separated from her loving father. A dagger would

kill Ali Akbar, the image of Prophet Mohamad. Ali Asghar, barely six months old, will suffer pangs of hunger and thirst before being killed by an arrow in his father's arms.

Alal laanatullahi qaumi zalimeen.

Noha

Ibte daa e aza hay vavaila
Maahe gham runuma hay vavaila

Is maheenay mein jabaja logo
Aamaday Syeda hay vavaila

Is maheenay mein teer se run may
Halqay Asghar chidaa hay vavaila

Is maheenay mein chand Zehra ka
Qaak mein chhup gaya hay vavaila

Is maheenay mein aale Ahmed par
Zulme aada hua hay vavaila

Is maheenay mein Fatima ka ghar
Qaak mein mil gaya hay vavaila

Is maheenay mein laal Zehra ka
Zibha pyasa hua hay vavaila

Noha

Nikla hilale matam phir agaya Moharram
Jari hai ashk paiham phir agaya Moharram

Tashnalabi ki manzil nazdik araai hai
Hai be watan ka matam phir agaya Moharram

Ay Karbala musafir mehmaan aarahay hain
Hai peshwai lazim phir agaya Moharram

Aghosh mein pidar kay tarpegi kya jawaani
Kyo sheh ki hai kamar qam phir agaya Moharram

Maqtaal mein sabre sheh ke kya imtehaan hongay
Dulha baneygain Qasim phir agaya Moharram

Sham me hayat kis ki ab jhil mila rahi hai
Asgar ka hoga matam phir agaya Moharram

Darya basaaney walay ho dosh par sambhalay
Doobega qun mei parcham phir agaya Moharram

Zainab ke laal dono mamu pe hongay qurbaan
Phir aankh hogi purnaam phir agaya Moharram

Hazrat Hur

Salam

Sheh kahte thhey ay Hurre dilawar mere mehman
Ay bekaso mazloom ke yavar mehray mehmaan

Ham se tho na kuch ho saki yaan teri ziyafat
Dawat teri hogi labay kausar meray mehmaan

Shabeer ki imdaad ko phir uth ke chala aa
Ladnay ko chala aata hai lashkar meray mehmaan

Yaan chod ke mujh ko suay firdaus sidhara
Ah ahlay wafa aashiqe daawar meray mehmaan

Qatir teri kuch kar na saka dashtay bala mein
Majboor ttha farzande Payambar mere mehmaan

Marsia

Run mein jab sheh ki taraf se Hurre dindaar aaya
Kis bashashat se udata hua rahwaar aaya
Ghul hua Sayyede abraar ka ghamqaar aaya
Jaanisaare qalafe Haidare karaar aaya

Tutaqe noor saray raah nazar aata hai
Jalwa e qudrat e Allah nazar aata hai

Badh ke farmatay tthey Abbas zahe izzat o jaah
Barik Allah ki deta ttha sada dilbare shaah
Kahte the Ibe Hasan waah Hurre ghazi waah
Shaah har zarb pe farmate tthey masha allah
Apni jaan baazi ka ghazi jo sila pata ttha
Muskurata hua tasleem ko jhuk jata ttha

Haif jhuknay mein laeeno ne jo fursat payi
Samna chhod ke sab fauj aqab se aayi
Lakh qoon rez idhar aur udhar tanhayi
Baag ghode ki phirata ttha ke barchhi khayi
Aa gaya maut ke panjay mein na kuch der lagi
Farq pe gurz laga dosh pe shamsheer lagi

Shaah ronay lagay se sunte hi mehmaan ki qabar
Hogayi aansuon se reeshay mubarak sab tar
Ali Akbar se kaha tum abhi ttheiro dilbar
Hur ki imdaad ko ham jaengay ay noore nazar
Kis say is waqt kahun main jo qalaq mujh par hai
Lash uthhanunga ke mehman ka haq mujh par hai

Gir ke lashay ke barabar ye pukaray Sarwar
Meray mehmaan o madadgaar o moino yaavar
Gurz kya tujh ko laga toot gayi mein kamar
Gir pada ghoday se aur aah na ki ham ko qabar
Dost ke hijr mein kab dost ko chayn aya hai
Khol day chashm ko Bhai ke Hussain aya hai

Neem va chashm se Hur ne ruqe Maula dekha
Zeray sar zanu e Shabeer ka takya dekha
Muskura kar tarafe aalam e bala dekha
Sheh nay farmaya ke ay Hurre jari kya dekha
Arz ki husne ruqe hoor nazar ata hai
Farsh se arsh talak noor nazar ata hai

Mujh ko lenay chalay aate hain farishte ya shaah
Malakul maut bhi karta hai mohabat ki nigah
Quld se Sheray quda nikle hain Allah Allah
Lo barmad huay Shabbar bhi pidar ke hamraah
Nangay sar Ahmede muqtar ki pyari aayi
Dekhiyay aap ke nana ki sawari aayi

Keh ke ye godh mein Shabeer ke li angdaayi
Aaya maathay pe araq chehray pe zardi chhayi
Sheh ne farmaya hamein chod chalay kyon bhai
Chal basay Hurre jari phir na kuch aavaaz aayi
Taerey rooh ne parvaaz ki Tooba ki taraf
Putlian rah gayeen phir kar shahay wala ki taraf

Hadees

The Holy Quran says,

Bismillahir Rahmanir Raheem.

***Wa laqad arsalna Noohan ila qaunuhi faqaala
ya qauni aabudullaha malakun min ilahin
ghairuhu afala tattaqoon.***

In the name of Allah, the Beneficent and the Merciful.

And indeed we sent Noah unto his people and he said O my people Worship ye Allah alone. You have no God other than Him. Will ye not guard yourselves against evil. (*Sura Mominoon 23:23*).

This verse from the Quran indicates that Allah sent Noah to his people to deliver Allah's message that He alone is to be worshipped. The Prophet Noah wanted his people to guard themselves against evil and to worship only Allah. He came with good advice, "*nustiya*", and warned people, "*nazeerun mubeen*", advising them to adopt piety, "*wattaquhu*". But the people did not listen to his words and he suffered great hardship. He used to weep in fear of Allah and wept so much that he came to be known as "Noah", one who weeps. He told his people to take his advice for "I know from Allah what you know not" (Al Araf 7:62) and used every measure to preach the message of Touheed. A few believed in him, acknowledging his prophethood and having faith in Allah. But the majority ridiculed him and turned away from his teachings. They mocked him when he warned that Allah would destroy the transgressors and drown them in a great Deluge. When he made the Ark according to the Divine command, they laughed. Prophet Noah and all the momineens who believed, boarded the Ark. When the rains came and water flooded everywhere, all those

who flouted the commands of Allah drowned. Only those who accompanied Prophet Noah on the Ark were saved.

The Holy Prophet said, *“Masala Ahle Baiti ka masali safeenati Noohin man rakaba faqad najaa wa man taqallafa anha faqad nalaka.”* “The parable of my AhlulBayt is similar to that of Noah’s Ark. Whosoever embarks upon it certainly will get rescued but the one who opposes the boarding of it surely gets drowned.”

He identified his AhlulBayt by naming them: Ali, Fatima, Hasan and Hussain. He included only these four with him under the cloak, “Kisa”, upon which the ayat-e-Tatheer was revealed. Only the Panjatan went out on the day of Mubahila. Imam Mohamad Baqir (A.S.) identified the love of the AhlulBayt as “emaan” and the enmity of the AhlulBayt as “kufir”. Those who have emaan will go to Heaven and the Kuffaar will end up in Hell.

“I find myself between Hell and Heaven,” said Hur as he paced up and down in his tent as the day of Ashhora, the tenth of Moharram dawned. “Why do you fear to fight these handful of Bani-Hashim?” Hur was asked. Hur’s reply was that he was deciding between Batil and Haq, Wrong and Right. Throughout the night, he had been thinking. When he had reached Zuhashm on his way to Koofa he, as the captain of Ibne Ziyad’s army, and his contingent of 1000 soldiers were

parched with thirst, Imam Hussain himself had helped several thirsty soldiers to drink. Hur's army had refused to allow Imam Hussain to turn back.

Now since the seventh of Moharram, all the members of Imam Hussain's camp were being denied water. In the burning heat of the desert of Karbala, Hur could hear the sound of "Alatash, Alatash" from Imam Hussain's children. "What answer will I give Allah and the Prophet?" he thought. He decided that he would beg for forgiveness of the Imam. Hur used his turban to tie his hands round his neck, a sign of repentance and walked, head bowed in shame, towards Imam Hussain, asking with tearful eyes, "Can my sins be forgiven? Can I attain salvation?" Imam Hussain, the "waris Noohin Nabiallah," the successor of Noah, the Prophet of Allah, saved Hur from the fire of hell. As Hur approached him, the Imam welcomed him saying, "Both my Allah and I forgive you, Hur," and embraced him. Hur joined Imam Hussain with his son, his brother and his slave.

Hur then asked and obtained permission from the Imam to go and fight against Ibne Ziyad's army, the enemies of Islam. He cried to them, "O Kufians, may your mothers weep over your fate. You invited such a holy and innocent soul for your guidance and when he accepted your request and came, then you showed indifference and

discarded him... The family of the Prophet is fainting and falling to the ground through scarcity of water.....May God keep you thirsty on the last day.”

After a valiant fight, as he fell from his horse he cried out, “Accept my salaams O my maula Imam Hussain”. The Imam rushed to Hur’s side. As Hur lay dying, the Imam sat by him with tears in his eyes. “Your mother gave you a noble name, ‘Hur’. You are free in this world and the next,” said the Imam, as Hur breathed his last. The Imam then tied a scarf that Bibi Fatima had given him around Hur’s head.

Assalaamo alaika ya Hur ibne Riahi, asaalamo alaikum wa rahmatullahi was barakatoh.

Salams on you o Hur son of Riyahi, salaam on you and blessings of Allah.

Ala laanatullahi quammi zalimeen

Noha

Kehtay the shaahay huda, mar gaya Hurre jari
Aashiqe sadiq mera, mar gaya Hurre jari

Dekho tho ye baykasi, iska nahin yaan koyi
Mil ke karo sab buka, mar gaya Hurre jari

Zainab o Kulsoom ao, ab safay matam bichhao
Kar gaya mehmaan qaza, mar gaya Hurre jari

Teri ziafat ka kya, reh gaya armaan aah
Haye biradaar mera, mar gaya Hurre jari

Mehdi thha mehshar bapa, detay thhe Hazrat sada
Chal basa mehmaan mera, mar gaya Hurre jari

Noha

Lashay ko liye gode mein farmate thhe sarwar,
ay Hurre dilawar
Dunya se tu pyasa hi sidhara sue kausar,
ay Hurre dilawar

Afsos ke mehmaani teri kar na sake hum,
iska hai bahut gham
Haider se na shikwa mera tu karna biradar,
ay Hurre dilawar

Marne se tere ahle haram ko hai bahut gham,
sab karte hain matam
Akbar kabhi rote hain kabhi Qasime bepar,
ay Hurre dilawar

Mujh per jo fida ho gaya us ki ye jaza hai,
jannat ko chala hai
Hoega kisi waqt mein matam tera ghar ghar,
ay Hurre dilawar

Reaching Karbala

Salam

Salami suay maqtaal Syyede Abraar aatay hain
Hateli par dharey sar qalq ke sardaar aatay hai

Is aanay ke fida kis shan se run mei Hussain aaye
Yuhi aatay hai bus marne ko jo tayaar aatay hain

Qiyaale Shaahe wala me dile muztar ye kahta hai
Uth ay darde jigar tazeem ko, sarkaar aatay hain

Hamare qaab mein jab Syede abraar aatay hain
Mubarak bad dene taalae bedaar aatay hain

Idhar se pesh hota hai jo hadya ashke matam ka
Udhar se bhi silay mei motiyon ke haar aatay hai

Ye sunte hai ke Hazrat apne beemare mohabat ko
Damey aqir pilanay sharbate deedar aatay hain

Abi qaime se nikle bhina the gul pad gaya run me
Alambardaar aatay hain, Alambardaar aatay hain

Andheri raat mein Bano yahi kah kah ke roti thee
Ke Akbar yaad tere chand se ruqsaar aatay hain

Marsia

Hazrat se Karbala e moalla qareeb hai
Mushtaq jis zameen ke hain vo ja qareeb hai
Pyasay rahengay jis pe vo darya qareeb hai
Turbat jahaan banegi vo sehra qareeb hai
Jaatay hain aap qalq ki mushkil kushai ko
Aati hai Karbala se ajal peshwai ko

Jata tha zuljanaah pe laqte dilay Rasool
Gardan jhukaye muztar o maghmoom dil malool
Murjha rahay they dhup me baghe Nabi ke phool
Giryaan idhar amaari mein thi duqtare Batool
Naagaah ghoda ruk gaya chalne se shaah ka
Hasrat se dekhnay lagay sheh sooy Karbala

Aanay lagi Imam ko hatif ki ye nida
Manzil hai bus qareeb hi ay kul ke peshwa
Raheein hui tamaam safar qatm ho chuka
Ja pohnchay vaan Batool ka ghar lut gaya jahaan
Rutbay pe apni faqr kiya arze paak ne
Ghode ke paon thaam liye vaan ki qaak ne

Poochha Hussain ne ke hai naam is zamin ka kya
Ki arz eik marday Arab ne ke Nainawa
Bola ye doosra ke hai mashhoor Karbala
Sarve riyaaaze deen ne tab hans ke ye kaha
Ye vo zameen hai ke banegi hamari qabr
Ye vo muqaam hai ke lutega hamara ghar

Ye sun ke har sawaar ne bas roke li lagaam
Tham tham ke kaanpne lagay sab aspe neik naam
Naaqay bhi Ahlebaithe Nabi ke rukay tamaam
Akbar ne muskara kay ke sheh se kiya kalaam
Utre yahan huzoor ke sehra bhi qoob hai
Qasim bhi bol uthay ke darya bhi qoob hai

Bulwa ke shahay deen ne zameendaro se kaha
Qeemat kaho jo is ki karun main abhi ada
Mujh ko pasand aaya hai sehrae Karbala
Main is zameen pi baajh laga unga ek naya
Main is jagah pe ek nayi busti basaunga
Qaake shafa tunmhari zameen ko banaunya

Ab hashr tak rahega yahaan Fatima ka laal
Jana hai ab Madinay mein ham ko bohat mahaal
Sad haif ye zameen hai muqaame gham o malaal
Laikin yahi rahega Rasool e quda la laal
Jungal chaman banega meray gulazaro se
Chamke gi arze marya Zehra ke taron se

Aayi sada e Fatima us waqt nagahaan
Le li zameen qabr ki bhi tum ne meri jaan
Beta nisaar teri ghareebi pe ho ye maan
Hai hai mita rahe hai sitamgar mera nishaan
Lekar zameen bhi qabr na ay laal paogay
Paamaal lash hogi kafan tak na paogay

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahim.

Wa nan ahsanu deenan mimman aslama wajhah lillahi wa man mohsinun watta ba a millata Ibraheema haneefa, wattaqa zallaha Ibraheema qaleela.

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

And who is better in religion than he who resigneth himself entirely into God? And is righteous and followeth the creed of Ibrahim, the upright one and God took Ibrahim for a friend. (*Sura Nisa 4:125*).

This verse reveals that the best religion (*ahsanu deenan*) before Allah is Islam, with total submission before the Almighty and following the creed of Ibrahim. Allah designates Hazrat Ibrahim as a friend, “*Qaleelullah*” and describes him as “*haneef*”, totally devoted, exclusively attached to the Right Path.

Hazrat Ibrahim is praised by Allah for his devout obedience, a model of faith who was not an idolator but grateful to Him for His favours. So Allah bestowed him the good in this world and the next “*wa ataina fid dunya hasantan wa*

innahu fil aqirati la minasaliheen” and included him among the “saliheen” (the righteous ones).

Hazrat Ibrahim preached to the people against idol worship and spoke to them about the Power and Might of Allah, the Lord of the heavens and the Earth. “*Rabbis samaavaat wal arz*” but they would not listen. So he broke the idols into pieces. This needed courage, for the idolators and their king Namrud were powerful.

Imam Hussain (A.S.), the *waris-e-Ibrahim*, successor of Ibrahim, similarly took a firm stand to uphold the message of Islam against Yazid, the Namrood of his age. Just as Hazrat Ibrahim said to the idolators, “Do you worship other than God which can bring no profit to you or harm. Don’t you understand?” the Imam in Karbala said, “O people I say unto you guard ye against evil! Fear the wrath of the Lord!” The idolators knew they had failed in their arguments and now in anger shouted that Ibrahim be destroyed by being thrown into the fire. Similarly, the enemies of the Ahlebaith could not face the truth from the holy ones and decided to kill them. Allah saved Hazrat Ibrahim from the fire of Namrood. *Ya naaru kooni bandun wa salaaman ala Ibrahim* (Sura Safa 21:69). He escaped unhurt and was able to leave safely and emigrate from there. He left ‘Nainawa’, Babylon and went to Palestine.

Alas, the successor, *waris-e-Ibrahim qaleelullah* approached Nainawa also known as Qadesia. On the second of Moharram, forty miles from Kufa as Imam Hussain (A.S.) was travelling, his horse suddenly stopped and would not move. Imam Hussain called for another horse and mounted it. It is said that he changed the horse seven times but they all stood fast. Inhabitants of nearby villages were called. "What is this place?" The answer came: "Nainawa.". "Any other names?" was the next query. An old gentleman of experience cried he had heard from his forefathers that it was called "Karbala". Every Prophet who had passed there had suffered hardship. "Yes," said the Imam. "This is the place of '*Karb*' affliction and '*bala*' trouble. We have reached our destination." As the ladies dismounted, a yellow dust rose. Bibi Umme Kulsoom cried, "I'm terrified of this dreadful plain." The Imam said, "How near has approached the time of our departure."

The people of the Bani Asad tribe were called. Imam Hussain purchased the land from them for 60,000 gold coins and endowed it back to them with a bequest. "Within a few days I and the young and old accompanying me will be butchered and left un-interred. I request you to have our bodies buried. When our friends come in search of our graves, show them the place of our burial and keep them as your guest for three days." He, then, called the ladies of the Bani

Asad. “If your men fear persecution of the Umayyad tyrants, then you see that our bodies are interred.” Finally he called the children. “If your parents are led by threats and are unable to bury us, I request you to carry earth in your jackets, while playing, and throw it over our bodies and cover us.”

It was the second of Moharram 61 A.H. A week from the day, the Imam with his family and friends would be martyred on the day of Ashoora.

Ala laanatullahi qaumi zalimeen.

Noha

Bula kar sab ko Hazrat ne kaha ay Karbala walo
Hamein darkaar hai thodi se ja ay Karbala walo

Irada hai isi jungal mein apna ghar banaengay
Na hota hashr ab tum se juda ay Karbala walo

Ham utja enge jab yanse to pir tum chain uthaoge
Banegi qaak ye qaake shifa ay Karbala walo

Jaga dekar yahan tum ne mere dil mein jaga kar li
Ab itni aur hai ek ilteja ay Karbala walo

Hamari qabr par aana to do ansoo baha jana
Milay fursat tho padha fatiha ay Karbala walo

Main chhup jaunga gar eik eik muthi qaak daloge

Yuhi ban jaega marqad mera ay Karbala walo
Mohib aayein jo baadey marg bekas ki ziyarat ko
Bata dena unhay mera pata ay Karbala walo

Noha

Sultane zaman aagaye va hasrat o darda
maidaane bala mein
Zainab ne suna maadare dil geer ka noha
jungal ki hava mein

Khulne lagay hatiyar shuja aane Arab ke
pa banday adab ke
Abbas e alamdaar laganay lagay qaima
darya ki fiza mein

Har ek namazi ka hai qaliq ki taraf dil
ta at pe hai mayil
Masroof hai paygambaray alam ka nawasa
ummat ki dua mein

Jhonkay jo kabhi garm hava o ke hai chalte
bachay hai dahaltay
Saidaniyo ka waqt har ek dam hai guzar ta
faryaado buka mein

Shabeer ki chehre pay bahaaly kay hai asaar
has dete hain har baar
Farmate hai ab kahay ko honay laga arsaa
vaday ki wafa mein

As-haab-e-Hussain

Salam

Kehtay tthey sheh ke shaaq hai marna Habeeb ka
Allah kis ghazab ka hai marna Habeeb ka

Gham dekar mujh ko yaaray wafadar sidhara
Aata hai yaad ishq ka sheva Habeeb ka

Khaya taras na haye budhaye pe fauj ne
Reithi pay tan se qoon bahaya Habeeb ka

Ek din vo ttha ke meri dua se ye ji utha
Ek din ye hai ke lasha uthaya Habeeb ka

Jalti hui zameen pe ek arbayeen tak
Lasha hamara saath rahega Habeeb ka

Jungal mein kaun lash pe ashke alam bahaaye
Koson yahaan se door hai kunba Habeeb ka

Marsia

Garchay kitne tthey bohat qoob Nabi ke as – haab
Aksar achay tthey Mohamad ke wasi ke as – haab
Par tthey jaisay ke Hussain ibne Ali ke as – haab
Sab ke sab aisay na tthey qoob kisi ke as – haab
Lada eik eik jawaan lakh sitamgaron se
Mu na moda kisi jaan baaz ne talwaron se

Sahibe rutba huay yun tho vo deendaar tamaam
Par Habeeb ibn Mazahir ttha jo ghamqaare Imam
Uska kya qoob hai aaghaaz aur kya anjaam
Pyar karte thhe usay zindagi mein Qaire anaam
Kyon na pyara ho Rasoolle Arabi ke nazdeek
Mar ke jo dafn ho farzanday Nabi ke nazdeek

Bosa Hazrat ke rikabon pe vo dekar bola
Deejay ga mujhay ab ruqsatay maidanay wigha
Ke hai Hazrat ke ghulamon mei bada naam mera
Pahlay auron se munasib hai mein ho jaoon fida
Qoon se bhar jae jo maidaan mein surat meri
Eik mudat se tthi kanay lagay mehnat meri

Jab hui Ahle haram se usay hasil ruqsat
Phir bohat ronay lagay us ko laga kar Hazrat
Akbar o Qasim o Abbas ki thhi ye haalat
Hichkiyaan lag gayeen thi baesay joshay riqqat
Ruqsat us ke galay lag lag ke vo sab honay lagay
Shaahe deen ronay lagay ahle haram ronay lagay

Ho chuka Abide muztar se bhi ruqsat jis dam
Gaya maidan me vo talwaar kiye apni alam
Para baandhay huay maidan mei khade the azlam
Un say lalkaar ke yoon kahnay laga vo zaigham
Ladnay ke wastay ghamqaare Imam aaya hai
Saath khela hua Hazrat ka ghulam aaya hai

Bhejay dozaq ki taraf kitnay hi us nay maqhoor
Gir pada ghoday se jis waqt hua zaqmo say choor
Sheh ko awaaz di ay Fatima ke ankhon ke noor
Waqte aaqir hai mera banda nawazi hai zaroor
Nara karte huay is ja shahay dilgeer aaye
Mutasil laashay ke rotay huay Shabeer aaye

Qaak par beith gaya lashay ke nazdeek vo shaah
Us ka sar rakh liya zanu pe basad nalao aah
Khol kar ankh jo ki ibne Mazahir ne nigaah
Kaha kya rutba hai is dam mera Allah Allah
Koi daulat hai pohanchti nahin is marnay ko
Zanu Hazrat ka jo hath aaya hai sar dharnay ko

Itnay mein hichki jo ek aayi vaan nagaah
Li Habeeb ibne Mazahir ne vahi quld ki raah
Rokay Shabeer ne farmaya ke inna lillah
Aage Dilgeer main kis mu say kahu haalate Shaa
Sheh ke rumaal pe rumaal bhi tar hotay tthey
Yoon Habeeb ibne Mazhair ke liye rotay tthey

Hadees

The Holy Quran says:

Bismillahir Rahmanir Raheem.

Qala ya Moosa innistafaituka ala naasi bi risalati wa bi kalami faquz ma aataituka wa kum minashakireen.

In the name of Allah, the Benificent, the Merciful.

He said, O Moses, Verily I have chosen thee above the people with my message and with my words. Take then what I give thee and be thou of the grateful ones. (*Sura Al Araf 7:144*).

The instances and examples of the mission of Hazrat Moosa have been often mentioned in the Holy Quran. We hear how Allah saved Hazrat Moosa when he was a baby, how he was given the two miracles of the staff and the shining hand, *yadey baiza*. When he cast his staff in front of the magicians in the court of Firaun, it swallowed all that they falsely demonstrated. Thus was Truth established.

Hazrat Moosa rescued the Bani Israil from Firaun's tyranny and brought them out of Egypt. After Firaun was drowned, Hazrat Moosa implored Allah to grant him the Divine book that had been promised. Allah revealed to Moses to come to Mount Sinai and pass thirty nights there.

On Allah's orders, he appointed his brother Haroon, his representative among his people, before he left. On completion of the period which was extended by ten more nights, Hazrat Moosa was chosen above his people, *astafaika alannaas*, and blessed with the divine message and words, *bi risali wa bikalami*. Hazrat Moosa, therefore, is a *Rasool* and *Kaleemullah*.

The Holy Prophet Mohamad had more in common with Hazrat Moosa than any other apostle of God. Perhaps, that is why so many instances from Moses' mission are mentioned in the Quran. His brother Haroon accompanied Hazrat Moosa, when he approached Firaun to preach Allah's message. Similarly, the Holy Prophet had the support of Imam Ali, as they worked together to spread Islam. When Moses left for Mount Sinai, he left his brother as his deputy. Similarly the Holy Prophet, on leaving Medina, left his brother, Hazrat Ali in charge of completing all his responsibilities in Mecca.

Imam Hussain (A.S.) is addressed as *warise Moosa Kaleemullah*. He faced a Pharaoh in the person of Yazid. The historian, Masudi, writing about the injustices and oppression committed by Yazid says, "In the Muslim ummah Yazid was like Pharaoh among his subjects." But then he goes on to say that Yazid was actually worse than Firaun for his impiety had penetrated into the Muslim ummah. Such a tyrant asking the son of

the Prophet for bayat!! Islam would have been wiped out if Imam Hussain had not risen against Yazid.

The Imam accepted every hardship in order to save Islam and the message of the Holy Prophet. As he left Madina, Imam Hussain recited the ayat describing Moses leaving Pharaoh's Egypt in fear: *Faqraj minha qaafian yatarqqabu qala rabbi minal qaumiz zalimeen*. So as he departed from Madina fearful and vigilant, he said, My Lord deliver me from the evildoers. (Al Araf 28:21-22) He remembered Hazrat Moosa again, as he entered Mecca, "It may be that my Lord will guide me on the right way."

Imam Hussain, for the defence of Islam, was ready to sacrifice everything. The martyrs of Karbala, both from the Bani Hashim and the ashaab, were symbols of love and sincerity, as never seen before or after Karbala. Several times the Imam told them they were free to leave him. "I withdraw my hold upon you. I lift the burden of your pledged attachment to me...." In the night of Ashoora he said, "If you are afraid of being ashamed or blamed, I assure you that the darkness of the night will sufficiently protect you from being recognised." But those, who stayed with the Imam, assured him that life without him would not be worth living.

Muslim ibne Ausaja said: “By Allah, we will not leave you so that Allah may see that in the absence of His Prophet we have honoured the rights of his son. By Allah, even if I come to know that I shall be killed and then burnt in fire and brought to life again and eventually my ashes scattered in the air and I die and become alive in this way 70 times, even then I shall not leave you till I lay down my life for your sake.” Zohair repeated the same wish, saying even if he was killed a thousand times, if it was a means of protecting the Imam and the young members of his family, he was ready.

The friends and followers of Imam Hussain, the ashaab, were from all walks of life. Some came from cities like Kufa, Basra and Madina. Others came from the tribes that roamed the desert. Some were old, others in the bloom of youth, like Wahab. They represented diverse linguistic, tribal and family backgrounds – Arab and non-Arab, free men and slaves (like Jaun). There were learned ashaab-e-Rasool, who knew many traditions from the Prophet directly, like Muslim ibne Ausaja, Habeeb ibne Mazahir, and Burair Hamadani. Ashaab-e-Ameerul Momineen like Nafe ibne Hilal, Abdur Rahman ibne Rab Ansari, who were hafiz-e-Quraan, were among the shohada of Karbala.

On the day of Ashoor, all these had just one purpose before them – to help the Imam in the

defence of Islam. Success for each one of them lay only in dying with Imam Hussain. Hur had joined this august band and included himself among the shohada, who receive Salams from not only momineen but also the Imam himself.

Among the ashaab was Habeeb ibne Mazahir, whose mazaar stands in the haram of Imam Hussain, between the zareeh and qatgaah, the place of martyrdom. He was attached to Imam Hussain since he was a child, living in Madina during the time of the Holy Prophet. He followed Imam Hussain wherever he went and the Prophet noted with affection, Habib's love for his grandson. When Imam Hussain arrived in Karbala, he wrote to Habeeb, who was then living in Kufa, asking him to join him in Karbala. Habeeb was an esteemed and honoured member of Bani Asad. He was one of the signatories of the letter sent by the people of Kufa and showed his sincerity by responding to Imam Hussain's call.

When he arrived in Karbala, hordes of Yazid's armies had already encircled the grandson of the Prophet, ready to kill the Imam. Bibi Zainab on hearing that Habeeb had come to help Imam Hussain had sent him her salaams, through Fizza. When Habeeb heard this, he started to weep, saying "O my Allah has this time come that the daughter of Fatima is sending salams to a slave of Hussain like me?"

From the dawn prayers to Zohr, many companions of Imam Hussain were killed. Burair engaged the enemy and after a fierce battle fell. Wahab's head was severed from his body, as he fought against Yazid's army. Muslim ibne Ausaja, though enfeebled by age and three day's hunger and thirst, fought bravely before being martyred. Nafe ibne Hilal, Muzahim ibne Haris, Abdullah ibne Urwai Ghaffari all had faced the enemy and were killed.

Now it was Habeeb's turn to show his bravery. He could not bear to hear the insults hurled by the Yazidi army, when Imam Hussain and his few remaining companions wanted to say their Zohr prayers. "Your prayers will not be heard." Haseen had cried to Imam Hussain. Habeeb could not bear it and retorted, "O munafiq will your prayers be answered and not the prayer of the Prophet's grandson?" He sought permission from the Imam saying, "Let me perform the prayers in Paradise, with your grandfather." Haseen attacked Habeeb who repulsed it with a fierce blow. Haseen fled but his tribesmen fell on Habeeb, who fought bravely. As Habeeb advanced chasing the retreating enemy, he was attacked and brought down from his horse. He called to the Imam, "Accept my last salaams." The Imam rushed to Habeeb's side and took his head in his lap as Habeeb breathed his last. *Inni lillahi wa inna ilahi rajaoon.*

Ala lanatullahi qaumiz zalimeen.

Noha

Ay Nasire shahay huda ay Muslim ibne Ausaja
Ay fidya e raathe Quda ay Muslim ibne Ausaja

Ay Nasire sibte Nabi ay Yaware ibne Ali
Qushnud hai tujh se Quda ay Muslim ibne Ausaja

Jaan apni jo Shabeer par, tu nay fida ki bay qatar
Tujh se hai raazi Mustafa ay Muslim ibne Ausaja

Mara gaya ibne Hasan, roti hai ek shab ki dulhan
Nashad ka ghar lut gaya ay Muslim ibne Ausaja

Akbar nahin, Asghar nahin, baqi koi yavar nahin
Tanha hai ibne Murtuza ay Muslim ibne Ausaja

Lo ab qabar Shabeer ki, nusrat karo dilgeer ki
Nargha kiye hain ashqiya ay Muslim ibne Ausaja

Noha

Ma Wahab ke lashay pe bayan karti thhi rokar,
ay Wahabe dilawar
Kya jald qaza agayi tujh ko mere dilbar,
ay Wahabe dilawar

Marne se tere ghar hua beta mera barbaad,
faryaad hai faryaad
Aur teri dulhan beva hui vaaye muqadar,

ay Wahabe dilawar

Tum tho huay qushi se rawaan janabe kausar,
ay fidaye Sarwar
Batlao jeeiye kiskay saharay pe ye maadar,
ay Wahabe dilawar

Jis waqt mujhe yaad tu aajata hai beta,
phattha hai kaleja
Kaisa ye mujh daagh diya ay mera dilbar,
ay Wahabe dilawar

Tum jeetay tho abaad ye ghar rahta meri jaan,
ay mere pur armaan
Kyon marna gayi teri bala le ke ye madaar,
ay Wahab e dilawar

Gham se tere hai teri dulhan gor kinaray,
batla mere pyaray
Samjhaungi kisterha se sabr agaya kyon kar, ay
Wahabe dilawar

Bechain thhe sun sun ke bayan Hazrat e Shabeer,
ay Mehdi e dilgeer
Jab kehti thhi yu peet ke sar Wahab ki maadar,
Ay Wahab e dilawar

Hazrat Aun o Mohamad

Salam

Sar peet thi hai Zainab e naashaad ya Ali
Kya padh gayi hai dekhiye uftaad ya Ali

Bay jurm run mei Aun o Mohamad huay shaheed
Zainab ghareeb ho gayi barbad ya Ali

Dono nawasay aap ke qoon mein naha gaye
Ghar ho gaya Hussain ka barbad ya Ali

Do mayyatein uthatay hain maidan se Hussain
Aakar Najaf se keejiye imdaad ya Ali

Zainab jigar figar ka dil chaak chaak hai
Nashaad o namuraad hai barbad ya Ali

Madaah ko na bhooliye agha ba rozay hashr
Hilmi ke dil mein aap ke hai yaad ya Ali

Marsia

Jab Zainab e ghareeb ke run mein pisar laday
Tanha laday ye aah vo sab ahle shar laday
Kis goob soorti se Ali ke jigar laday
Ek shor padh gaya ke ghazab sheray nar laday
Wirsa unhey mila hay janabe Ameer ka
Ye zor sab hai sher ki beti ke sheer ka

Zainab jo nangay paon khadi thi qareebay dar
Abbas ja ke dete thhey ye dam ba dam qabar
Roain na ab huzoor mohim ho chuki hai sar
Lakhon se lad rahay hain ghazab aap ke pisar
Zor aaj phir dikha diya Qaibar kushai ka
Ab to inhi ke hath hai maidan ladai ka

Aansoon baha ke binte Ali ne kaha ke haan
Dey aur himmatein inhay qallaque do jahan
Bachchay kahaan hazaron ka vo maareka kahaan
Kuch ho inhain falak ne na honay diya jawaan
Bekas hon aur is pe mujhe etemaad hai
Qaliq vo de ke jo mere dil ki muraad hai

Bhaiyya kuch apne beton ka mujh ko nahin qiyal
Mar jaaen lad kay ya ke hon taapon se paemaal
Sadqay karun hazaar jo aisay ho naunehaal
Sab daulatein lutay pe bachay Fatima ka laal
Aae bahan pe vo jo bala un pe aayi ho
Dunya mein koi ho ke na ho, mera bhai ho

Ye zikr tha ke Bhai ko Hazrat ne di sada

Abbas ao ghir gaye Zainab ke dilruba
Daure sada ye suntay hi Abbase ba wafa
Asnaae raah mein Ali Akbar ne ye kaha
Zinda rakha falak ne ye aansoo bahane ko
Chaliye huzoor jaatay hain lashay uthane ko

Chillaye rokay Hazrate Abbas e naamvar
Chhota tamaam ho gaya ya shaahe bahro bar
Hazrat pukare hath kalejay pe maar kar
Hai hai bara bhi mar gaya veeraan hua ye ghar
Maan muntazir hai chaak garibaan kiye huay
Kis mu se jaon qaimay mein lashay liye huay

Zainab ke dil ko hogayi vaan qud ba qud Qabar
Ja beithi aap maatami saf par jhhukae sar
Laye Hussain dono ki lashein ba chashme tar
Farmaya haye lut gaya bekas bahan ka ghar
Do qanjar eik baar kalejay pe chal gaye
Aae thhay tum se milne magar dam nikal gaye

Ye sunke peet thi hui uthi vo dil hazeen
Lashon ki dono hathon se jhhuk kar balaen leen
Chillayi aafreen mere ay bacho aafreen
Utho ye kaisi neend hai rotay hain shaahay deen
Shaukat dikhao hathon ko qabsay pe daal ke
Mamu ke aagay aagay ko teghein sambhaal ke

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahim.

***Innamal maseeho Eesa bna Maryam Rasoola
Ilahi was Kalimatuhu, Alqaha ila Maryam wa
roohun minhu ifa aamihu billahi.***

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

Verily, verily the Messiah Jesus, son of Mary is only an apostle of God and His word, which he conveyed unto Mary and a spirit proceeding from Him, Believe therefore in God and His apostles. (Sura Nisa 4:171).

The address in this verse is to the people of the Book not to overstep in religion and to say nothing but the Truth. Jesus is referred to as the word *Kalimatuhi* from God, the Roohullah, conceived by his mother the Virgin Mary. The verse goes on to refute the concept of trinity and emphasises the absolute sovereignty of God, refuting multiplicity in Godhood. It enjoins us to believe in Allah and His Apostles – *rasoohihi* of whom Jesus is one. The next verse indicates Jesus never disdaining to be ‘*Abdullah*’ just as he had declared to the people while he was still in the cradle. “*Inni abdullahi, aatinil kitaba wa jaalna nabiyan wa jaalni mubarakan aina ma kunto wa ausani bi salaati wa zakati wa ma*

dumtu hayyan”. “Verily I am a servant of God. He hath given me a Book and made me a Prophet. And He hath made me blessed wherever I be and hath enjoined on me prayer and poor rate (Zakat) so long as and I live.”

Jesus, while yet a baby, uttering these words, was a divinely caused marvel, manifesting the Power and Might of Allah. It was a sign of His Ommipotence and Might. He can act as He wills for He is the Creator of the laws of Nature and not bound by them. In another section, Jesus is compared to Adam, without either parent; ‘*Kun fa ya kun*’ When Allah command anything to ‘Be’, it is (2:117, 3:39, 36:82).

Allah bestowed upon His Prophets, including Jesus, the sublime mission of carrying His messages to humanity and selected them to receive his revelations. They are connecting links between Him and man (Nahjul Balagha), guides to those who have vision and insight. The Prophets are living examples of the divine message and provide us with the opportunity to earn and deserve salvation. They are the source of intellectual revolution in society, exposing hypocrisy, preaching justice, humanity and brotherhood. Jesus reformed and re introduced the Mosaic religion, which had been distorted and misinterpreted. He led a life of utmost simplicity in the midst of selfishness, war mongering, amassing of wealth, rivalry and

bloodshed. His teachings started a great wave of new ideas of moral conduct and were the source of many epoch movements and revolutions.

Similarly Imam Hussain as the *waris* (inheritor) of Jesus, became an example to others '*Wa lakum fi uswatu.*' His rising against Yazid arrested the current of depravity, which flowed from the court of Damascus. It made Muslims think and invited them to distinguish truth from falsehood. Mourning for the Imam is to make people understand the religion, bringing them nearer to Allah and keeping them away from sin. "Whoever desires to meet His Lord should strive to do good deeds". (Sura Kahf 18:110).

Today we remember the sacrifice of Bani Hashim in Karbala. With Imam Hussain A.S. eighteen members from the family of Hazrat Abu Talib were martyred. Seven sons and five grandsons of Imam Ali are in the list of shohada. Hazrat Aqeel had five members of his family to represent him.

His grandsons, Aun and Mohamad, who were the sons of Hazrat Abdullah ibne Jafar Tayyar and Bibi Zainab (A.S) represented Jafar-e-Tayyar. Aun and Mohamad were the valiant grandsons of two of the greatest mujahids in Islam. Their paternal grandfather Jafar-e-Tayyar had carried the 'alam', banner of Islam in the battle of Mutah when he was killed and his arms severed. He was bestowed with the title *Tayyar*, one who was

given wings in heaven. Their maternal grandfather was *Ameelmomineen*, Maula Ali who fought many battles in the defence of Islam, and whose valour in Badr, Hunain, Ohad, Khandaq and Khaiber was well known. Hazrat Abdullah ibne Jafar e Tayyar, their father had brought them to Imam Hussain as he left Mecca saying “Please take these two sons to represent me in Karbala.”

On the night before Ashoora, Bibi Zainab reminded her sons of the valour of their grandfathers. “You have the blood of Ali and Jafar in your veins. Tomorrow show Yazid’s army how valiant you are. You are still so young, my darling sons but remember it is a day of sacrifice. Be the first to come to the defence of your Imam”. When the time came for the Bani Hashim to leave for the battlefield, Bibi Zainab herself took her sons to request permission for Jihad from the Imam. “I know you are thirsty but do not go near the water” she called, as they left.

The two young mujahids left for the battlefield. Hazrat Abbas who had taught them fencing felt proud of his pupils, as he watched them in the battlefield. Aun and Mohamad together fought so bravely that they kept going deeper and deeper into the enemy ranks. They were surrounded and attacked for all sides.

On hearing their cry of ‘Our last salaams on you O uncle’, the Imam and Hazrat Abbas rushed to the battlefield. The brothers Aun and Mohamad had fallen from their horse and were mortally wounded. Imam Hussain carried one nephew and Hazrat Abbas the other, back to the qaimagaah.

When the two brave sons were brought into her presence, there was hardly any life left in them. Bibi Zainab on seeing her valiant sons, drenched in their blood, hugged them both and then fell into sajda, thanking Allah for accepting the sacrifice. Such was the courage of Shareekatal Hussain as she sacrificed her beloved sons to save the message of Islam. There was renewed weeping in the house of the Prophet as they mourned the valiant young grandsons of Ali and Fatima, the grandsons of Jafar e Tayyar , the noore nazar of Abdullah ibne Jafar. Let us give pursa to the Holy Ahlebait.

Inna lillahe wa inna ilaihi wa rajajoon

Ala laanatullahi qaumiz zalimeen.

Noha

Rotay hain shahay zamaan leti hain do mayyatein
Beech mein baithi hai maan leti hai do mayyatein

Hoti hai Zainab nisaar, karti hai ek ek ko pyar
Utt tha hai dil se dhuan leti hai do mayyatein

Jism hai sab choor choor, mu se barasta hai noor
Hoti hai qurbaan maan leti hai do mayyatein

Sunte huay sab ke bain, paas khade hain Hussain
Peshay nazar qoon chukaan leti hai do mayyatein

Baith thhey shaad maan, Aun o Mohamad jahaan
Aaj waheeen neem jaan leti hai do mayyatein

Dekh kay Akbar ko vo kehti hai koi na ro
Kyon vo khaday hai yahaan leti hai do mayyatein

Kehte thhey ro ro kay shaah, zanue madar pe aah
Aaj se pahle kahaan leti hai do mayyatein

Noha

Kehte the Aale aba mar gaye Zainab ke laal
Haye ye kya ho gayamar gaye Zainab ke laal

Teero sina kha gaye gir pade aur sar kate
Laash koyi ja ke layemar gaye Zainab ke laal

Mamu pe qurbaan huve pyas se bejaan huve
Zaqmo se hairaan huvemar gaye Zainab ke laal

Lete hain vo sar katae aur lahu me nahae
Kya hua ye haye haemar gaye Zainab ke laal

Sheh pe fida ho gaye Haq se ada ho gaye
Ma se juda ho gaye mar gaye Zainab ke laal

Qol ye Akbar ka tha kya hua ay Kibriya
Haye mai jeeta raha mar gaye Zainab ke laal

Hazrat Ali Akbar

Salam

Pardes mein Zainab kho baithi,
athara baras ke paaalay ko
Rotay hain khade sab Aale nabi
athara baras ke paalay ko

Armaan na nikla Bano ka,
hai lash pe noha Bano ka
Paaegi kahaan ye kook jali
athara baras ke paalay ko

Dil thaam ke Akbar ki maadar,
kahti hai ye Sarvar se rokar
Kho aaye kahaan ay Ibne Ali,
athara baras ke paalay ko

Naazon se muradon se paala,
shadi ka zamana jab aaya
Maidan mein kho kar beith rahi,
athara baras ke paalay ko

Qismat ka karun mein ki se gila,
qidmat ka evaz kuch bhi na mila
Sehra bhi na Zainab baandh saki,
athara baras ke paalay ko

Marsia

Kisi ka qaana e umeed bay chiragh na ho
Jawaan bete ka dil ko pidar ke dagh na ho
Hazaar bagh lutay par qizaan ye bagh na ho
Pisar ke gham mein pareshaan dil o dimagh na ho
Falak bala ka shahay Karbala pe toota hai
Musaferi mein barabar ka laal choota hai

Batool kehti hai faryad ya Ali faryaad
Meri bahu hui barbaad ya Ali faryaad
Bajae rahm hai bedaad ya Ali faryaad
Quda ke wastay do daad ya Ali faryaad
Dohaai Yousufe Aale aba ko mara hai
Jawaan ko mara hai naakat quda ko mara hai

Likha hia va abata ki junhi sada aayi
Hussain Imam ke chahray pe murdani chhayi
Vo aah ki ke zareehay Rasool thharrayi
Rawana ho gayi ashkon ke saath beenayi
Saware doshe Payambar ki aas toot gayi
Inaanay sabr tho thhami lagaam choot gayi

Pukaratay hain pisar ko pisar nahin aata
Jigar mein dard hai laqte jigar nahin aata
Koi rafeeq e shahay behro bar nahin aata
Tumharay bhai ko rasta nazar nahin aata

Pisar ke gham main quzada mera halaak hua
Basa basaya ghar unsath baras ka qaak hua

Yahan tho Fizza ye kahti thi dard ki taqreer
Asaae aah utha ke udhar chalay Shabeer
Andhera saamne ankho ke aur dil tagheer
Har eik baar ye nara ke ya janabe Ameer
Kabhi uthay kabhi sultane mashraqain giray
Likha hai ye ke bahatar jaga Hussain giray

Ay ankhey walo mera noore ain kis ja hai
Jawano bolo mere dil ka chayn kis ja hai
Jawane faatahe Badro Hunain kis ja hai
Zaeefo ainake chashme Hussain kis ja hai
Kaho Rasool ki tasveer ko kahaan khoya
Asae peeriye Shabeer ko kahaan khoya

Ye zikr thha ke sada aayi door se nagaah
Janab e qibla o kaaba ab aayie lillah
Huzoor haal se betay ke kya nahin agaah
Zabaan aint gayi hai ghulam ki ya shaah
Ukhad raha hai dam ab maut jaan leti hai
Pukarne ke bhi taqat jawab deti hai

Sada ye sunte hi sultane behro bar daurey
Ye darde dil thha ke thhamay huay jigar daurey
Kabhi tho fauj pe maninday shera nar daurey
Kabhi idhar gaye rotay kabhi udhar daurey
Luti hui vo kamayi basad talash mili
Zameen pe qoon mein ghaltaan pisar ki lash mili

Qareeb lashay pisar beith kar ye farmaae
Zameene garm se beta utho ke ham aae
Sada ye suntay hi Akbar ne hath phailae
Lipat ke lash se sheh lab pe ye suqan laae

Galay lagalo Mohamad ka main nawasa hoon
Zabaan dikha ke kaha ya Hussain pyasa hoon

Ye keh ke shah se khainchi ghareeb ne ek aah
Jigar mein honay laga dard aah ke hamraah
Ajeeb yaas ki nazron se dekh kar ruqe shaah
Kaha ke ash hado an la ilaha illallah
Bus aur keh na sakay kuch ye haal ghair hua
Suay bahisht gaye qatima ba qair hua

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Wa ma arsalnaaka illa rahmatan lil aalameen.

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

And he sent thee not (O our apostle Mohamad) but a mercy unto all the worlds. (Sura Anbiya 21:107).

The Holy Prophet Mohamad says the Holy Quran has been sent as a mercy (rehmat) to all the worlds. Allah had sent a warner, a guide in every part of the world from Adam to Mohamad, with whom came the end of apostleship, as he was the *qatimun nabiyeen*, seal of the Prophets (33:40). With the Holy Prophet Mohamad, the message of guidance achieved completion and Islam declared the religion sent by God. In the first sura of the Quran, begins with the words, '*Alhamdu lillahi rabbil aalameen*'. Praise be to Allah the Lord of all the worlds. – *Aalameen*. Similarly in the sura Anbiya we read that Mohamad (P.B.U.H.) is mercy for the worlds – *rahmatun lil aalameen*.

The Quran contains many verses where we read of the Holy Prophet's many noble attributes. He is referred to as *sirajun muneera* and called *basheer un nazeer* the bearer of glad tidings and a warner. He invites people to Allah (33:45) and was sent to the whole of mankind. The *risalat*

(apostleship) of Prophet Mohamad is a Mercy of the Lord, not limited to any particular place, people or clime. As the mercy unto all the worlds, the Holy Prophet Mohamad is the first and last manifestation of Allah's *ruboobiyat*, the aspect of the Almighty, which reflects Him as the Lord Cherisher of the worlds. He is the seal of the Prophets, the Guide, warner and illuminating torch, the apostle of mercy is therefore the beloved of Allah, *Habeebullah*.

Imam Hussain is the *waris*, the inheritor of this Greatest of Prophets, *Mohamadin Habeebullah*. The Holy Prophet had said '*Hussain ul minni wa ana minal Hussain*.' "Hussain is from me and I am from Hussain." He told his followers that this grandson, the younger son of Bibi Fatima, was specially dear to him. He showed Imam Hussain special affection and love. Once when Prophet Mohamad was engaged in prayers in the mosque, Imam Hussain came up to his grandfather and climbed on to his back while he was in *sajda*. The Holy Prophet repeated '*Subhana rabbiul aala wa be hamdihi*' seventy times to show to his ummat that Hussain is beloved by God. Allah declares in the Quran that the Prophet did nothing without Allah's command. "Hussain is from me", said the Prophet implying a close relationship between himself and Hussain, an inseparable link between *Risalat* and *Imamat*. "I am from Hussain" was demonstrated in Karbala when Imam Hussain gave everything he had to save the Holy

Prophet's message, to safeguard the mission of the Seal of the Prophets *Qatiman Nabiyeen*. He was the beloved of the Holy Prophet and Allah gave Imam Hussain a son, who resembled the Holy Prophet so much that he was called *Shabeehay Payambar*.

Whenever people in Madina wanted to do ziyarat of the Prophet, they would look at Ali Akbar the very image of the Prophet. His mother was Umme Laila binte Murra bin Urva and she loved him dearly. It is said that during the night before Ashoor, Umme Laila, her face bathed in tears, kept awake looking at her eighteen-year-old as his head rested on his mother's lap. His aunt, Bibi Zainab, was extremely fond of him too. Indeed, he was dear to everyone in the household. Imam Hussain asked Hazrat Ali Akbar to recite the azaan when the time for Fajr prayers came on the day of Ashoor. When the Bibis heard Ali Akbar's beautiful voice, everyone was moved to tears.

When, after Zohr, it was the turn of the Bani Hashim to go to the battlefield, according to some sources, Hazrat Ali Akbar was the first. Imam Hussain said '*Taqabal waladi*' "be the first my son to give your life for Islam." The young son sought permission from his mother Umme Laila and aunt Bibi Zainab. Hameed ibne Muslim, one of the reporters in Karbala relates that the curtain of the qaimagaah lifted and fell many times as Ali Akbar left for the battlefield.

As he went Imam Hussain said “Bear witness, O Allah, I send my son who resembles Thy Prophet in temperament and speech.”

As he rode out to face the hordes of Yazid, even the ranks of the enemy soldiers cried out in admiration: “It seems thy Prophet has returned with fresh youth and vigour.” Hazrat Ali Akbar declared his identity to Yazid’s army, “I am Ali, the son of Hussain, the son of Ali.” Yazid’s soldiers attacked him as he fought bravely in spite of thirst and hunger.

Imam Hussain was watching his son from the door of the qaima. Umme Laila, Ali Akbar’s mother was watching Imam Hussain’s face. The Imam turned to Laila and said, “This is a trying time for Akbar. Pray to Allah for a mother’s dua is accepted by the Almighty.” Umme Laila lifted her hands towards the sky and prayed, “Oh Almighty Allah, the one who reunited Jacob to his son Joseph, the one who reunited Hajira to her son Ismail, send Akbar back to us.” There was a cry of “*Allah o Akbar*”. Umme Laila’s prayer was accepted – Akbar returned to the camp and met his parents briefly. “If only there was water”, he said to Imam Hussain, who was unable to quench his son’s thirst and could only say in reply “O my darling son, may the *Saqi e Kausar* help you.”

Akbar returned to the battlefield, and made a desperate attack on the enemy, killing more of

Yazid's army. Umr e Saad shouted, "Attack Akbar' he is the very life of Hussain". Akbar was surrounded and a spear pierced his chest. As he fell from the horse, he cried, "*Alaika mini salaam*". Accept my last salaams" to his father. On hearing the cry, Imam Hussain left the qaima. An aged father going to find his young son in the bloom of youth fatally wounded – the agony that Imam Hussain suffered cannot be described in words. Hameed ibne Muslim relates that Imam Hussain seemed to change – his back seemed bent, his hair turned grey and his eyes devoid of sight as he went searching for his son.

When Imam Hussain found his wounded son, he saw that Akbar had fallen from his horse, that he had a spear stuck in his chest. The eighteen-year-old son, the very image of his grandfather Prophet Mohamad, lay dying before him, in intense agony. Imam Hussain bent down and crying 'Ya Ali' pulled the spear end from his son's chest to relieve the pain. Alas with the spearhead came Akbar's last breath. The trembling hands of Imam Hussain lifted the body to take his young son back to the qaima. As he neared it, Imam Hussain called out 'O the children of Bani Hashim come and help me carry Akbar home'. Umme Laila fainted. There was loud wailing in the Hussain camp as Bibi Zainab joined her brother to mourn the shahadat of Ali Akbar. **Inna lillah wa inna ilahi rajaon.**

Noha

Ghirthe huwe ghore se he Akbar ne pukaara,
jald aiye baba

Ruq suay he Najaf kar ke ye bole shahe wala,
jald aiye baba

Kisterha jawan bete ke laashe pe maen jaoon,
ye soach raha hoon
Paon may hai lagzish mere aankho mei andhera,
jald aiye baba

Qasim sa bhateja hay na Abbas sa bhai,
qhaliq ki duhai
Laashe pe jawaan bete ki jaata hoon mein tanha,
jald aiye baba

Baba meray farzand ke seene mein he barrchi,
aur saans hay rakhthi
Kheinchunga sina gar nikal aega kaleja,
jald aiye baba

Farzande jawan ka mere dam toot raha he,
ji choot raha he
Koi bhi madad ke liye mere nahin aya,
jald aiye baba

Marte huwe bete ku me kin aankhon se dekhoon,
dil kaise sambhaloon
Kya mein ne isi din ke liye tha ise palaa,

jald aiye baba

Darwaaze pe maadar Ali Akbar ki khadi hey,
mushkil ye badi hey
Mein khaima mein le jaoonga kis tarha se laasha,
jald aiye baba

Farzand ki lashe ko Saeed apne uthaa kar,
kehthe the ye Sarwaar
Kuch door Najaf tho nahin aajaye baba,
jald aiye baba

Noha

Tarapna vo Akbar ka keh keh ke pani
Jhijakti qaza aur ubharti jawani

Na Zainab ki dharas, na maa ka sahara
Bharay ghar se ruqsat hui hai jawani

Vo darbar e hakim, vo lakho ka majma
Vo bhai ka qissa bahan ki zabani

Lute dono ashor ko Karbala mein
Nabi ka alam aur Ali ki nishani

Hazrat Qasim

Salam

Ro ke kathi thi maa quda hafiz
Qasim e qasta jaan quda hafiz

Jao marne ki di raza mein ne
Ay Ali ke nishaan quda hafiz

Jao beta dulhan ko samjhao
Karti hai vo fughaan quda hafiz

Run ko jakar na aaiyo vapas
Jao ay meri jaan quda hafiz

Kaha Qasim ne jata hun amma
Rokay boli ye maa quda hafiz

Marsia

Qasim jo ham shabeehay janabe Ameer thha
Is wajh se vo ghairate mehre muneer thha
Aur ashiq jamale shahay bay nazeer thha
Parvanae chirag e Rasool e qadeer thha
Akbar se kahta thha ke chacha tho Imam hain
Ay bhaijaan ham to tumhare ghulam hain

Ye kehte thhe ke tum mere dada ki shaan ho
Dil ho jigar ho ankh ho bhai ki jaan ho

Ay bhaijaan kya teri qoobi bayaan ho
Hazrat Hasan ki tarah se shireen zabaan ho
Phir pyar se vo hathon ko gardan mein daal ke
Kehtay thhe qatl honge ham atthara saal ke

Is gham mein jo Hussain ki halat hui tabaah
Tab hath pakde qaimay mei Qasim ko laae shaah
Zainab se phir ye bolay Imame falak panah
Dar pesh ham ko aaj hai do baykason ka byah
Taqreeb sogwaron mein dulha dulhan ki hai
Zainab utho utho ye wasiyat Hasan ki hai

Zakhmi jo run may Qasim e gul pairahan hua
Paida shahana jode se rang e kafan hua
Baghe jinah Rasool ko Baitul hazan hua
Aur fauje keen mei shaad har ek thegh e zan hua
Ghul tha ke roundh dala hai lashkar ke bagh ko
Haan ghaziyo bujhado Hassan ke chiraagh ko

Ghabraagaye yeh sun ke sada Sarware Anaam
Abbase naamvar se yeh us dam kiya kalaam
Lo bhai jung ho chuki qissa hua tamaam
Aaya suye yateem e Hassan mauth ka payaam
Humshakle Mustafa ko bulalo pukaarke
Maango dua saroun se amaame utaarke

Yeh kahke qibla rooh huve sultan e kaainaath
Dargah e kibriya mein dua ki uthake haath
Ay khaalique zameen o zama Rabbe paak zaath
In zaalimon ke haath se Qasim ko de najaath
Tu haafize jahan hai Kareemur Raheem hai
Ya Rab bacha ise ke yeh baccha yateem hai

Chillayi roke zouja e Abbase nou jawan
Ya rab hai tu yateem e Hassan ka nigaah baan
Sun kar yeh ghul dulhan ke bhi aasu huve ravaan
Le kar balayen saas pukari ke meri jaan
Khaaliq karega rahem na aaho buka karo
Dulha pe aah bani hai mein sadke dua karo

Is izteraab mein jo suna saas ka suqan
Zaanu se sar uttake huvi qibla rooh dulhan
Aahista kee yeh arz ke ay Rabba zulme nan
Dushman pe fathe yaab ho lakhte dil e Hassan
Lad ne gaye hai tishna dahan teri rah mein
Rakh mere ibne amm ko tu apni panah mein

Ya rab dulhan bane mujhe guzri hai ek shab
Dulha jo mar gaya to mujhe kya kahenge sab
Ab tak to sharm se na hilaaye thay meine lab
Par kya kahoon ke ab hai meri rooh par ta-ab
Shabbar ke aftaab ka waqte ghuroob hai
Dulha se pahle mujhko utha ley to qoob hai

Ghash mein jhuka faras pe jo vo gheerat e Qamar
Maara kisi ne farq pe ek gurz taan kar
Barchhi lagi jo sheesh ki tukde huva jigar
Girte thay asp se ke kamar par laga tabar
Tariq ki theig kha ke pukare Imam ko
Faryaad ya Hussain bachaalo ghulam ko

Jhapte jo shaah fouj pe chamka ke zulfeqaar
Bijli giri Yazeed ke lashkar pe ek baar
Is ghaiz mein yameen se jo aaye suye yasaar

Bhage phira ke ghodon ki bagoun ko sab sawaar
Bhaaghad mein qun se run ki zameen laal ho gayi
Dulha ki laash ghodoun se paamaal ho gayi

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

***Innama waliyakumullaho wa rasuloohu wal
lazeena aamanu allazeena yuqeemaonas salaata
wa youtoonaz zakata wa hum rakioon.***

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

Verily verily, your guardian is (none else but)
God and His apostle (Mohamad) and those who
believe, those who establish prayer and pay the
poor rate, while they be (even) bowing down (in
prayer). (Sura Maidah 5:55).

This Quranic verse was revealed about our first
Imam Ameerulmomineen Ali A.S. while in
prayer giving away a ring to a beggar. When
Maula Ali was in prayer in the Masjid Nabi in
Madina, a man came to the mosque and appealed
for charity. The poor man was about to go away
dejected, when Maula Ali gave him the ring,
while he was in rukooh.

Salawat

The ayat says that Allah is *wali*, guardian of
believers, the Prophet is *wali* and

Ameerulmomineen is the *wali*. The word *wali* is used in the singular signifying that wilayat, guardianship of all the three is essentially one in nature. Whenever *innama* is used it signifies a fixed circle around – i.e. – only these three have wilayat. Obedience to Allah is linked directly to obedience to the Holy Prophet and obedience to Ameerulmomineen or any of his successors in Imamah.

In Nahjul Balagha, Ameerulmomineen A.S. spells out the position and dues of Imamah. Imams are appointed and designated by Allah to lead and rule human beings. They and only they can guide humanity to heaven. Only those who recognised the leadership of the Imams and in turn are accepted as true followers will enter Heaven. The Imam, therefore, has to fully exert himself in advising and guiding the people to lead lives in the light of religion, keeping the commands of Deen and the Sunnah alive. The Ahlebaith are the trustees and treasures of knowledge granted to the Holy Prophet “We are doors through which you can reach this store house of wisdom and learning.”

The Holy Prophet, on Allah’s command designed Ali as the first of twelve Imams, appointed to guide mankind. *Nabuwat*, Prophethood, which started with Adam concluded with Mohamad, the universal teacher to unite mankind under one code – the religion Islam, meaning submission to

the Almighty. Once Religion was perfected, the mission of Imamate was instituted, which was for the preservation of the word of God. Therefore, the declaration *Man kunto Maula fa haza Ali un Maula* was made at Ghadeer e Qum to complete the divine message. He who holds the Holy Prophet as his Master must hold Ali as his master too.

“This day have I perfected for you, your religion and have completed My favour on you and chosen for you Islam to be religion” (5:3) was revealed from Allah. Immediately after the Holy Prophet came down from the pulpit, *mimbar*, he commanded everyone to pay homage to Ali and address – him as Ameerulmumineen, the Commander of the Faithful. When felicitations were given as “son of Abu Talib”, the speaker was admonished and reminded that he should address Imam Ali as the Ameerulmumineen.

Imam Hussain is the waris of Ameerulmumineen, the divinely appointed Khalifa of Allah, the successor of the Prophet. They, like Yazid who were brutes in human form, could never be aspirants to the divine office. Ameerulmumineen, Maula Ali, was martyred while he was reading the fajr namaz in the mosque of Kufa and his successor Imam Hasan was given poison at the instigation of Muawiya, who wanted to wrest the worldly authority and power, as Islam spread. Muawiya appointed Yazid in spite of the treaty

that the latter had concluded with Imam Hasan and now this devilish brute was demanding “bayat” or allegiance from Imam Hussain, the rightful claimant to the Khilafat-e-Ilahiya. He asked Yazid’s forces why they desired to kill him. Had he changed the sharia and gone against the Quran. “No,” came the reply. “Why then?” “*Bughze Abeek*” , “the enemy we have for your father” was the answer. The Imam knew that this meant that those before him were against Ali, so against the Holy Prophet himself and the commands of Allah. The forces of Yazid were in Karbala to annihilate the message of Islam and Imam Hussain was ready to sacrifice everything, everyone he had with him, to save Islam.

Hazrat Qasim was Imam Hussain’s young nephew, the son of his brother Imam Hasan. He was particularly dear to his uncle, as he resembled his paternal grandfather and was “*Shabeehe janabe Ameer*”. His mother was Umme Farwa, who accompanied Bibi Zainab and Umme Kulsoom, when the Bani Hashim left Madina for Karbala. On the night of Ashoor, when Imam Hussain informed all those who stayed with him the list of names of the shohada, Hazrat Qasim was eager to hear his own. When Imam Hussain paused before his name in the list, he quickly asked, “Is not my name in the list?” Imam Hussain asked, “How do you view your death?” “Death to me is sweeter than honey,” replied Qasim, the grandson of Ali, who had said

in Sifeen, “I never care whether I approach death or death approaches me” and “if you die defending your faith then in such a death, there is eternal life.”

When the day of Ashoor arrived and one after another gained permission for Jihad, Hazrat Qasim grew more and more keen to go to the battlefield. When he could wait no longer, he went to his mother and asked her to help him plead to the Imam. She reminded him that Imam Hasan, his father, had given a *taweez* to be used when he needed help. Hazrat Qasim smiled and found that the *taweez* had a letter from his father to his uncle. Imam Hasan had written that Qasim be given permission to represent him in Karbala. Imam Hussain’s eyes filled with tears as he agreed to Qasim’s request to go.

When Hazrat Qasim mounted the horse, it is said he was still so young that his feet did not reach the stirrups. There was no armour yet that would fit him. As he approached Umar Saad’s army, he boldly introduced himself. Arzaq, a renowned soldier, was asked to go to fight against Hazrat Qasim but he thought it an insult to fight such a young combatant and sent his sons instead. Hazrat Qasim killed four of them one after another. Azraq in anger then charged at Hazrat Qasim, who killed Azraq too, in spite of the thirst, which now was in its third day. Hazrat Qasim bravely fought against Yazid’s army, like

an enraged lion. When his attacks had humiliated the best of the foe, the army surrounded him and attacked him. Qasim, as he fell from the horse shouted for help. “*Ya Ammaho alaika minni salaam*”, “O my Uncle accept my salaams.”

Imam Hussain and Hazrat Abbas both rushed to help Qasim on hearing his cry for help. Hazrat Qasim had fallen from his horse and was on the burning sands of Karbala. When Yazid’s army saw both Imam Hussain and Hazrat Abbas coming towards them, they fled and as they did so, trampled over the beautiful Qasim. Imam Hussain gathered up the pieces, it is said, in a cloth and carried Qasim’s body back to the qaimagaah. Imam Hasan’s representative in Karbala, thus suffered the same trauma as Imam Hussain did – *paamaali*, the trampling of hooves.

Inna lillahi wa inna ilahi rajaoon.

Noha

Band hai sadaat par darya ka paani aaj se
Tashnalab hai saqiye kausar ka paani aaj se

Aaj se honay lagay mazloom par zulm o sitam
Ho gayi aaghaaz rasme mehmaani aaj se

Tez ki jaati hain teghein mehmaano ke liye
Koi dekhay ahle keen ki mezbani aaj se

Pyas se betaab hain jhoolay mein Bano ka pisar
Doodh Asghar ko moyasar hai na pani aaj se

Nanhe bachay pyas ke maray bohat betaab hain
Qaima e Hazrat mein ghul hai pani pani aaj se

Seikdon pyasay hai ek pyase ke qun ke dasht mei
Mustaid hain qatl ke bidat ke bani aaj se

Tashnagaane Karbala ko yu to ham rotay hain roz
Badh gayi ashkon ki ay Baqir rawani aaj se

Noha

Qatl ho gaye Qasim ya Ali duhai hai
Hai lahu bhara chehra kaisi runumai hai
Dekhne ko yeh manzar ab dulhan bhi aayee hai
Ek din ki thi shadi hashr tak judai hai
Karbala ke dulha ki laash ghar mai aayee hai
Qatl ho gaye Qasim ya Ali duhai hai

Do jahaan na kyon roye yeh Ali ka pota hai
Bekasi pe Qasim ki dil shikista hota hai
Yeh zameen roti hai asman bhi rota hai
Ab kisi ko sakta hai koi jaan khota hai
Qatl ho gaye Qasim ya Ali duhai hai

Aaj Karbala waale phir hamare mehmaan hai
Phool ho ke mehndi ho sab aza ke samaan hai
Ehtemam shaadi ke ek bahen ke armaan hai
Gham zadoun ke nazraane ansoovon je toofan hai
Qatl ho gaye Qasim ya Ali duhai hai

Bain tha yeh Kubra kay ab to ghut raha hai dum
Bolte nahin kuch bhi aaj mere ibne am
Kis tarah se dikhlaye apne dil ka yeh alam
Boliyeh phupi amma chup rahe ke roye ham
Qatl ho gaye Qasim ya Ali duhai hai

Misl Fatima Kubra kaunsi dulhan hogi
Sar to bay rida hoga haath mein rasan hogi
Laash jis ke waaris ki run mein be kafan hogi

Aey Rafi is gham mein qaum seena zan hogi
Qatl ho gaye Qasim ya Ali duhai hai

Noha

Raonakhe dashte nainava Qasim
Jane Zehra ke dil ruba Qasim
Ay shaheede rahe wafa Qasim
Hai pamale Karbala Qasim

Kya isi waqt maut aani thi
Ad khila phool zindagani thi
Kuch ladkpan tha kuch jawani thi
Ai jawan marg khush ada Qasim
Hai pamale Karbala Qasim

Husn surat pe do jahan sadqe
Teekhi chitvan pe bijliya sadqe
Maut par umre javidan sadqe
Jis ne dulha bana diya Qasim
Hai pamale Karbala Qasim

Jaan dene watan se aaye thhe
Fikre rukhsat mein sir jhukaye thhe
Kya sifarish pidar ki laye thhe
Izn kis tareh milgaya Qasim
Hai pamale Karbala Qasim

Sarfarooshi ki shaan kya kahiye
Hashmi aan baan kya kahiye
Ay Hussaini jawan kya kahiye
Rahate jane Mustafa Qasim

Hazrat Sugra

Salam

Ye kehna Baba se Sugra salam kahti hai
Tumhari Sugra bohat hi salam kahti hai

Guzar ho tera agar suay Nainava qasid
Vo dasht kehtay hain sab jis ko Karbala qasid
Ho tujh pe saya Rasoole kareem ka qasid
Ali ke laal se keh dena itna ja qasid
Ke tum ko Sugra tumhari salam kahti hai

Aur ye bhi kehna ke jab se gaye ho tum Baba
Qarab haal hai behad tumhari Sugra ka
Tumhari yaad hai baychayn rehti hai Maula
Hussain ibne Ali jab milay to keh dena
Tumhari laadli Sugra salam kahti hai

Huzoor chod gaye jis ko jaan kar beemaar
Vo jis ka nam hai Sugra vo jis ko tum se hai pyar
Vo Karbala ki taraf kar ke apna mu har baar
Ye kehti hai ke main un sirf tashna e deedaar
Tumhari deed ki pyasi salaam kahti hai

Marsia

Pidar ka apne jo thha intezaar Sugra ko
Na chayn aata thha lail o nihaar Sugra ko
Tasalli deti thhi Nani hazaar Sugra ko
Magar qarar na thha beqaraar Sugra ko
Ye haal lo gaya aqir tapay judai se
Ke peet lag gayi bekas ki char payi se

Hui ye zof ke halat ke hil na sakti thhi
Hamesha leti hui dar ke simt takti thhi
Kabhi to dard se takye pe sar patakti thhi
Kabhi vo bolti thhi to zabaan rukti thhi
Jo ghul Madeenay mein hota tho vo dehalti thhi
Jo baat karti thhi mu se tho kuch nikalti thhi

Likha ye arzi men alqaab phir ba shevan o shain
Janabe qibla e kaunain o Kaaba e daarein
Ali ke rahat e jaan Fatima ke noorul ain
Ghareeb o bekas o bay ashna Imam Hussain
Jab apne baap ka alqaab ye tamam likha
Tho shareh paak ke dastoor se salam likha

Ye likh ke baap ko amma ko likha ay maadar
Tumhe qasam Ali Akbar ki lo meri bhi qabar
Likha ye Zainab e muztar ko phir ba deeda e tar
Bhatiji marti hai jaldi se dekh lo aakar
Kamaal Fatima Kubra ko ishtiyaaq likha
Likha Sakina ka jab naam alfiraaq likha

Likha tamamiye qat par ke ay Ali Akbar
Tumhare dekhne ko ye taras gayi qaahar

Tumhari jaan se main door garche jaoon mar
Phir is ke baad tumhara jo ho watan mein guzar
Lehad mein rooh ka bhai na meri tadpana
Meray mazaar se lagne ko tum galay aana

Ye kehke us ne jo qasid ko qat hawaley kiya
Vo rota haal pe Sugra ke Karbala ko gaya
Gharaz ke dashte museebat mei tab vo ja poncha
Ke sar katane pe thhe mustaid shahey wala
Koi azeez thha jeeta na koi hamdam thha
Ghareeb o bekas o tanha shahay do aalam thha

Lahu mei gharq khaday thhe kamar jhukaye huay
Pisar ki nanhi si mayyat galay lagaye huay
Lahu bhara hua daaman usay udhae huay
Kafan ki fikr mein qaimay ko mu phiraye huay
Ye haal dekh ke qasid ki aas toot gayi
Hua ki raasha ke foran mihaar chhoot gayi

Utar ke naqe se aadab vo baja laya
Magar Hussain thhe bayhosh kuch na farmaya
Vo noha karta hua aur mutasil aaya
Nigaah e yaas se mu dekh kar ye farmaya
Qarar do mujhe main bayqarar hota hoon
Hussain jaan kar tum par nisaar hota hoon

Kaho baqeeyae aulade Murtuza ho tum
Ameere lashkare Allah o Mustafa ho tum
Ghareebe Koofa o mazloome Karbala ho tum
Batao Qasime nashaad ke chacha ho tum
Jawab do pidare naamdaare Akbar ho
Janabe Hazrate Abbas ke biradar ho

Hussain bhar ke dame sard bolay ay ghamqaar
Ameer kaun hai main to hoon bekas o naachaar
Kahaan hai Akbar o Qasim kahaan Alam bardaar
Quda ke banday thhe sab ho gaye Quda ke nisaar
Sipaahе zulm ne tanha samajh ke gehra hai
Hazaron teghein hain aur eik halq mera hai

Hatayi chehre se Asghar ke qoon bhari chadar
Paseena maut ka maathhey se pocha sar ta sar
Pukare murde ki ankho pe honto ko rakh kar
Likhi hai Fatima ne deeda bosie Asghar
Gavaah rahyo ke faqay se jhoomta hai Hussain
Aur unke bhai ke ankho ko choomta hai Hussain

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Subhanallazi asra bi abdihi lailan minal masjidil haraami ila masjidil aqsa allazi baarakna haulahu linuriyahu min aayatina innahu sameeyan baseer.

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

Glory be to Him who carried His servant (Apostle Mohamad) by night from the Holy Mosque of the Kaaba to the furthest mosque which we have blessed its environment that We may show unto him of Our signs, Verily, He, is the all hearing, the All seeing. (*Sura Bani Israil 17:1*).

This verse relates the incident of the Holy Prophet's meraj, ascension, to the arsh when the Prophet was taken from Masjidul haram (Kaaba) to the mosque in Heaven. The object was to show to the Holy Prophet the wonder of the glory of the Absolute Divinity. According to the holy Ahlebaith, the meraj took place in the night. It was an actual experience, not a vision in sleep. Allah took Mohamad, his "abd" to show him the wonders of the universe. He witnessed angels in prayer, in different positions like rukoo, sajda and qiyam since they had been created. He saw the Prophets like Yahya and Eesa, Yousuf and Idrees

and exchanged salaams with Moosa. He met Hazrat Ibrahim at the door of Baitul Mamoor. He performed two rakats of prayer in Baitul Mamoor and passed Kausar. He went beyond the *sidratul munteha* to the place where the distance was of the length of two bow's – *qaaba ausair au adna*. When Imam Zainulabideen was asked to explain the meaning of *qaaba qausayn* he replied: "The Prophet was thus near the curtains of divine light and the whole world could he see so distinctly that he thought himself within less than a bows length of it."

The greatest blessing of the Merciful Lord says Imam Ali, in Nahjul Balagha, is that He granted us such a Prophet, a guide whom we must follow and a leader whom we must obey. His ancestors were the best of mankind and his progeny (the Ahlbaith) were people of glorious and sublime character.

Imam Hussain is *yabna Mohamad Mustafa*, son of Mohamad Mustafa, through his only daughter, Fatima Zehra. The event of Mubahila identifies Imam Hasan and Hussain as the sons of the Prophet, as they went as "*abnaina*", as representatives of Truth, against the Christians of Najran. The heir (waris) of all the Prophets (anbiya) Imam Hussain, is also the son of the Holy Prophet. Haroon al Rashid has questioned how inheritance could pass through the daughter and the ayat listing the names of the prophets

including Jesus was shown to him, where Jesus inherited apostleship in Abraham's progeny through his mother, Hazrat Maryam.

Today, we remember the daughter of Imam Hussain who was left at home in Madina. She could not accompany the caravan, as she had been too ill to travel. When the time came for the last farewells, Fatima Sugra had pleaded that her infant brother Ali Asghar be left with her. The baby had clung to his sister and would not go to anyone till Imam Hussain himself whispered something in his ears. Then he had left his sister's arms and reached his father. Fatima Sugra turned to Ali Akbar and said, "Promise me that you will come for me."

The caravan left Madina and Fatima Sugra spent her days thinking of all the people of her family. She missed her younger sister Sakina. She kept thinking of Ali Asghar and Ali Akbar. She missed her dear father Imam Hussain and wrote letters to him, describing her agony in her lonely life. Eid in Shabaan and Ramadhan brought only sadness for Sugra, as she had no one to celebrate it with. All her family were away. It is said that Fatima Sugra's letter reached Imam Hussain in Karbala, on the day of Ashoor as he was holding Hazrat Ali Asghar's blood drenched body in his arms. Bibi Sugra had written to her father to kiss her baby brother on her behalf. The Imam bent

his head down and kissed his baby both on his own behalf and from Sugra.

Her restlessness increased as the days passed and it was the month of Moharram. One night she woke feeling thirsty, but as she lifted up the cup of water, she heard “al atash, al atash”. Fatima Sugra started to cry. Umme Salma, Ummul momineen, the widow of the Apostle of Allah came to Sugra’s side. She was weeping too.

The Holy Prophet during his life time had given Umme Salma a little phial (bottle) containing red soil from Karbala. Since Imam Hussain journey from Mecca, Umme Salma used to look at this bottle every day, for the Prophet had told her that the soil would change one day. She prayed for Imam Hussain’s safety but alas the night before, the Prophet had appeared in the dream, his hair dishevelled, his face pale. On the day of Ashoor at the time of Asr when Umme Salma looked at the bottle, she burst out crying. There inside the phial she saw fresh blood. “Qatalal Hussain bi Karbala. Qatalal Hussain bi Karbala.” The angels were weeping.

Ala lanatullahi qaumiz zaalimeen.

Noha

Karti hai dar pe kis ka ab intezaar Sugra
Sehra mein bas gaye hain vo baydayaar Sugra

Mehmaan bula ke sheh ko karte thhe zulm aada
Mehmaan ko pyasa rakha ay ghamgusar Sugra

Run mein rachi thhi shadi Kubra dulhan bani thhi
Qasim pehan chukay hain teghon ka haar Sugra

Saqqaye Karbala ka mashkeeza chhid chuka tha
Darya pe so raha hai vo pur viqaar Sugra

Asghar ko badle pani zalim ne teer maara
Kaisay kahun ke khodi sheh ne mazaar Sugra
Shadi ke badle sheh ne Akbar ki lash dekhi
Mayyat uthaye kyonkar thhe bayqarar Sugra

Ghoday ke paoon se thhi lipti hui Sakina
Jaatay thhe marne Sarvar jab bayqarar Sugra

Qasid jo tera pohncha zaqmi thha tera Baba
Deta jawab kaisay ay sogvaar Sugra

Daghe yateemi dekar Shabeer bhi sidharay
Baba ko ronay wali ay gham gusaar Sugra

Kis ke liye watan mein hai bayqaraar Bibi
Sab se bichhad chuki hai ay ghamgusar Sugra

Noha

Ashoor ko aya ye qate Fatima Sugra,
soona hai Madina
Kab lot ke ghar aogey ya shahe Madina,
soona hai Madina

Main dar pe khadi rehti hoon ek aas lagae,
bhaiya nahin aaye
Shikwa nahin Akbar se hai taqdeer se shikwa,
soona hai Madina

Do din se mere halq se pani nahin utra,
qurbaan ho Sugra
Dil kehta hai pardes mein tum pyase ho Baba,
soona hai Madina

Main raton ko soti hoon to jaag ut thi hoon aksar,
kya baat hai aqir
Bikhraey huay baal nazar aati hai Zehra,
soona hai Madina

Ek sheeshay mei kuch qaak liye phirti hain Dadi,
aur karti hai zaari
Mazloom Hussaina meray mazloom Hussaina,
soona hai Madina

Qat padh ke Hussain ibne Ali qoob sa roay,
aur sar ko jhukae
Qasid ke qarin rakh diya ek nanha sa lasha,
soona hai Madina

Hazrat Abbas

Salam

Dil ki har umeed bar latha hai gham Abbas ka
Ek nishane fathamandi hai alam Abbas ka

Auj par lata hai yoon daste karam Abbas ka
Mein hu mimbar par mere sar par alam Abbas ka

Bay Imam Allah paani, se bhi kithni ehtiyaat
Mashk bhar li aur nahi hai hath nam Abbas ka

Dono mansab haath kat janay pe bhi qaem rahay
Mashk ko ab tak sambhale hai alam Abbas ka

Dekhthe hi naza mein shakle Hussain ibne Ali
Ankh mei anay laga khichkhich ke dum Abbas ka

Seedhe hokar kya chalen sheh lash uthae kis tara
Ye zaeefi aur is par baare gham Abbas ka

Bay Moharram ay Hasan, dil ke azaqanay mei hai
Taaziya sibte Payambar ka alam Abbas ka

Marsia

Jab sheh ke alamdar ko kufaaroon ne gheira
Ghul thha ke wafadar ko qunqaaron ne gheira
Safdar ko behishti ko jafa kaaron ne gheira
Laqte dile Haidar ko sitamgaaron ne gheira
Hamlay thhey ke gar kohe giraan ho to vo hut jae
Par kya karein jo pyason ki taqdeer ulat jae

Bazue yameen kat ke jo girne laga ek baar
Is hath mein li jald sipar teik ke talwaar
Dus bees ke sar ud gaye hamlay kiye do chaar
Haihath vo bazu bhi hua tegh se bekaar
Baydast Alamdar hain bay peer hazaaron
Ab mashk tho danto mein hain aur teer hazaaron

Naagaah chhidi mashk laga teer jigar par
Taari hua ghash Haidare safdar ke pisar par
Pahlu pe tabar gurz laya kaasa e sar par
Girtay thhey ke Tariq ki padi tegh kamar par
Baalaae zamin qoon mein nahae huay tadpe
Mashkeezay ko chhati se lagae huay tadpe

Akbar ne kaha daur ke Hazrat se basad yaas
Jald aaiye ghoray se giray Hazrat Abbas
Bay dast hua sher, Sakina hui bay aas
Sar tan se na kut jaye kaheen ab hai ye vasvas
Laashay ki taraf bani e beydaad bhade hain
Kheenchain huay qanjar kai jallaad bhade hain

Sar peet ke hathon se ye Hazrat ne pukara
Thhamo Ali Akbar ke gaya zor hamara
Is shera jawaan ko nahin mara hamein mara
Ab aur nahin koi zaefi ka sahara
Kis tarah milun raahe ravay qulde bareen say
Tum hath pakad lo tho badhey paoon zameen say

Ye kahke chaley peethte darya pe khule sar
Tha virde zaban haye aqi haye biradar
Jate thhe kamar baap ki thaamey huve Akbar
Darya pe ajab haal se pohnche shahe safdar
Har gaam pe gir pad te the ye zor ghata tha
Ammama na tha sar pe garebaan phata tha

Akbar shahay wala ko qareen lash ke laaye
Darya ki tarah ashk shahey deen ne bahaaye
Jis haal se Abbase dilawar nazar aaye
Bhai koi is tarah se Bhai ko na paaye
Dum lene mein hasrat ki nazar Sarware deen par
Mashkeeza tho chhati pe katay hath zameen par

Gir kar shahay wala ne kaha haye biraadar
Aazurda na ho der mein ham aaye biraadar
Haal apna Hussain ab kisay biraadar
Tum kooch karo aur na marjaaye biraadar
Daulat Asadullah ki khonay ko jiye thhey
Peeri mein jawaan Bhai ko ronay ko jiye thhey

Is aalame ghash mein jo suni shaah ki zaari
Abbas ki ankhon se bhi ansoo huay jaari
Bola na gaya kuch ke zabaan qushk thhi saari
Leen hichkiya do char karahay kai baari

Mu dekh ke Bhai ka safar kar gaye Abbas
Mashkeeza tho chhati pe thha aur margaye Abbas

Akbar se kaha bhai ko ji bhar ke na ro oo
Sar peet ke faryado buka kar ke na ro oo
Is chand se ruqsaro pe mu dhar ke na ro oo
Beta kaho lashe pe biradar ke na ro oo
Kuch shakle qarare dil e Shabeer bata do
Kis tarah karu sabr vo tadbeer batado

Tab jod ke hathon ko ye kahne lagay Akbar
Banday ko Sakina ke talaf honay ka hai dar
Rotay huay naachar uthay Sibte Payambar
Farmaya ke tum kudhiyo na ay jaane biradaar
Ek dam ke liye qaimay mei ham jaate hain bhaiya
Zainab ko alam deke ke abhi aatay hain bhaiya

Roti thhi jo deodi pe khadi der se Zainab
Dekha alam aatay huay aalooda e qoon jab
Chillayi ke lo qatima lashkar ka hua ab
Abbase Ali mar gaye faryaad hai ya rab
Kotal farase tez qadam aata hai logo
Matam ko sab utho ke alam aata hai logo

Pur qoon vo alam sahn mei qaime ke jo gada
Abbas ki zauja ne garebaan ko phada
Chillaiyi ke naqsha mere jeene ka bigada
Pardes mei wali mera ghar tum ne ujada
Yu tark wafadari ka sheva kiya Sahib
Bacho ko yateem aur hamei bewa kiya Sahib

Baad aap ke jeena mere haq mei hai qiyamat
Haa chund din ab hai to yahi zeest ki surat
Jab qatl ke maidan mei bane aap ki turbat
Turbat pe mujawer hoo mai basad gham o hasrat
Maut aye na jab tak wahi dukh dard bharu main
Ja robe kashi aap ki turbat pe karu main

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Wa anzir asheeratak al agrabeena waqfiz.

Janaka luminttabaka minal momineen.

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

And warn thou thy relatives of nearest kin.

And be kind unto him who followeth thee of the believers. (*Sura Shurara 26:214-215*).

The Holy Prophet of Islam was asked by Allah to declare his divine mission by inviting, firstly, his nearest kinsmen to accept the divine message. Prophet Mohamad was ordered, in the third year of his mission, to preach Islam openly. He asked Ali, his cousin and first disciple, to arrange a meal, inviting the elders of Quraish for a meal. A few loaves, some meat and a cup of milk was blessed by the Holy Prophet and the sons of Abdul Mutallib including Hazrat Abu Talib, Hazrat Abbas, Hazrat Hamza and Abu Lahab were invited. Food was served to the guests. In spite of the small amount of food, the blessing by the Prophet made the food sufficient for the entire gathering. The Holy Prophet wanted to speak, but Abu Lahab prevented the Prophet. The next day the Prophet invited them again and again they left without listening to the Prophet. On the third day, as soon as they had finished

eating, the Holy Prophet stood up and declared the message. “Know ye all that I am the apostle of God to warn you of God. I am the bearer of glad tidings of the abode of eternal bliss to those who believe in the Only The God and in my ministry. And God did not send any apostle of His but he sent along with him His heir and His Khalifa. Who is there among you who would be a vazir to me and my heir and Khalifa and join me in the task of my ministry?”

None but Ali, only twelve years old, stood up and readily exclaimed, “I am here for thee, O *Rasoolallah*.” Three times the question was repeated and everytime no one but Ali stood up in response to God and the Holy Prophet. Then the Holy Prophet said, “Know ye all. This is my vazir, my Heir and my Khalifa. Hear him and obey him.” The assembly taunted Hazrat Abu Talib saying, “Now obey your own son Ali, who Mohamad has placed in authority along with himself.”

Let us look closely at the happenings of “Dawatul zul asheera”. It is the first open declaration of the Holy Prophet’s divine message. He asked if the gathering would believe his word if he said to them there was an army behind the mountain. The Qureish knew that Mohamad never uttered a lie. Everyone said they would believe his word. When the Prophet invited them to accept Tauheed, the Oneness of God, however,

the invitees were not ready to declare their belief. Only Hazrat Ali stood up. Three times the Holy Prophet asked the rest of the audience but each time only Hazrat Ali affirmed his belief in the Prophet and promised to help. The Holy Prophet declared that Ali would be his vazir, heir in the guiding of humanity towards the Almighty. When this declaration was made, the taunting of Abu Talib implies that the Qureish recognised him as being with Mohamad. If they had considered Hazrat Abu Talib, as one of their own, they would not have said, "Now you have to obey Ali." The "eemaan" of Abu Talib was apparent to those of who saw him closely and it was only later through enmity of Ali that attempts were made to question Hazrat Abu Talib's beliefs.

Maula Ali Murtuza not only promised to support the Prophet's message but also demonstrated at every occasion that he had no hesitation in obeying every command. At every hour of trial, whether it was lying on the Prophet's bed during the night of Hijrat, surrounded by enemies ready to kill, or fighting against those who opposed the Muslims in Badr, Ohad, Hunain, Khandaq and Khyber, Hazrat Ali was unflinching in his support. "I was attached" to the Holy Prophet says Maula Ali in Nahjul Balagha "like a young camel attached to its mother."

When we consider the very titles that Ali was known by, we can begin to appreciate a little of his merit and attributes. The following epithets were exclusively for him:

1. Ali –Murtuza: The chosen one of God.
2. Amirul Momineen: The Commander of the faithful.
3. Imamul Mutaqeen: The guide of the pious.
4. Mazharul Ajaib: The manifest of wonders.
5. Babe Madinatul Ilm: The gateway of the city of knowledge.
6. Imamul Auliya: The guide of the saints.
7. Saiyyaidul Ausiaya: The chief of the heirs or the deputies (of the Holy Prophet).
8. Asadullahul Ghalib: The ever-victorious Lion of God.
9. Lisanullah: The tongue of God.
10. Yadullah: The hand of God.
11. Wajhullah: The face of God.
12. Ainullah: The eye of God.
13. Valiullah: The friend of God.
14. Nafse Rasullallah: The soul of the Holy Prophet of God.
15. Akhu Rasullullah: The brother of the Holy Prophet.
16. Siddeequl Akbar: The greatest of the truthful ones.
17. Farooqul Azam: The greatest distinguisher (of Truth and Falsehood).
18. Abul Aimma: The father of the divine Imams (Guides).

19. Abu Turab: The father of the earth.
20. Saifullah: The sword of God.

Salawat

Imam Hussain (A.S.) is addressed in the Ziarat-e-Warisa as the *waris* of *Ameerulmomineen*, the heir of Commander of the faithful and *yabna Aliyini*l Murtuza, the son of *Murtuza*, the Chosen one of God.

The close relationship between the Holy Prophet and Maula Ali is mirrored in the bond between Imam Hussain and Hazrat Abbas in Karbala. Just like his father Ali, opening his eyes for the first time as a baby in the arms of the Holy Prophet, Hazrat Abbas opened his eyes when Imam Hussain took him in his arms. His mother, Fatima Kalbi, was from a clan whose bravery and valour was renowned in Arabia. She came to be known as Ummul Baneen (mother of sons) for she had four sons all of whom were martyred in Karbala on the day of Ashoor. Hazrat Abbas was married to Lubaba, granddaughter of one of the sons of Hazrat Abdul Mutallib. They had two sons, both killed in Karbala. Hazrat Abbas was so handsome that he was known as *Qamare Bani Hashim*, a family that was famous for its beauty. Another title for him is *Saqqaqe Sakina* for whenever children, especially Bibi Sakina was thirsty, he would be the first to ensure that they had water. In Karbala he was given the honour of carrying

the flag, the standard (*alam*) of Islam and is therefore, remembered as *Alamdaar*.

Imam Jafar-e-Sadiq (A.S.) says, “Our uncle al Abbas was penetrating in his insight and firm in faith.” His position with God can perhaps be seen from the fact that his rauza stands independent, for he was singled out from all the martyrs. We remember him with special honour and testify to his truthfulness, loyalty and devotion to the successor of the Prophet, the chosen grandson, Imam Hussin, son of Ali Murtuza. Like his brother and Imam, Hazrat Abbas, too, was killed unjustly for the sake of preserving Allah’s true message.

As one by one, the young men of Bani Hashim received permission for *jihad* from Imam Hussain, Hazrat Abbas became restless for his own turn to go and defend Islam. When he asked the Imam, he would get the reply “You are my Alamdaar.” The Bibis as they looked upon the alam kept their spirits up, for they had Hazrat-e-Abbas valour protecting them. But as the day wore on, between Zohr and Asr there was no one left. The thirst suffered by the children was getting more intense. The children cried *Al atash Al atash* and Bibi Sakina brought a *mashk* (leather bag) asking her uncle to fetch water. Hazrat Abbas requested Imam Hussain permission to fetch water for Sakina. When the Imam agreed, Hazrat Abbas tied the mashk to the

alam and armed only with a spear rode out to the battlefield.

Thousands of Umar Saad's soldiers were blocking the river, imagine the bravery of Hazrat Abbas how he reached the Furat, filled the mashk with water and then mounted the horse to take the waterfilled mashk back to the children. Our salaams to his sincerity and "wafa" as he himself, though thirsty for three days, did not touch the water.

The thirsty children of Hussain watched from the camp the return of the alam. They could see it from afar coming towards them, but suddenly it dipped. It rose again but dipped for the second time, then rose again. The third time when it disappeared from the children's view, Imam Hussain heard Hazrat Abbas calling, "*Alaika minni Salaam*", "my last salaams on you."

Imam Hussain rushed to the battlefield. As he rode out, he saw something on the ground. He dismounted from his horse and picked up Hazrat Abbas' severed left arm. Tears in his eyes, Imam Hussain went further into the enemy ranks and found the right arm of his brother before reaching the dying Abbas. Imam Hussain sat by his brother who lay on the burning sand, the *alam* lying next to him and the mashk now empty, as an arrow had pierced it. Hazrat Abbas bade his last farewell to his master, brother and Imam.

“Your face was the first I had seen when I came into this world and I want it to be the last as I leave it. Please do not take me back to the qaima. I had promised my niece Sakina that I would bring her water and I could not keep my promise.”

Imam Hussain took the alam, drenched in the blood of the alamdaar, with the mashk still tied to it but now empty of water, back to the camp, “Oh Abbas, the eyes that used to be awake (in the enemies in awe of you) will sleep but alas the eyes that used to sleep peacefully (as you used to protect them, doing tilaya around the camp) will now lie awake”, said the Imam, lamenting his brother Abbas.

The child on seeing the alam in Imam Hussain’s hand and not the alamdaar’s started to weep, forgetting their thirst. Bibi Zainab and all the ladies did matam crying

Ya Abbas Ya Abbas.

Ya Sayyedi Ya Abbas,

Ya Abul Fazlil Abbas.

Ala laanatillahi qaumiz zalimeen.

Noha

Ya Abbas Ya Abbas Ya Abbas

Aa dekh mere ghaazi ooncha hai alam tera
Aa dekh mere ghaazi ooncha hai alam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Zainab ki dua bankar ek waqt wo aayega
Har ghar pe saja hoga Abbas alam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Aajati hai Zehra bhi Zainab ki ziarat ko
Jab aatt Moharram ko utt tha hai alam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Taboot jab utt tha hai Shabbeer ka ay ghaazi
Taboot ke aagay bhi chalta hai Alam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Wo kaun say sadmay thay shaih toot gaye jis say
Ek dard tha Zainab ka aur doosra gham tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Parcham ka pharera tha ya aas thi Zainab ki

Zainab kay kaleje say gham kaise ho kam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Jab bah gaya sab paani tab saans teri tooti
Thaa seenay ke andar ya mashkeeze me dam tera
Dil seenay may jab tak hai bhoolega na gham tera
Aa dekh mere ghaazi ooncha hai alam tera

Noha

Abbas ka matam hai wafadar ka matam
Hai foje Hussaini ke alamdar ka matam

Maare gaye maqtaal mein katay nehr pe shaaney
Karte hain haram sheh ke alamdar ka matam

Teeron se chhidi mashk jo laatay hai shahay deen
Masoomon mein barpa hai Alamdar ka matam

Hain qaiday museebat mein behan betiyaan sari
Ab kaun kare Sayyeda abraar alamdaar ka matam

Rothay hai ghareebi be jo beemaar ke chhaaley
Zanjeer bhi qud karti hai beemar ka matam

Paamaal umeedein huin aur aas bhi tooti
Zainab ne kiya sheh ke alamdaar ka matam

Noha

Qatl huay Abbas Ali vavaila,
Teghe sitam shano pe chali vavaila
Mashk chhidi sab bay gaya pani,
Pyasi rahi godo ki pali vavaila

Aidiyan ragdi rakhti par vavaila,
aayi qareen sab bani e shar vavaila
De ye sada Zehra ke pisar ko
ay shahe vala jaan chali vavaila

Gurzay sitam sar par khaya vavaila,
bhai ko sheh ke ghash aya vavaila
Pushte faras par thum na saka
tyora ke gira farzand jari vavaila

Ayi jo Sarvar tak ye sada vavaila,
daure kamar thame Maula vavaila
Kehte thhe tooti meri kamar ab
bhai bala teri na tali vavaila

Rotay huay sheh jatay thhe vavaila,
shakle Nabi samjhate thhe vavaila
Jhuk gaye thhe farzande Payambar
qaak thi sab chehre pe mali vavaila

Hazrat Ali Asghar

Salam

Asghar salami teeray sitam khae aatay hain
Gardan pidar ke hathon pe lat kaay aatay hain

Teeron ka main barasta hai nanhi si laash par
Kaali ghata ki tarah laeen chhaey aatay hain

Pani diya na zalimo ne pyasay mar gaye
Gul ki tarah se dhoop mein murjhaay aatay hain

Bazu chida hai shah ka, bacha hai qoon mein tar
Asghar hi laash chhati se liptaey aatay hain

Hazrat ko hai ye sonch ke Bano kahegi kya
Gardan ko maray sharm se nyodhaey aatay hain

Bali Sakina jhaank ke deodi ke parday sey
Boli ye bibiyo meray maan jaey aatay hain

Marsia

Bano ke sheerqaar ko haftum se pyas hai
Bachay ki nabz dekh ke maa behavas hai
Ne doodh hai na pani ke milnay ki aas hai
Phirti hai aas paas ye jeenay se yaas hai
Kehti thi kya karun mein dohai Hussain ki
Putli phiri hai aaj meray noorain ki

Faryad ya Ali mein kidhar jaoon ya Ali
In daaghon ko kahaan se jigar laoon ya Ali
Kis tarah in ki saans ko thairaoon ya Ali
Pani ka qahat hai mein kahan paoon ya Ali
Pichli ko ankh kholay thhe ab kholtay nahin
Rotay nahin, humakte nahin, boltay nahin

Aqir kaha ye sab ne bulao Imam ko
Lao quda ke wastay lao Imam ko
Is bay zaban ka haal sunao Imam ko
Neeli ragein galay ki dikhao Imam ko
Akbar ki lash le gaye hain qatlgaah mein
Koi pukaar lo vo abhi hongay raah mein

Baithay sarhaaney jhoole ke Shabeer sar jhukaey
Asghar ke kaan se labay mojiznuma milaey
Chupke se kuch kaha ke vo sunte hi muskuraey
Suay Hussain hath bhi bay saaqta badhaey
Boli Sakina Baba ne mushkil kushai ki
Amma mubarak ankh khuli meray bhai ki

Hathon pe us ko leke chalay shahe Karbala
Aur sath sath gode ko kholay huay qaza
Likha hai dhoop tez thhi aur garm thhi hawa
Asghar pe maa ne daal di ujli si ek rida
Chadar na thi vo chahra e pur aab o taab par
Tukda safeed abr ka thha aaftaab par

Ponchay qareebe fauj tho tyora ke rah gaye
Chaha karein savaal pe sharma ke rah gaye
Gheerat se rung ud gaya tharra ke rah gaye
Chadar pisar ke chehrey se sarka ke rah gaye
Ankhey jhuka ke bolay ke ye ham ko laaye hain
Asghar tumharay paas gharaz leke aaye hain

Phir hont bay zabaan ke choomay jhuka ke sar
Ro kar kaha jo kehna thha so keh chuka pidar
Baqi rahi na baat koi ay meray pisar
Sookhi zabaan tum bhi dikhado nikaal kar
Pheri zabaan labon pe jo us noore ain ne
Thhara ke aasmaan ko dekha Hussain ne

Maula falak ko dekh rahay thhay ke naagahaan
Li Hurmula ne shanay se do taank ki kamaan
Tarkash se jab ke kheench liya teere jaan sitaan
Choda kamaan se taak ke hulqoome bay zabaan
Chhut they hi halq bachay ka cheda jo teer nay
Thhara ke aasmaan ko dekha sagheer nay

Kya sin thha teer khatay hi bacha dahel gaya
Sookhay galay se qoon ka darya ubal gaya
Tadpa jo sheh ke hathon pe to munkha dhal gaya
Topi giri zameen pe aur dam nikal gaya

Nanhi kalaiyon mein tashanuj se bal paday
Hichki jo aayi mu se angothey nikal peday

Kheencha galay se bachay ke ahista sheh ne teer
Aur haathon pe buland kiya laashae sagheer
Gardan jhuka ke bolay ke ay Qaliqe qadeer
Maqbool ho Hussaini ka ye fidya e aqeer
Shashmaha koi kushta e teeray sitam nahin
Ye bay zabaan naqae Salih se kam nahin

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Wa ma Mohamadun illa Rasool. Qad qalat min qablihi rrusulo afainn maata au qutilan qalabtum ala aaqaaabikum wa mannyanqalib ala aqie baihi falan yuzurrallaha shaiyan, wa sayajzi allahu shaireen.

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

And Mohamad is not but an Apostle. Other apostles have already passed away prior to him. Therefore if he dieth or be slain will ye turn upon your heels. And he who turneth upon his hells will by no means do harm to God in the least and shortly will God reward the grateful ones. (*Sura Ale Imran 3:143*).

This Quranic verse states that Mohamad is not but an Apostle, *Ma Mohamad illa Rasool*, his every word action is directly and implicitly under the divine will. He and the other apostles before him brought the Message of Allah but if Muhammad dies or is killed would you then run away, would you change? If you do, you are not harming Allah but yourselves. Allah will reward the grateful ones.

This verse was revealed in reply to the excuse given to the Holy Prophet by those who fled from the battlefield of Ohad. The hidden enemies of the Prophet, who had joined Islam for selfish motives, forgot their duty of guarding their position. Instead, they started plundering the booty left by the enemy. Because of their leaving the passage unguarded, the retreating enemy returned and attacked Muslims from the rear. Many of the companions of the Prophet deserted him and fled, one shouting, "Mohamad is killed, return to your original creed (idolatry)."

Bibi Fatima quoted the above ayat, when she gave her qutba in the Masjide Nabi. Fadak, her personal property was denied her after the demise of her father. It had been given to Bibi Fatima during the lifetime of the Holy Prophet but snatched away from her saying falsely that the Prophet had said "We the Prophets do not inherit nor are we inherited." Siddiqua Fatima refuted this false claim, when she took witnesses: Imam Ali, Umme Ayman and her two sons Hasan and Hussain.

Their statements were not accepted in spite of the fact that the Panjatan were recognised as the Truthful ones in the Quran, at the event of Mubahila. Umme Ayman was the kaniz of Hazrat Abdullah and had come to the Holy Prophet as part of his inheritance; so was a living proof that

inheritance was allowed for prophets. Bibi Fatima in her long sermon quoted several ayats from the holy Quran showing how prophets inherited from each other and gave the example of Sulaiman son of Daood. She reminded people of Zakaria's prayer to Allah to grant him a son to be his heir who would inherit the posterity of Yaqoob. She then quoted the ayat, which describes inheritance as a right of sons and daughters, as a right of parents and next of kin

Bibi Fatima then asked if the people, who were denying her rights, had more knowledge of the Quran, than her father Mohamad and her cousin Ali? She reminded them that Allah is the best judge and that wrongdoers will lose when the time of the Hour comes. She quoted then the ayat "Muhamad is but an Apostle". She was reminding them that in leaving her alone, as did the hypocrites in Ohad, they were not answering the call to come to her help. They were turning on their heels and forsaking her and the Ahlebait. "Allah witnesses what you do, she concluded I am the daughter of a Warner to you against a severe punishment. Therefore, act and so will we. Wait and we shall wait."

Her inheritance was denied and false hadees fabricated. Bibi Fatima reiterated: "Allah's messenger did not abandon Allah's book nor did he violate His commands." Through quoting of the ayat that was specifically for *munafiqeen*, she

pointed out the fact that within the ranks of Muslims, within the Sahaba there were hypocrites, who were condemned in the holy Quran. The hidden rancour of hypocrisy is more dangerous and more harmful than open hostility. The hypocrites only profess faith but have no sincerity in their beliefs- they have no firmness of character. Their declaration of faith is false “*innal munafiqeena la kaazaboon*” Allah bears witness that the hypocrites are certainly the liars. They are arrogant “*mustakbiroon*” following the way of Shaitan and are the transgressors “*fasiqeen*”.

Imam Hussain, the son of Fatima Zehra, *yubna Fatima Zehra*, was facing hordes of munafiqeen in Karbala. He spoke to the Yazid army and reminded them of the message of Islam, through the Quran and hadees. He had identified himself before them. One by one all his companions had been martyred. Aun o Mohamad, Qasim, Ali Akbar and Abbas had all been killed, to save the true meaning of the Kalima. Like his mother in the Masjid e Nabi asking, “Is there anyone to help me? You hear the call but do not answer, the cry comes to you but you do not come to help.” Imam Hussain stood in the battlefield and asked for help. “*Hal min nasireeny yansurana. Hal min mugheesiny yugheesuna.* Is there any helper to help us? Is there any rescuer to rescue us?”

Yazid's forces blinded and deafened by their love for this transitory world had no answer, but Imam Hussain heard a loud cry of wailing from the qaima, his own camp. When he entered the qaimagaah, the Bibis brought him to the tent of Umme Rabaab, the mother of his six month old son Ali Asghar. On hearing the cry for help, the baby had thrown himself from the cradle. Imam Hussain picked up the baby, parched with thirst, and shading him with his aba (cloak) took him to the battlefield. When the Imam came out, some thought he was bringing the Holy Quran on his hands. He approached a hillock and the people saw that the Imam had brought his baby son.

Imam Hussain spoke to the soldiers of Yazid. "I came to this place at the invitation of your people to preach to you the principles of Islam. You have betrayed us, denying us even water. If in your warped judgement I have sinned in not accepting Yazid, my son, just an infant has not committed any sin. Give a little water to quench his thirst". He, then, turned to Ali Asghar and said, "Asghar show them your thirst." The little baby started turning his tongue over his dry parched lips. Some of the soldiers began to openly weep at the sight.

Umr Saad turned to Hurmula and said, "Iqtaal Kalaamul Hussain" 'Kill the words of Hussain'. Hurmula, an expert archer but heartless, picked up his bow and arrow and took aim at the child.

Imam Hussian bent forward to protect the baby but the arrow went straight to its mark, lodged in the baby's throat, pinning it down to the Imam's arm.

Inna lillahi wa inna ilahi rajaoon

Inna lillahi wa inna ilahi rajaoon.

The Imam repeated it seven times as he headed back towards the camp. He called Umme Rabaab to the door.

“Who am I?” he asked.

‘You are my Imam’ replied Rabaab.

‘Promise me you will do sabr’,

‘I promise’ replied Rabaab.

‘Here take your child’ said the Imam.

‘Are even babies of this age killed?’ cried Rabaab.

The Imam, with his own hands dug a grave for his baby and buried him.

“This is my last gem, Oh Allah, accept this sacrifice for Islam.”

Ala lanatullahi qaumiz zalimeen.

Noha

Maidan se qaimay ki taraf aatay hain Maula
Seenay se lagaey huay kuch laataay hain Maula

Ya rab mera ye nanha sa hadya bhi ho maqbool
Ye suay falak dekh ke farmatay hain Maula

Ronay ki sada sunte hain jab Ahle Haram ki
Qaimay ki taraf dekh ke ghabratay hain Maula

Deodi pe jigar thhaam ke chillati hai Bano
Sadqay gayi ye gode mein kya laataay hain Maula

Bachcha tho mera qair se ahi ya shahey waala
Yun sar ko jhukae huay kyon aatay hain Maula

Dhyan aata hai jab Bano e maghmoon ka Baqir
Chaltay huay tab raah mei ruk jaatay hain Maula

Noha

Qabre Asghar pe kahti thhi maadar
ghar chalo sham hoti hai Asghar
Qabr mein tum ko neend aayi kyon kar
ghar chalo sham hoti hai Asghar

Kaisay ye neend aayi hai jaani,
baad Sheh ke ab aaya hay pani
So rahay teer gardan pe kha kar
ghar chalo sham hoti hai Asghar

Main bulaney ko aayi hoon jaani,
kyon nahin mangte mujh se pani
Bibiyan muntazir sab hain dar par,
ghar chalo sham hoti hai Asghar

Chayn qaimay mein aaya na mujh ko,
dhoondne aayi jungal mein tum ko
Dekho nikli hoon tum bin main baahar,
ghar chalo sham hoti hai Asghar

Imam Hussain's last farewell

Salam

Ay shahay do jahaan quda hafiz
Ay Mohamad ki jaan quda hafiz

Ham shabeehay Nabi Hussain ke laal
Akbare naujawaan quda hafiz

Ay shahey deen ke tashnalab yavar
Asghare bay zabaan quda hafiz

Pheirnay walay qushk hoton par
Apni sookhi zaban quda hafiz

Paemaale gham o alam Qasim
Jao Shabbar ki jaan quda hafiz

Ho chuki aaj qatm mehmaani
Shion ke mehmaan quda hafiz

Marsia

Jab naujavaan pisar shahey deen se juda hua
Roshan qamar sipehere bareen se juda hua
Noore nazar Imame mubeen se juda hua
Laqte jigar Hussaine haseen se juda hua
Dil dagh ho gaya dil o jaane Batool ka
Ghar bay chiragh ho gaya sibte Rasool ka

Peeri mein afate ghame aulad al amaan
Dil aur zaqme qanjare faulad al amaan
Vo izteraabe qatire nashaad al amaan
Vo ashke soz aur vo faryaad al amaan
Beta na ho to zeest ka phir kya maza raha
Jab ghar ujad gaya to zamane mein kya raha

Pyaray na thhey Hussain alahis salam ke
Layi haram sara mein bahan hath tham ke
Thhara rahay thhe paon shahey qaas o aam ke
Sar dosh pe thha Zainabe aali muqaam ke
Farma thhe bahan Ali Akbar guzargaye
Ham aisay saqt jaan thhe ab tak na margaye

Pursa tumhe shaheed ka dene ko aaye hain
Kis kis ke dagh aaj jigar par uthaye hain
Peetaain hain qaak udaye hain ansoon bahaye hain
Ye ham tumhare laal ke qoon mein nahaye hain
Sar thha Hussainay bekaso tanha ki gode mein
Bete ki jaan nikli hai baba ki gode mein

Sar baare dosh hai hamein ruqsat karo bahan
Lo ab qareeb qaimae ismat hai tegh zan

Murday pade huay hain shaheedo ke bay kafan
Paamal ho na lashae farzande saf shikan
Mehjoob ham hain Qasime bepar ki rooh se
Sharmindagi na ho Ali Akbar ki rooh se

Ye sun ki Bibiyon ke jigar par chali chhuri
Zainab zameen pe girke pukari ke ya Ali
Sirre qafi jahaan ke hain sab aap par jali
Jata hai sarkasho mein ye kaunain ka wali
Bekas ko aasra hai pisar ka na Bhai ka
Baba yahi to waqt hai mushkil kusha ka

Dekha ye kahkay bali Sakina ko yaas se
Lipti vo daur kar shahay gardun asas se
Taqat na thhi kalaam ki geh chand pyaas se
Boli vo tashna kaam shaey haq shinaas se
Kya is bala ke ban se tahiyya safar ka hai
Sadqay gayi batao irada kidhar ka hai

Sheh nay kaha ke band hain rahein pidar nisaar
Phaili hui hai chaar taraf fauje naabakaar
Paidal nikalne pata hai naakon se ne savaar
Is dashte keen mein qaid Zehra ka yaadgaar
Qasid jo meray naam ke qat leke aatay hain
Sar kaat kar daraqton mein latkaye jaatay hain

Jana hai door shab ko jo ana na ho idhar
Zid kar ke roiyo na hamein chahti ho gar
Pahley pahal hai aaj ki shab furqate pidar
So rahhiyo maa ki chati pe ghurhat se rakh ke sar
Raahat ke din guzar gaye ye fasl aur hai
Ab yoon basar karo jo yateemo ka taur hai

Nanhay se hath jod ke boli vo tashnakaam
Batlaiye mujhe ke yateemi hai kis ka naam
Ankhon se qoon baha ke ye kehney lagay Imam
Khul jaega ye dardo alam tum pe ta ba shaam
Bibi na poocho kuch ye museebat azeem hai
Mar jaae jis ka baap vo bacha yateem hai

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Fal yuqatilu sabelillahii lazeena yashroonal hayatad dunya bil aqirati wa manyu qatilu fi sabeelillahi fa yuqtalo au yaghlub fasaufa nootihi ajran azeema.

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

Let those then fight in the way of God who sell the life of this world for the hereafter, and to him who fighteth in the way of God, be he slain or be he victorious. We shall grant him a great recompense. (Sura Nisa 4:74).

Allah, in the Holy Quran, tells us that the recompense for the martyrs is a mighty and grand reward. When the fight is for the sake of Allah's way, *fi sabeelillah* exclusively in the way of the Lord, the reward from God will be great. Imam Hussain (A.S.), surrounded by enemies in Karbala was fighting for the survival of Islam, ready to face any hardships. 'If the creed of Mohamad *deena Mohamadin* (Islam) cannot survive except by my being killed "O' swords came and get me". He asked Yezid's army if he had changed the sharia and they answered no. He admonished the forces of Yazid as having no religion and having no fear of the day of Qiyamat "*la taqafoonal ma ad*".

He affirmed his determination of welcoming death with honour rather than living a life of humiliation. He reminded them that death is for all. The Quran says *kulle nafsin zaiqatun mauth*, every nafs will taste death, and Imam Hussain stressed. 'I seek refuge in Allah from the mischief of you people and of every arrogant person who does not believe in the day of judgement.'

Imam Hussain strove to establish the justice of God. His cause was the climax of a long uninterrupted history of struggle between Right and Wrong. He represented the Islamic way of life to establish truth and achieve justice. His message had a universal and cosmic quality, therefore, the vengeance of God. Therefore, he is called '*Sarillah*'. When we read the ziarat, we address him as *Sarillah ibne Sarihi wal witril mautoor*. Allah will attain vengeance for you and He will overcome his enemies through you. Imam Hussain strove for the sake of God and God will avenge his blood and his father's. His father Imam Ali had done Jihad in the same way, *jihade nafs* by preferring the interest of Islam to his own in the night of Hijrat, in the aftermath of the Saqeefa, refusing Abu Sufyan's invitation to fight, so that unity in Islam could be preserved. When Maula Ali was the Khalifa, he fought battles in Siffeen, Jamal and Nahrwan to preserve the unity of Islam. But Mauwiya changed Islam

to an institution to exploit the ummat, to further his selfish lust for power.

Imam Ali was martyred in the mosque of Kufa as he did namaz in the month of Ramadhan. But the struggle continued through Imam Hasan, who had the same goal: the protection of Islam. For this purpose, he did not pursue a long war, which could have benefitted him personally but torn the fabric of society. Imam Hussain, too, was inactive for ten years of his Imamate. The rising in 60 A.H. was to benefit Islam to awaken the Muslims, to bring them nearer to Allah. Karbala was a defence of the essence of Islam and a constant incentive to Muslims to ponder over the true message of Islam.

Imam Hussain approached his ailing son Zainulabideen who was to carry the message through after shahadat and said “Qudahafiz”. Imam Sajjad opened his eyes, saw that his father looked white like a sheet. He seemed to have aged considerably; the daylong suffering of losing all his loved sons, had wrought such a change in his appearance. ‘Aina Abbas, Aina Ali Akbar, Aina Qasim? Where is Abbas, Where is my brother Ali Akbar, Where is Qasim?’ asked the son.’ “They have all been killed” came the reply. There is no one but you and me among the men. Imam Hussain was left all alone – *wal witril mautoor*. Imam Zainulabideen tried to get up, to go forward and defend his father in the

battlefield. ‘Your Jihad is yet to come,’ he was told. “My son when you go back to Madina, tell our Shias that whenever they drink water, think of my thirst. Give them my salaams and say your Imam thought of you as he stood with a young baby, brutally killed, in his arms.”

Imam Hussain then stood inside the ladies tent and bade farewell.

“Ya Zainab o Umme Kulsoom.

Ya Fatima o Ruqiyya

Ya Rabaab o Umme Laila

O my Sakina

O Fizza.

Alaika minni salaam

My last salaams on you all.” It is difficult to imagine what effect this cry had on the ladies whose hearts were heavy with the losses they had suffered. And now their Imam was going. Imam Hussain called Bibi Zainab and gave everyone in her care. “Be especially careful of my four year old Sakina” he said. “Be patient, Zainab, you have to endure a lot of suffering. Qudahafiz.”

The Bibis made a circle and Imam Hussain went around within it, bidding farewell to each of the ladies. He was wearing the old kurta that his mother Fatima Zehra had woven with her own hands. Bibi Zainab recalled her mother’s last words “Kiss Hussain on my behalf when he comes for the last farewell” she had said. “My

brother”, she sobbed “let me kiss you on your neck to fulfil our mother’s last request (wasiyat).” The Imam bent down and remembered something. “Your arms, Zainab, will shortly be tied with ropes, recalling her father’s words..

Imam Hussain came out of the camp and looked to the right and left. Whenever he had wanted to mount his steed, there always would be Hazrat Abbas or Hazrat Ali Akbar to help but not now. “Where are you my valiant ones? Is there anyone to help?” Bibi Zainab, her courage rising in this great hour of trial came out, ready to help her brother.

The Imam mounted and was about to leave for the battlefield when he found that the horse would not move. ‘Zuljanah’ he said kindly to the horse, ‘I know you too are thirsty and tired, but this is my last journey. Let’s go.’ The horse hung his head down as if to say, “Look my master.” Imam Hussain dismounted from the horse saying, ‘Oh my Sakina. I had said goodbye to you. Why are you here?’ He saw his four-year-old daughter clinging to the horse’s feet. “Oh my father” she cried. “Do not go. Who will look after us? Everyone who had gone out today has not returned. You know I cannot go to sleep without you.”

Imam Hussain picked up his darling daughter. He knew how Sakina would suffer shortly, how her earrings would be snatched away, how she would be tortured and not even allowed to mourn for her father. “Sakina, you are the granddaughter of Fatima Zehra.” The Imam looked at her as if to say. “If I do not go Islam cannot survive.” Fighting back her tears, Sakina was ready for her role in saving Islam. The Imam left for the battlefield for the very last time, all alone.

Inna lillahi wa inna ilahi rajaoon.

Noha

Bolay beti sibte payambar,
baad mere na rona Sakina
Zid na karna hamein yaad karke,
maa ki godi mein sona Sakina

Ham bohat door jaengay Bibi,
ab na surat dikhaengay Bibi
Ham agar yaad aengay Bibi
tum na bay chayn hona Sakina

Meri furqat mein girya karengar,
ya unhein yaad aajaye Asghar
Ma ko ronay na dena tu dilbar
mu pe mu rakh se sona Sakina

Bibi aaye tumhe gar meri yaad,
rokey karna na tum zaar o faryaad
Varna tum par badi hogi bedaad,
maar khaana na rona Sakina

Shimr kodon se dega azeeyat,
aur tamaancho se vo bay hameeyat
Tum ko dega yateemi ki zahmat,
jaan apni ne khona Sakina

Hum to hoengay mabayne maqtal, yaad mein
meri tum hogi baykal
Paogi mera seena kahaan kal
qaaak hai ab bichona Sakina

Noha

Ay Sarware Zeeshaan quda hafiz o nasir
Ay Fatima ki jaan quda hafiz o nasir

Ab aglay baras aap yahan aaengay Agha
Jeetay rahay qadim tho tumhay paengay Agha
Kuch sharth kaneezi ki baja laengay Agha
Ay shio ke mehmaan quda hafiz o nasir

Kya taaziya qano pay barasti hai udasi
Main tujh pe fida aaj vo raunaq nahi kal ki
Aawaz ye hai har dar o deewaar se aati
Maula teray qurbaan quda hafiz o nasir

Ab kaahe ko hoga yaan azadaro ka aana
Ab kaahe ko tashreef yahan laengi Zehra
Kal subha ujad jaega ye taaziya qana
Ghar ho gaya sunsaan quda hafiz o nasir

Ay Qasim o Abbas e Alamdaar sidharo
Hamshakle Nabi Akbar e jaraar sidharo
Mein tujh pe fida Bano ke dildaar sidharo
Ay Asghare Nadaan quda hafiz o nasir

Hai aaj navi qatm Moharram hua hay hay
Ji bhar ke na ham se tera matam hua hay hay
Aaqir gham o andoh ka mosam hua hay hay
Baqir hai pashayman quda hafiz o nasir

Noha

Pukara sheh ne kayi baar Zainab Zainab Zainab

Na ab hai Auno Mohamad na Qasimo Asghar
Na ab jahaan me hai Abbas na hai Ali Akbar
Tum hi hai qafila salaar Zainab Zainab Zainab

Museebaton me tumhey dil pe jabr karna hai
Qadam qadam pe bahan tum ko sabr karna hai
Kuja ye koofay ka bazaar Zainab Zainab Zainab

Hamaare baad tume asqiyaa sataaenge
Meri Sakina ko ye sang dil rulaa enge
Chadar ko chenenge kufar Zainab Zainab Zainab

Aseer ho ga mera laal sayyede Sajaad
Kareng ehle sitam us gharib par be daad
Sipurde tere hai bimaar Zainab Zainab Zainab

Abhi kaheen hai masaib ki inteha Zainab
Tume dikha na hai dunya ko hausla Zainab
Abhi hai Shaam ka darbaar Zainab Zainab Zainab

Lute hue mere kunbe ki paas baan tum ho
Aseer zulmo ho umeed karvaan tum ho
Tum hi ho haq ki alamdaar Zainab Zainab Zainab

Tumhare saath haram honge sab rasan basta
Bohat taveel katthin hoga sham ka rasta
Nahoga koi bhi gham kaar Zainab Zainab Zainab

Shabe Ashoor

Salam

Muztarib haal hai phir roohe janabe Zehra,
Shabe Ashoor hai aaj
Kal Mohamad ke bhare ghar ka safaya hoga,
Shabe Ashoor hai aaj

Roke farmati hain Zainab mei karun kya ya Rab,
nahin khulta hai sabab
Subah se kyon hai pareshaan mera Amma jaya,
Shabe Ashoor hai aaj

Sarey Bano se jo girti hai rida rah rah kar,
kah rahi hai muztar
Nahin maaloom mujhe hota hai kal kya hoga,
Shabe Ashoor hai aaj

Kal alamdaare Hussaini ka alam qam hoga,
nahr par vavaila
Jaengay qaak basar lash uthanay Maula,
Shabe Ashoor hai aaj

Run mein marney ke liye jaengay ibne Shabbar,
hoga sehra sar par
Aur ho jaegi kal subah mein beva Kubra,
Shabe Ashoor hai aaj

Halq par shaah ke jab Shimr rakhega qanjar,
hai is ko sun kar
Run mein aajaegi kal binte janabe Zehra,
Shabe Ashoor hai aaj

Marsia

Rozay mehshar se nahin kam ba quda aaj ki shab
Mil ke sar peet they hain ahle aza aaj ki shab
Shoray matam se hai ek hashr bapa aaj ki shab
Va Hussaina ki har ek ja hai sada aaj ki shab
Ins maghmoon hai jin zere zameen peet they hain
Taj ko pheink kar sar Roohe ameen peet the hain

Ye vo shab hai ke sahar jis ki qiyamat hogi
Jaaney Zehra o Payambar pe musibat hogi
Kal talaf Hyderay Karaar ki daulat hogi
Dar badar Ahmede muqtar ki itrat hogi
Aabay qanjar se galay pyason ke kal tar hongay
Qaak par jism tho baalaaye sinaa sar hongay

Kal ka vo din hai ke aflaak se barsega lahu
Kal tahay qanjare kee hongee Hussainay qush qoo
Kal ke din haye ghazab baade shahey tashna gulu
Qaimaey aale Payambar mein dar aengay adu
Haif sad haif Nabi zadiyan dukh paengi
Chadarein kal Hame paak ki chhin jaengi

Qatl ho jaengay kal Qasimay bepar hai hai
Shaanay Abbas ke kaatengay bud eemaan hai hai

Hoga Baysheer bhi kal teer se bejaan hai hai
Hongay kal aale Nabi bay sar o saamaan hai hai
Na laeen itratay Ahmed pe taras khaengay
Bediyan Sayyeday Sajjad ko pehnaengay

Shahay mazloom ko is raat ki mohlat jo mili
Kya likhun jo shahey bekas pe museebat guzri
Arz ki Zainabay ghamgeen ne main qurbaan gayi
Sulah is fauj se ho jaegi kal ay Bhai
Kaha Hazrat ne ke aada ki chadhayi hogi
Ham ghareebon ke sar o tan mein judayi hogi

Qaimae Sibte Nabi mein hai azeeon ka hujoom
Jama hain Ahle haram girde Imame mazloom
Bekasi pe shahay zeejah ke hai sab maghmoom
Pyas ke sadme se hai godiyon mein ghash masum
Qalb beychayn hai mu aansuon se dhوتي hain
Haal ye dekh ke saidaniya sab roti hain

Kehte hain Zainabe bekas se Hussain ibne Ali
Ay bahan aayi hai nazdeek judayi ki ghadi
Hai isi raat ka mehmaan jigar o jaanay Nabi
Bahre Haq bhool na jana ye wasiyat meri
Naam mu se na kisi jaur ka lena Zainab
Bud dua ummate Ahmed ko na dena Zainab

Phir tho kohram hua qaimae sheh mein barpa
Peetnay ronay ka is raat ko ek shor utha
Ghash mei ek simt Sakina thhi tha ek to ja Kubra
Ek taraf ashko se mu dhوتي thhi Umme Laila
Koi sar peet thi thhi aur koi chillati thhi
Aah o faryad ki gardoon pe sada jaati thhi

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahim.

An Nabi aula bil momineena min anfusahim wa azwaajuhu ummahatuhum.

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

The Prophet Mohamad has a greater claim on the believers than they have on their own selves and his wives are as their mothers. (Sura Azhab 33:6).

This Quranic verse shows the unique position of the Holy Prophet who is superior in authority over the selves or souls of the believers, the momineen. He has higher authority over us, even above our own parents, in matters of this world and the hereafter. Momineen are described in the Quran as those humble in prayers, keeping themselves away from all *lagho* (what is vain) and the Holy Prophet's authority is over all the momineen. His wives are as their mothers and referred to as Ummul momineen, mother of the believers.

Bibi Khadija, the first wife of the Holy Prophet, was the first Muslima, the mother of Bibi Fatima Zehra and with Hazrat Abu Talib was one of the two greatest benefactors of Islam and the

Muslims. She was a muwahid, a monotheist, and followed the creed of Hazrat Ibrahim belonging as she did to the same family tree as the Holy Prophet himself. When she married Prophet Mohamad, she had a vast personal fortune but after her marriage, she spent all her wealth to spread Allah's message. When the first verse of the Holy Quran were revealed, "*Iqra bi ismi Rabbik*, Read, in the name of thy Lord and Cherisher," and the Prophet was asked to make known the divine message, Bibi Khadija was the first to accept Islam and affirmed her faith in Tauheed (Oneness of the Creator) and Nabuwat (Prophethood).

In the early days of Islam, it was only Bibi Khadija, his first wife and Hazrat Ali ibne Abu Talib, his cousin, who stood in prayer with the Holy Prophet. His uncle and guardian Hazrat Abu Talib protected the Holy Prophet Mohamad, as he spread the message of Islam. The Quraish opposed the rise of Islam and tried various methods to harm him, through mockery, through threats, through social and economic boycott. This blockade carried on for three years and as they lived in the ravine (shobey Abu Talib), they were denied food and water. Children of the Bani Hashim went hungry and thirsty. Bibi Khadija spent all her wealth to provide food and water for these Muslims, in their years of exile and suffering. She gloried in the grace and bounty from Allah, happy that Prophet Mohamad, the

beloved of Allah, was in their midst. Bibi Khadija, Hazrat Abu Talib and their family knew that Allah had chosen them to defend Mohamad, His messenger from his enemies. It was an honour they would not have exchanged for anything. Bibi Khadija, Ummul Momineen, inspired all of them with her example. They were the friends of Allah *auliya Allahi* who had no fear, *La qaufan alaihim wa la hum yahzanoon*.

The title of the Mother of Believers, Ummul Momineen, appears to be specifically designed for Bibi Khadija. She was indeed a mother to the momineen, putting their needs before her own: feeding their children, going hungry herself. She helped the poor, homeless Muslims of Mecca and her support was indispensable for the survival of Islam. No wonder, then, that the Prophet remembered her and spoke of her everyday even during his life in Madina, long after she died. He called her one of the four perfect women in the history of mankind. "She believed in me at a time, where other people denied me. She put all her wealth at my service when other people withheld theirs from me. Allah gave me children only through Khadija," he said.

Imam Hussain is addressed as *Yabna Khadija tul Kubra* in the ziarat e warisa. On the night of Ashoor, Hazrat Zainab, Hazrat Kulsoom and other Bibis in Karbala emulated the example of Hazrat Khadija. They mirrored the sacrifice of

their grandmother Bibi Khadija to save the representative of the Holy Prophet. The ashaab e Hussain, the ansaare Hussain and the aulaade Hussain the companions, the helpers and the children of Imam Hussian were all ready to save the message of Islam.

From the seventh of Moharram, there had been no water available, no food in the intense heat of the desert. Burair one of the companions of Imam Hussain had tried to obtain water for the thirsty children but, alas, before the children could drink it, the mashk (leather bag) had burst and the water disappeared into the burning sands of Karbala. They were unable to quench their thirst and cried *Al atash Al atash*. Shimr (the cruel assassin of the Imam) advised Umr Saad to attack the camp of Imam Hussain the very evening of the ninth of Moharram. He even had the audacity to offer ‘amaan’ to Hazrat Abbas, to remove him from Imam Hussain. Hazrat Abbas had retorted angrily, cursing the Bani Umayya.

Umr Saad, moved towards his troops ready to attack Imam Hussain that very night. The cry reached Imam Hussain’s camp and turning to his brother Abbas, the Imam said “go and see what is going on.” “Bayat or battle immediately” came the reply. Hazrat Abbas said “I will inform the Imam about this” and asked the advancing army to halt where they were, till he brought back the reply. Imam Hussain asked for a respite of one

night. "Allah knows that I want respite not to prolong my life for one more night but for that I may pass the last night of my worldly life in prayers and supplications." A night's respite was reluctantly granted.

Imam Hussain A.S. spent the night in thanksgiving and praise of the Almighty. He was fully aware that bloodthirsty enemies surrounded him. He knew his family would face ruthless atrocities, but his duas declared that whatever the conditions, whatever the circumstances, Allah is worthy of praise "All the bounties of the world combined cannot equal Thy grace for you have given me insight into the spirit and meaning of religion," said the Imam.

He thanked his loyal family and companions, 'I have never seen a body of persons more loyal and faithful than my companions and a family more kind and loving. May Allah grant you better recompense.' He permitted them to leave him. Each of them personally, individually arrived at the decision freely to lay down his life for the cause of Islam, and his gallant companions remained steadfast.' "If I had a thousand lives I would sacrifice them all for you." The best of human kind were gathered here, passionately willing to serve God and the Imam. They realised that in sacrificing their life in Karbala they would each get permanent glory, forever.

The night passed in supplication and prayer the tents humming like a beehive. After finishing the night prayers, *namaze shab*, Imam Hussain went around the *qaimagaah* and every scene he saw filled his eyes with tears. His sister Zainab sat with Aun o Mohamad her young sons, reminding them of the valour and bravery of their nana Ali, Hydere Karaar and dada Jafar e Tayyar. His brother's widow Umme Farwa was with Qasim and Abdullah, representing Imam Hasan. Bibi Kulsoom was in tears for she had no children to sacrifice but Hazrat Abbas was consoling her saying she could count on him to represent her.'

Umme Laila watched her eighteen-year-old Akbar as he lay with his head in his mother's lap, combing his locks saying, "You are the image of the Holy Prophet, Akbar." Muslim's young sons were explaining to their mother. 'We are ready to sacrifice our lives for Imam.' Wahab could hardly wait for the morning to dawn. Hur was pacing up and down in the Yazidi camp, making up his mind and deciding between heaven and hell.

Umme Rabaab's young infant Asghar was listless with thirst and she paced up and down with the six-month-old baby in her arms. Bibi Sakina, four years old, was still waiting for her father as she could only sleep when he was near. Imam Hussain heard a sound coming from the battlefield of Karbala. He recognised it as the

wailing of his mother Fatima. “Amma, you have come to Karbala.”

Inna lillahi wa inna ilahi rajaoon.

Noha

Ashoor ki shab kehti thi yahi Zainabe naalaan,
ya Rab na sehar ho
Ho jaega kal qatl ke Shabeer ke saamaan,
ya Rab na sehar ho

Ji bhar ke meray Bhai ko mein dekh lun ya Rab,
ho qatm na ye shab
Kal Bhai kahan aur kahan Zainabe nalaan,
ya Rab na sehar ho

Kat thi hai jo shab qoon mere tan ka hai ghat tha,
dil gham se hai phat tha
Mil jaega kal qaak mein Zehra ka gulistaan,
ya Rab na sehar ho

Kal subah ko mein zulm ke maidan mein lutungi,
bhai se chhutungi
Amman ka bhara meri ho jaega veeraan,
ya Rab na sehar ho

Beemaar ki qatir hai yahi raat ghaneemat, kal
kheenchaega zehmat
Kal bediyan hain aur qadame Abide naalaan,
ya Rab na sehar ho

Noha

Rokay kahti thi maadar kal na janay kya hoga
Ay meray Ali Akbar kal na janay kya hoga

Meri mannaton waalay meri gode ke paalay
Ay meray mahe anwar kal na janay kya hoga

Main savaarti tho hoon aaj teri zulfo ko
Sochthi hu reh rah kar kal na janay kya hoga

Tu Shabeehay Paighambar hai ye jaante hain sab
Phir bhi ay Ali Akbar kal na janay kya hoga

Aaj meray dil mein hai teray byah ka armaan
Ay shabeehay Paighambar kal na janay kya hoga

Raat bhar ki mehmaan hai teri chand si surat
Dekh loon mein ji bhar kar kal na janay kya hoga

Ay Sayeed ek shab ki, sheh ne payi hai mohlat
Aaj hi hai ye mehshar kal na janay kya hoga

Ashoor

Salam

Jhuka jaata hai ab jisme figaar ahista ahista
Zameen par gir raha hai ek savaar ahista ahista

Sinaano teer ne oopar hi roka jisme zaqmi ko
Idhar se ab udhar hotay hain paar ahista ahista

Quda jaanay isay kis ke nikal jaane ka dharka hai
Ke mud kar dekhte hain baar baar ahista ahista

Hai aisa zof jaane natawaan aati hai hoton par
Magar jari hai shukre kirdegaar ahista ahista

Marsia

Jab khatema beqair huva fauje shah ka
Kausar pe qafila gaya pyaasi sipah ka
Ghar lut geya janabe Risalat panah ka
Qaakh ud rahi thi haal ye tha bargah ka
Bhai te na rafiqa na vo nore ain thhe
Do bhaine rone waali theen aur ek Hussain thhe

Farmate te ke waah ye taqeer ay ajal
Akbar ke baad kounsa tha zeest ka mahal
Ab mujh ko ek baras ke barabar hai eik pal
Mout aye ab ye hai shajare zindagi ka phal
Ek ja chhuri gale pe jo chalthi to qoob tha
Ye jaan unke ke saat nikalti to khoob tha

Ham sab ke baad qalq se jaane ko rehgeye
Ser peetne ko ashk bahane ko rehgaye
Is naujavan ka daag uthane ko rehgaye
Peeri mein ah thhokrein khane ko rehgaye
Beta kehan qaber jo dame intekhaal le
Itna nehi koi ke giroon to sambhaal le

Abbase naamdaar tarayi se utke aa vo
Phatta hai qalb jal rehe hai sab jigar ke ghao
Chidko meri zira pe jo paani kahin se pavo
Chalte huve adam ke musafir se milte jao
Ghaflat ki tumko neend hai Shabbeer kya kare
Meri tarha kisi ko na bekas khuda kare

Chillaya fauj ko pisare Saade nabekaar
Lo ghaer lo Hussain ko sab mil ke ek baar

Palte pare savaron ke lekar risaladaar
Do ghaul baandhe aye kamadaar das hazaar
Teerafgano mei teghon mein bhalo mei ghir gaye
Bekas Hussain barchiyon walon mein ghir gayey

Syed ke martabe ko nejaana hazaar haif
Teeron se sadre paak ko chaana hazaar haif
Shane the navekon ka nishana hazaar haif
Mazloom ka vo barchiyan khana hazaar haif
Toote thhe sab Rasool ke pyare Hussain per
Kya waqt par geya tha tumhare Hussain per

Girthey te hai aap kaun sambhale koi nehi
Seene se kaun teer nikale koi nehi
Sab marchuke hain chahane walay koi nehi
Bejaan pade hai goud ke paale koi nehi
Bekas hai aap zor sipahe adu ka hai
Muh jis ka dekhte hai wo pyasa laho ka hai

Kyon kar kahoon ke arshe quda qaak par gira
Khairunnisa ka mahelaqa qaak par gira
Sartaje badshaho gada qaak par gira
Zeen se ulat ke rahenuma qaak par gira
Vo do hazaar zaqm tane chak chak per
Kya guzri hogi jab ke gire hongey qaak per

Fizza ne ja ke qaime me bevon ko di khaber
Hai hai mere quzade ka kat ta hai tan se ser
Bistar se ut ke gir pade Sajjad nauha gar
Khaime se nikli bibiyon bachhon ko chod kar
Hilt tha arsh Hazrate Zainab ke bain se
Gir gir ke daur thi ke milloon Hussain se

Chilla thhi arey mera bhai hai kis taraf
Luti huvi Ali ki kamayi hai kis taraf
Darya kidhar hai qoon ka tarai hai kis taraf
Sone ki jaah Hussain ne payi hai kis taraf
Raasta de ai zameen ke falak ki satayi hoon
Mein apne pyare bhai se milne ko aayi hoon

Mein Syeda hoon rahm karo laash ko batao
Ahy ahle qariya binte Ali ki madad ko aao
Dunya mein tum qushi raho uqba mei chain payo
Syed kidhar hai qoon me ghaltan batate javo
Yaan lut gaye falak ne ye dukh ham pe dale hain
Aai bhaiyo Madine ke ham rehne wale hai

Sheh ke karaahne ki jo aane lagi sadaa
Douri udhar Nabi ki Nawasi be rehna pa
Dekha behan ne kat the huve bhai ka gala
Ankhon pe haath rakh ke giri Binte Murtuza
Ghum se kaleja phat gaya Zehra ki jayi ka
Utthi to dekha neize pe sar apne bhai ka

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Ya ayyuhatunafsul mutmainato

Irajaee ila rabbik

Raaziyatan Marziya

Fadquli fi abaadi

Wa ad qulii jannati.

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

O tranquilised soul.

Return thou unto Thy Lord.

Well pleased (with Him) and His being well pleased with thee.

Thus enter thou amidst My servants.

And enter thou into my Garden. (Sura Al Fajr 89:28 –30).

Imam Hussain A.S. recited these verses of the Holy Quran on the day of Ashoor, tenth of Moharram 61 A.H. towards the time of Asr prayers.

The nafs or soul is the most precious gift of the Almighty Allah. Whoever has identified his self has recognised his Creator. Allah has repeatedly in the Holy Quran emphasized the importance of the purifying of the nafs and indicated to humanity that there would be a test of human beings through fear, hunger and loss of wealth and lives. In this test the patient ones, the

Sabireen, will say ‘*Innallillahi wa innailaihi raajoon*’ “Verily we are God’s and verily unto Him shall we return.” These are the ones on whom are the blessings from their Lord ‘*salawatun mir Rabbihi wa rahmatun*’, and they are the ones that are rightly guided *muhtadoon*. These souls receiving ‘salawat’ are indeed personalities of extraordinary position, when they suffer the most heart-rending calamities in the way of the Lord.

Hunger, thirst, loss of loved ones, the fruit of their lives and everything that they possessed in the way of the Lord was to its maximum degree in the field of Karbala. Imam Hussain suffered immense hardship but remained steadfast. This is an outstanding testimony to his profound faith and devotion. He was not shaken for a moment in his determination to uphold the message of Islam. Throughout the day of Ashoor, as he lost one friend after another, one family member after another from brother, to nephew, to sons he repeated ‘*Inna lillahi wa inna ilaihi raajoon.*’ His companions Habeeb, Zuhair, Saeed, Muslim ibne Ausaja all lay dead with their blood stained bodies on the burning sands of Karbala. His brother Abbas, his nephews Qasim, Aun and Mohamad, his sons Ali Akbar and even his baby Ali Asghar had all been killed.

Left all alone, Imam Hussain raised his head towards the sky and said, ‘O my Lord I have

given up all without exception, out of my love for Thee. I have abandoned all my family and accepted the orphaning of my children in order to meet Thee. If out of love for Thee my body were chopped into pieces, even then my heart will not bend before anyone but Thee.” This was the *nafse mutmainna*, the soul that had conquered all desires and surrendered itself completely to the Lord. This soul had attained peace, serenity, and tranquillity and was at the highest stage of spiritual excellence.

As he came towards the ground from his horse, the Imam said, “*Bismillahe wa billahe wa ala millate Rasoolallahe.*” In the name of Allah and with the help of Allah and by the creed of the Messenger of Allah. Imam Hussain was willing to submit to the divine will. *Rizan bi qazai wa tasleeman bi amri*, showing patience, *wa sabran ala balaik*. Thus did the Imam show the verse of the Quran in action. He was fulfilling his pledge before Allah to save Islam and uphold its rules. He was pleased to sacrifice all he had in the way of Allah. After the supreme sacrifice, his soul would reflect divinity, obtaining eternal bliss.

We affirm that the Imam fought fearlessly just like his father used to do, Allah will avenge his blood. We bear witness that he established the prayers *qad aqamtas salaata* and gave the prescribed share to the needy *aataz zakat*. He commanded to do what is right and lawful

amarta bil maroof and forbade what is wrong and unlawful *nahiya anil munkir*, obeyed Allah and His messenger till the inevitable came to him *atallahi wa Rasooli hatta aatakal yaqeen*.

Our Imam and his companions and family gave up their lives to bring to life the message of *Tauheed, Adl, Nabuwat, Imamat* and *Qiyamat*, to establish the *Usoole deen*. Not only the roots of religion, but they also demonstrated through their example that their belief was apparent in their actions through observance of *Furoo e deen* like *salat* prayer, *zakat*, charity, *amr bil maroof* (enjoining good) and *nahi anil munkir* (forbidding evil). Both belief and action, believing in *Usool e deen* and acting according to the faith, *Furoo deen* are needed for us to achieve salvation.

Imam Hussain (A.S.), after bidding farwell to the women and children rode into the battlefield. The Yazidi forces with swords, lances, spears and stones attacked him. He fought a fierce battle and showed immense courage and bravery. The forces attacked Imam Hussain from the right and left simultaneously, writes one historian, but “Hussain first turned towards the right and scarttered them with his heavy charges. Then he fell upon those that had assembled on his left and crushed them severely.” As they watched, people could not believe how one so bereaved and heartbroken could fight so resolutely. Imam

Hussain's sword was flashing in the blazing sun like lightning. As he fought he remembered his brother Abbas and eighteen year old son Ali Akbar. He looked at the sky and noticed that it was nearly time for Asr and put his sword back in the scabbard, ready to say his last namaz.

Umr Saad and his soldiers noticing that Hussain had stopped fighting now regrouped and surrounded him. The Imam dismounted from his horse, which headed towards the qaimagaah. Now that Imam Hussain was on the ground, the enemies surrounded him, attacking from all sides. He whispered to his Creator, "O Lord O Lord O the Helper of those who seek His Help." '*Ya ghyasal mustaghissen.*' Death had become pleasant to him '*faqaalal aana taba liyal mauth.*'

When the Imam's horse Zuljanah arrived at the door of the qaima, with its saddle empty of its master and its body pierced with arrows, Bibi Zainab left the camp. She could hardly walk as she stumbled, step by step, to find out how Imam Hussain was. She reached Tilli Zainabia, a hillock from where looking down she could see the *maqtal*, the place where Imam Hussain had fallen and was completely surrounded. She saw Umr Saad and Shimr going towards the wounded Hussain. 'O Umr Saad' she cried 'will you stand there and watch my brother being slaughtered mercilessly without a drop of water?'

Imam Hussain beckoned to his sister to return to the camp. As she arrived back, the earth trembled, a dismal darkness enveloped Karbala, a strong gust of wind rose. The air filled with the sound of '*Hussain qatalil bi Karbala*' Hussain has been killed. The accursed Shimr had severed the head of the Imam while he was in sajda, still in prayer to the Almighty. Imam Zainulabideen said, '*As salamo alaika ya Ababdillah al Hussain*' as the severed head could be seen high up on a lance.

We invoke Allah to curse the killers of Imam Hussain, his family and friends. *Allahuma laana qatalal Hussain wa auladihi wa ashaabihi*. We wish we had been there in Karbala. *Ya laitaini kunto ma akum fa afooza fauzan azeema*. Would that I were at your disposal and had attained the much-cherished success.

Ala lanatullahi qaumiz zalimeen.

Noha

Fatima ka tha ye noha meray mazloom Hussain
Mujh jo aawaz do beta meray mazloom Hussain

Zaqm hai jism ke gahray na aziyyat ho kaheen
Tuj ko liptaun mein kaisa mere mazloom Hussain

Maa ne paala thha tujhe pees ke chakki beta
Tera raunda gaya lasha meray mazloom Hussain

Sooni jungal mein padi hai teri mayyat pyarey
Koi pursaan nahin tera meray mazloom Hussain

Kaun mayyat pe teri baith ke beta roay
Qaid mein tera kunba meray mazloom Hussain

Noha

Salwato salam aap pe ya Fatima Zehra
Ham aaye hain purse ke liye Fatima Zehra

Ham dete hai pursa tumhe Abbase jari ka
Aur Akbare dilgeer ka ya Fatima Zehra

Paamaal kiya Qasime bekas ki laash ko
Kubra ko bhi beva kiya ya Fatima Zehra

Bedi pinhayi duhri badan zakhmi kar diya
Sajjad pe ye zulm kiya Fatima Zehra

Abbas jo lashkar ka tha Sarvar ke Alamdar
Darya pe usey qatl kiya Fatima Zehra

Kano se Sakina ke utare gaye gauhar
Zainab ki bhi chheeni hai rida Fatima Zehra

Noha

Hai hai zulm e Karbala, Vavaila sad vavaila
Ya Mohamad Mustafa, Vavaila sad vavaila

Ya Ali an Murtuza, Vavaila sad vavaila
Ya janabe Syeda, Vavaila sad vavaila

Ya shaheede Karbala, Vavaila sad vavaila
Ya ghareebo benawa, Vavaila sad vavaila

Kufiyon ne ki daga, Vavaila sad vavaila
Haye teere Hurmula, Vavaila sad vavaila

Margaye Akbar vavaila, Vavaila sad vavaila
Baap hai muztar vavaila, Vavaila sad vavaila

Sibte Payambar vavaila, Vavaila sad vavaila
Kushta e qanjar vavaila, Vavaila sad vavaila

Chal gaya qanjar vavaila, Vavaila sad vavaila
Kya kare qahar vavaila, Vavaila sad vavaila

Chaadar chhini bar mala, Vavaila sad vavaila
Zainab hui bay rida, Vavaila sad vavaila

Qaime lutay bar mala, Vavaila sad vavaila
Jal gaya sab ghar vavaila, Vavaila sad vavaila

Hai hai zulme ashqiya, Vavaila sad vavaila
Ibne Zehra vavaila, Vavaila sad vavaila

Vavaila sad vavaila, Vavaila sad vavaila
Ibne Zehra Vavaila, Vavaila sad Vavaila

Shaame Gharibaan

Salam

Salam qaak nasheenon pe sogwaron ka
Ghareeb detey hain pursa tumhare pyaron ka

Salam bheijte hain apni shaahzadi par
Ke jis ko sonp gaye marte waqt ghar Sarwar

Musafirat ne jisay baybasi ye dikhlaayi
Nisaar kar diye bachey, na bach saka Bhai

Sakeena Bibi tumhare ghulam hazir hain
Bujhe jo pyas tho ashkon ke jaam hazir hain

Ye sin, ye hashr, ye sadmay nae nae Bibi
Kahaan pe beithi ho, qaimay to jal gae Bibi

Pahaad raat badi der hai saveray mein
Kahaa ho shaame ghariban ke ghup andhere mei

Zameenay garm yateemi ki saqtiyaan Bibi
Vo seena jis pe ke soti thhi ab kahaan Bibi

Rabaab madare beysheer ko bhi sab ka salaam
Ajeeb waqt hai kya deyn tasalliyon ka payam

Abhi kalejay mein ek aag se lagi hogi
Abhi to gode ki garmi na kam hui hogi

Nahin andhere me kuch soojta kahaan dhoondein
Tumhara chand kahaan chup gaya kahaan dhondei

Na is tarah koi kheithi hari bhari ujdi
Tumhari maang bhi ujdi hai gode bhi ujdi

Salaam mohsine Islam qasta tan lasho
Salaam tum pe shaheedon ke bay kafan lasho

Bache to agle baras ham hai aur ye gham phir hai
Jo chal basay tho ye apna salaame aqir hai

Salaam

Ya Ali Karbala mein aag lagi
Qaanae Mustafa mein aag lagi

Jal rahi hai Rasool ki masnad
Qalbe Qairunissa mein aag lagi

Jal raha hai kisi ka pairahan
Aur kisi ki rida mein aag lagi

Rokay kahti hai dil jali Zainab
Uttho Abid aba mein aag lagi

Dekho aakaar Najaf se Ainullah
Kaisi ye Nainava mein aag lagi

Sar barahna hai Saniye Zehra
Chadare Fatima mein aag lagi

Jal rahay hain tayoor ke par bhi
Karbala ki hawa mein aag lagi

Yad kar Fatima ka dar Hilmi
Dekho ab Karbala mein aag lagi

Marsia

Ahle haram pa aaj qiyamath ki rath hai
Jungal daraona hai ye wehshath ki rath hai
Hai hai yatheem rothe hain ghurbath ki rath hai
Sar par nahi Hussain ye furqat ki rath hai
Khaima jale pade hain shahe mashreqain ke
Miti pe aaj sothe hain bachey Hussain ke

Wo rath andheri aur wo maidane karbala
Lashe pade hain raith pe jinke hai sar juda
Ghurbath ye kehrahi hai ke in par howi jafa
Chadar udhaye kaun haram sab hain berida
Sar deke rahe haq me yunhi naam karthe hain
Din bhar ke hain thake huay araam karthe hain

Shame gharibaan karthi hai Zainab ajab fughaan
Nalo se hilrahe hain zamee aur aasmaan
Hai hai Hussain kehke jo rothi hai neem jaan
Run me wahan tadapthi hai laashe shahe zamaan
Awaaz arahi hai bahen mai tere nisaar
Ay ghum gusaar mere yatheemo se hoshiyaar

Banu ke bain hai Ali Asghar gaye kidhar
Jungal me sath chodage iski nathi qabar
Beta bathao hoyegi kyonkar meri basar
Ab tunko dhoondthi hui niklongi nange sar
Asghar main apne paas jo tumko na paongi
Sar peethi hui abhi maidan me aongi

Beemar ek ghash me pada hai dawa nahi
Kaisi dawa ghareeb ko pani mila nahi

Shidath ka hai buqar pa uf thak kiya nahi
Sabir hai shukr kartha hai lab par gila nahi
Karwat badalna uske liye hogaya hai baar
Pehna diya hai zalimon ne tauqe qaar daar

Zainab ka sabr dekh ke hotha hai dil figaar
Bachon ko bibiyon ko jama karke soogwaar
Taskee dilasa dethi hai bhai ki gham gusaar
Lekin Sakina poochthi hai roke baar baar
Baba kab ayenge phuphi baba kab ayenge
Seene pe apne wo mujhe phir kab sulayenge

Aap hi bathaiye phuphi amma duhayi hai
Baba baghair mujhko kabhi neendh ayi hai
Hai rath andheri aur ye basthi parayi hai
Jungle mai maa se door mera chota bhai hai
Baba bularahe hain mujhe chodo jathi hoon
Asghar ko apni goad me maidan se lathi hoon

Zainab ne pyaar karke yateemay Hussain ko
Godi me apni leliya us noore ayn ko
Boli zara tho keejio kam shoroshain ko
Kal subha dekhlogi shahe mashreqain ko
Behlayi yon phoophi ke wo khamosh hogayi
Ghurbath se maa ke zanu pe sar rakhke sogayi

Guzri hai aadhi rath falak bhi hai nohagar
Girthi hai tare tootke maninde ashk tar
Aur chupke chupke rothi hai ek bibi nange sar
Hai chobe khaima hath mai bandhi hui kamar
Kaati hai rath ankhon pe Zehra ki gulezaar
Masroof hai talaye mai bhai ki sogwaar

Awaaz aayi ghodeke tapon ki nagahaan
Dekha sawar atha hai is simath be takaan
Badh kar pukari kaun hai kya kaam hai yahaan
Waris hamare qatl huay lutgaye makaan
Allah hai gawah nahi paas malo zar
Chadar hamari chingayi aur ham hai nange sar

Lekin badhaye ghode ko atha tha wo sawar
Zainab ke paas rokliya aakay rahwaar
Ulti naqaab chehray se utra wo sheh savaar
Beti ke samne the khade shaire kirdagar
Hai qaak sarpe thaamey kaleje ko aye hain
Pursa bahen ko bhai ka dene ko aye hain

Phaila ke hath baap se Zainab lipat gayi
Ro ro ke kehthi thi meri qismath ulat gayi
Baaqi jo panjethan ki nishani thi mit gayi
Baba mai apne bhai se jungle me chut gayi
Amma ka ghar bhara howa barbad hogaya
Sehra jo Karbala ka tha abad hogaya

Rokar kaha Ali ne ho qurbaan ye pidar
Sorahiyo thodi dair ke hothi hai ab sahar
Darpaish subha ko hai tumhe shaam ka safar
Darbar me Yazeed ke jana hai nange sar
Mushkil kusha hoon zulm ye dekhe na jayenge
Beti rasan se hath tere bandhe jayenge

Ayi sadae Fatima faryaad ya Ali
Khethi hamari hogayi barbaad ya Ali

Mushkil kushaye qalq ho do daad ya Ali
Bachon pe mere hogayi bedaad ya Ali
Abaad karbala hui ghar mera lut gaya
Zainab hai berida sarey Shabeer kat gaya

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

***Ya ayyuhallazeena aamanustaeeno bi sabr
wasalaat, innallaha ma a Sabireen.***

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

O ye who believe seek help with patience and prayer, Verily God is with the patient ones. (Sura Baqrah 2:153).

God, in the Holy Quran, addresses momineen and asks them to seek help through patience and prayer during trial and assures them that He is with the patient ones. Prayers acknowledge the omnipotence of the Almighty and at the time of trial and difficulties, it points to the individual's confidence in God being the All Merciful. Faith is not just empty words; it is the manifestation of patience and endurance, when believers face trial and tribulation.

The family of Imam Hussain suffered the most heart-rending calamities in the way of God for the cause of truth. Their complete submission to

the Divine will was seen on the tenth of Moharram with Imam Hussain, *Sayyedus Shohada*, the king of the martyrs, while facing the greatest calamities not only showed patience, *sabr*, but thanked God as he went on making sacrifice after sacrifice. He had in his last farewell to his sister Zainab, implored her not to lose patience. ‘Remember that we people of the house of the Prophet must stand firm in the hour of trial.’ He asked all the ladies as he bade farewell ‘to bear everything calmly and trust in God.’ He advised his son, Ali ibne Hussain to bear afflictions and sorrows, in Kufa and Shaam, with fortitude and patience.

The patience shown by the Ahlebaith on the night of tragedy, the Shaame Gharibaan was such as never before or after witnessed in history. Even after Imam Hussain was beheaded and his head mounted on a lance his body was not left alone. Umr Saad on the order of Ibne Ziad, Yazid’s governor in Kufa told his soldiers to have their horse freshly shod to trample over Imam Hussain’s body. All the family members of the king of martyrs had their heads severed from their bodies. As they counted, they noticed that there was one less. The body of the six-month-old Ali Asghar was dug up and pulled out. The baby’s head, too, was cut and mounted on a lance.

Then the soldiers turned towards the tents, where the ladies, who had lost all their loved ones through the day, were mourning. Their head apparel was snatched away and the tents set on fire. The Bibis and the children ran from one burning tent to another until there was only one left. Bibi Zainab asked her nephew Ali Zainulabideen. 'What do you say? We have no head apparel (chadar) left. Should we go out or stay inside the burning tents.' The Imam replied: 'My aunt, it is our religious duty to do all we can to save our lives. We must all leave the tents and go out into the open.' Bibi Zainab and Bibi Kulsoom, with all the other widows and orphans, came out.

Hameed ibne Muslim, a correspondent in Yazid's army reports that he saw a young child rushing out with her clothes aflame. When he tried to go near her, she stopped him saying, 'We are from the Ahlebaith. Do not touch.' When the fire went out, she asked: 'O Sheikh can you show me the direction of Najaf?' 'Why?' He asked. 'Because I want to go and tell my grandfather Ali all of the atrocities I faced today. I want to tell him how my father Hussain was killed, hungry and thirsty.'

Hameed also relates that he noticed one lady going repeatedly into a tent, which was still burning. Initially he thought perhaps there was some valuable material that this lady was trying to

save. But a few minutes later, he noticed that Bibi Zainab was carrying her ailing nephew on her shoulders, as he was too ill even to walk.

The ladies and children huddled together sobbing, thinking that only a few hours earlier, Abbas was looking after them. Akbar had stood guard at the door, Qasim had been with his mother. The home, which had now been full of the loved ones, as the night wore on, had no one.

Though exhausted, tired and hungry, Bibi Zainab and Bibi Kulsoom knew they had the responsibility now of looking after all these helpless widows and orphans. Bibi Zainab called the children and found that Sakina was nowhere to be seen. ‘Where are you my child?’ she called out but there was no reply. Bibi Zainab remembered that Imam Hussain had made special mention of looking after Sakina. Now she could not be found. So she went looking, calling ‘Sakina, Sakina.’ She found Sakina clinging to a headless corpse in the dark night. ‘How did you know who it was?’ asked Bibi Zainab. ‘O my aunt’ said Sakina, ‘when I came running out, crying because my ears were bleeding after Shimr snatched away my earrings, I heard a voice saying *‘Illaiya Illaiya ya bunayya.*’ Come here, come here O my little daughter. Then I found my father.’

Bibi Zainab picked up Sakina and took her back to join the rest of the ladies. Exhausted the children and the ladies fell quiet, their sorrow so deep that it cannot be described. Imam Zainulabideen after Isha prayers fell into prostration, *sajda*, still praising Allah, *Alhamdo lillahi rabbil aalameen.* Such was the faith, *eemaan* of the Imam. Bibi Zainab stayed awake to ensure the safety of the fourth Imam and the Bibis.

Suddenly in the dark of the night, she heard the hooves of a horse. She saw a rider coming towards them. She called out ‘Stop.’ We have nothing left for you to loot. These ladies and children have just slept. Do not come any further.’ The rider kept coming towards her. She shouted ‘I am the daughter of Ali, asking you to stop.’ The rider stopped this time and dismounted. Before Zainab stood her father Ali, ‘Oh my dearest father’ cried Zainab, ‘Where were you? I was calling to you all through the day, when Akbar left the qaima, when Abbas did not return with the alam. When Asghar was killed, when Hussain himself was slaughtered mercilessly, I called you. When the tents were burning and the children and widows were crying, when my darling nephew Zainulanbideen was taken prisoner, where were you my father?’ “You have a long journey ahead Zainab. Your trial has just started” came the reply.

Allahuma laan ummatan qatalat ka

O Allah curse the followers and all those who killed Hussain.

Wa laanallaho ummatan zalamatka

Curse of Allah on those who heaped injustices on Hussain.

Wa laanallaho ummatan saimat wa faraziyat bihi.

And curse of Allah on those who heard it and agreed with the atrocities meted out to Hussain and his family.

Tonight we give our condolences to Prophet Mohamad on his grandson's shahadat.

We offer condolences to Imam Hussain's father Imam Ali and his mother Fatima Zehra.

We give our condolences to Imam Hasan on his brother's martyrdom.

We remember all the martyrs from the family of Hazrat Aqeel and Hazrat Abu Talib.

We send our salaams to the children of Imam Hussain.

We acknowledge the great sacrifice of Imam Hussain and all his companions and members of his family.

Inna lillahi wa inna ilahi rajaoon.

Noha

Bain tha Sakina ka shaam hone wali hai
Kab tak avoge baba shaam hone wali hai

Qushk hai zabaan meri teen din se hon pyaasi
Kaun paani layega shaam hone wali hai

Neend kaise ayegi sovu kis ke seene par
Jald aaiye ye baba shaam hone wali hai

Shaam ke tasavvur mein kaanp ti hu reh reh kar
Ghutt raha hai dam mera shaam hone wali hai

Asr ke ujaale mein ghar luta ke baithi hon
Phir na loot le aadaa shaam hone wali hai

Dair se tumhara hi intezaar hai sub ko
Ghar mein hashr hai barpa shaam hone wali hai

Bhai bhi chacha bhi hai kya tumharay saath ab
tak
Koi bhi nehi aaya shaam hone wali hai

Kya Sayeed kehta hai haale dil Sakina ka
Subha se hai hungama shaam hone wali hai

Noha

Wo Karbala wo shaam –e garibaan wo teeragi
Wo Zainab – e – hazeen wo hifazat qiyam ki
Aaya wo ek sawaar qareebay qiyamay Shah
Beti Ali ki ghaiz mein suwe faras badi
Ukti naqab chehre se apne sawar ne
Peshe nigahе Zainab – e – mazloom thay Ali
Har chand sabera thi bohот binte Fatima
Be saaqta zabaan pe yeh faryad aagayee

Zainab ne kaha baap ke qadmoun se lipat kar
ab aaye ho Baba
Jab lut gaya pardes mein amma ka bhara ghar
ab aaye ho Baba

Baba agar aana hi tha qaliq ki raza se
us waqt na aaye
Jab qaak pe dam tord raha tha mera Akbar
ab aaya ho Baba

Kat kat ke gire naher pe jab baazue Abbas
aur koi na tha paas
Us waqt sada aap ko deta tha dilawar
ab aaye ho Baba

Jab bhai ka sar kat tha tha mein dekh rahi thi
Hazrat ko sada di
Sar khole huve rothi thi mein khaimе ke dar par
ab aaye ho Baba

Jab loeg bacha le gaye lashay shohada ke,
haq apna jata ke
Bus ek tanay Shabeer thha pamali ki zad par
ab aaye ho Baba

Jab Bali Sakeena ke gohar chhene gaye thhe
lagte thhe tamanchey
Hasrat se mujhe dekhti thhi Bano e muztar
ab aaye ho Baba

Shahid ruqe Haidar pe bikhar jatay they aansoo
jab khol ke gaysoo
Chillati thhi Zainab meray Baba meri chadar
ab aaye ho Baba

The Night of the Tragedy

Salam

Daroana jangal hai rath andheri,
sitare kuch jhil mila rahe hai
Pade hai rethi pe chund lashe,
jo apna gham aap kha rahe hai

Na koyi zaqmo ka dhone wala,
na koyi murdo pe rone wala
Parind kuch kar rahe hain nala,
darind kuch khaq uda rahe hai

Hai aesa badla huwa zamana,
na gor hai aur na shamiana
Falak pe abre siya ke lakhe,
udasi ban banke cha rahe hai

Shikista hatiyar kuch pade hain,
ye loag shayed yahan lade hain
Lade to wo hongain jo bade hain,
nazar to bache bhi aa rahen hai

Haram pe kya guzri bad inke,
nahin zaroorat ke koyi puche
Jale huve jo pade hain qaima,
vo unka lutna bata rahe hain

Marsia

Jab Hazrate Shabbir ka sar kat gaya run mein
Thharai zamin aagaya qursheed gahan mein
Aandhi bhi chali qoon bhi barasne laga run mein
Ek ghulghulae hashr hua charqe kohan mein
Aflaak se Jibreele ameen ne ye sada di
Zalim ne chhuri halq pe pyasay ke phira di

Abid ko qaid kar chukay jab baniye jafa
Darrana aaye qaimay ke andar vo bay haya
Ghairat ke maray chadaron se mu chhupa chhapa
Chhupne lageen saracho mein bevain basad buka
Chillati thhi tabahi gareebon pe aayi hai
Lut tha hai ghar Hussain ka ye rab dohaayi hai

Qaliq se daray aur na kiya qofe payambar
Jo hath laga jis ke liya vo zar o zavar
Li shimr ne bhi Zainab o Kulsoom ki chadar
Dhamka ke Sakeena ke liye kano se gauhar
Jhoola Ali Asghar ka utha le gaya koi
Aur masnade shaahde do sara le gaya koi

Sar peet ke Akbar ke liye roti thhi koi
Qasim bine Shabbar ke liye roti thhi koi
Abbase dilawar ke liye roti thhi koi
Nhanay Ali Asghar ke liye roti thhi koi
Bhai ke liye ashkon se mu dhoti thhi Zainab
Na Aun o Mohamad ke liye roti thhi Zainab

Baba ke liye muztar o hairain thhi Sakina
Kehti thhi yehi peet ke apna sar o seena
Kis waqt ka aada ne nikala hai ye keena
Imdaad meri keejiye ya shahay Madina
Bay deeno ne narghay mein hamein gher liya hai
Is waqt mein kyon aap ne mu pher liya hai

Roti hui qaimay se junhi nikli vo dukhya
Daman mein lagi aag to jalne laga kurta
Ghabra ke jo dauri to bhadakne laga shola
Ek simt khadi rah gayi hairaan qazara
Ek shaqs ne kuch kha ke taras aag bhujadi
Yun bach gayi jalne se vo aalam ki quzadi

Karta hai bayan raviye pur gham ye riwayat
Jab loot se fariq huay vo bani e bidat
Bola Umare Saad ye az raahe shaqawat
Maqtal ki taraf jaen kuch ashqaas ba ujlal
Sar tan se shaheedon ke abhi kaat laen ja ke
Hakim ke yahan bhejna hai sar shohade ke

Ye sunte hi maqtal mein gaye chund sitamgar
Sar tan se shaheedon ke qalam kar ke sara sar
Qush qush phiray aur rakh diye jab saamne lakar
Gin kar kaha us ne ke hain ye sar to ekathar
Vo kaun hai kis shaqs ne sar kis ka na kata
Vo kaun sa maqtool hai sar jis ka na kata

Ye sunte hi kehne laga ek zalime baypeer
Jis tift ko pani ke liye laaye thhey Shabeer
Hulqoom pe jis ke bine Kahil ka laga teer
Qaimon ke aqab dafn hua hai vahi baysheer

Main kaat ke le aata hun us tift ke sar ko
Tadpata hun marqad mein shahay jinno bashar ko

Fizza ne jo ye door se dekha to pukaari
Ay Bano e gham deeda sitam ho gaya vaari
Is taza museebat pe karo naala o zaari
Lo nanhi si mayyat ki hui zillat o qaari
Bay sheer ka sar kaat liya bughzo hasad mein
Sonay na diya chayn se agoshe lahad mein

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahiim.

Qul lan asalokum alaihi ajran illal mavadatta fil qurba.

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

Say Thou O Apostle Mohamad I demand not of you any recompense for it except the love of my relatives. (Sura Shura 42:23).

This Quranic verse is clear in its meaning that the Holy Prophet is being commanded to ask the believers to love his kith and kin i.e. the Holy Ahlebaith and that would be the recompense for his Apostolic services. The command of ‘mavaddat’ has a very wide and extensive meaning. If you want to pay the return for his services and be always on the Right Path, you should follow the Ahlebaith in word and deed. These are the ones whom God himself has purified and they are the truthful ones, the custodians of the original word of Allah and its correct interpretation. But the enmity towards the Ahlebaith has prevented the true understanding of this ayat so much so that the word ‘qurba’ is being interpreted as one’s own relations. This would be meaningless and absurd as loving your own relations, however wicked they might be, could never be the recompense asked by Allah.

People asked the Holy Prophet what is meant by *qurba*, whose love is made incumbent on Muslims, he replied, “Ali, Fatima, Hasan and Hussain”. *Qurba* literally means nearness. *Fil qurba* means for the sake of nearness. The question remains for whose nearness. It is undoubtedly the Holy Prophet’s nearness, nearest to him in excellence and accomplishment. Having love for his Ahlebaith would as recompense for Apostleship. It Nabuwat lead believers to Imamah and thus continue the divine message, to remain forever, until the Last Day. Having love for the Prophet’s Ahlebaith is for the benefit for the believers. If they love his nearest kin, who are the ones purified by God, by following their example they would always be on the right path to salvation.

Alas, the love for the Ahlebaith was not shown and soon after the demise of the Holy Prophet, people forgot the message. Indeed such calamities were heaped on Imam Ali, Bibi Fatima, Imam Hasan and Imam Hussain that their life became a misery. Bibi Fatima, the only daughter of the Prophet, died a mere seventy-five days later, after being crushed behind the door of her own house. Imam Ali’s rights were usurped. Imam Hasan and Hussain throughout their lives suffered many hardships.

In Karbala, these atrocities reached their peak. Every male member of Imam Hussain's camp except Imam Zainulabideen, was brutally killed and massacred on the day of Ashoor. The roll call of the martyrs in Ziarat e Nahia taught by Imam Hasan Askari A.S. includes Ali Akbar, Ali Asghar (known as Abdullah), Abbas, Qasim, Aun, Mohamad, the sons of Aqeel, Hur ibne Riyahi, Zohair, Burair Hamadani the ashaab as well as the personal slaves of Imam Hussain, Ansars and friends like Habeeb ibne Mazahir. (See the roll call of martyrs). The day of Ashoor was followed by the night of tragedy, the Shame Gharibaan when the ladies, Bibis, were looted and the children tortured.

When the eleventh day of Moharram dawned, the field of Karbala was covered with bodies of the slain. In the corner where had stood Imam Hussain's qaimagaah, there was now a small group of widows and orphans, who had just completed their fajr prayers without even a roof over their incoved heads. Imam Zainulabideen spent the night in sajda. The Bibis were now tied in ropes as captives and heavy chains were put around the fourth Imam.

Yazid's soldiers began burying their dead but, alas, the body of Imam Hussain lay on the sand unattended.

Ya Maulaya Aba Abdullah O my Master, O Aba Abdullah.

Nobody would listen to the pleas of our ailing sick Imam who asked that the grandson of the Holy Prophet be buried. Instead Imam Hussain's head and the head of the martyrs were put on lances as the Yazidi army made preparations to begin their journey towards Kufa to report to Ibn Ziad, personally, what had happened in Karbala.

Ala lanatullahi qaumiz zaalimeen.

Noha

Sholay hain bhadakte huve har simt dhuvan hai
Zainab pay musibat hai qiyamat ka samaan hai
Kehti hai muhafiz mere parday ka kahan hai
Ham gheeratay Hyder meri chader tho bach lay
Abbas utto aag lagi jalte hain qaimay
Abbas utto aag lagi jalte hain qaimay

Phir gaizay Yadullah zamane ko dikhao
Faryaad chaheethee kee hai imdad ko aao
Gauhar na cheenay aakay bhatejee ko bachao
Daman say Sakina kay hain liptay huay sholay
Abbas utto aag lagi jalte hain qaimay
Abbas utto aag lagi jalte hain qaimay

Tum aao tho phir zulm ki taqat na rahaygee
Tum aao tho Zainab ki rida chhin na sakaygee
Tum aao tho bimaar ki masnad na jalaygee
Tum aao tho bimaar pe barsenge na koday
Abbas utto aag lagi jalte hain qaimay

Abbas utto aag lagi jalte hain qaimay

Barchi ke ani par hai abhi tak dilay Akbar
Aur baap ki agoush mein kumla gaye Asghar
Shabbir ki gardan pay chala Shimr ka qanjar
Ab Abid e beemaar bhi sholoun mein ghira hai
Abbas utto aag lagi jalte hain qaimay
Abbas utto aag lagi jalte hain qaimay

Jalti huvi rethi pay paday hain taneh beysar
Ye Aun o Mohamad hai wo Qasim hai wo Akbar
Phir eik naye zulm pay tayyar hai lashkar
Pamaliye Shabbir kay hotay hain iraday
Abbas utto aag lagi jalte hain qaimay
Abbas utto aag lagi jalte hain qaimay

Ab aale Mohamad pay qiyamath ki ghadi hai
Kya waarise tatheer pay uftaad padhi hai
Yeh dukhtarey Zehra hai jo balway mei khadi hai
Beemar sambhaltha nahin koday hain barastay
Abbas utto aag lagi jalte hain qaimay
Abbas utto aag lagi jalte hain qaimay

Noha

Zeray zameen so chukey run mein bahatar jawan
Dashte sitam mein ye thhi binte Ali ki fugaan
Gode ki zeenat jo thi chod ke jaati hai maan
Karbobala se chala ujda hua kaarvaan

Qaak par Akbar ke hain ab bhi nishane qadam
Kahti hai run ki zamin nikla hai mushkil se dam
Neend jawani ki hai sota hai kadyal jawaan
Karbobala se chala ujda hua kaarvaan

Dasht mei Akbar nahin, gode mein Asghar nahin
Shamein nahin gul nahi phoolon ki chadaar nahin
Kehta hai veeran makaan aa chuki barbadiyaan
Karbobala se chala ujda hua kaarvaan

Phool sa nazuk vo tan jumbishain vo teer ki
Yaad hai ab tak mujhe karvatein beysheer ki
Pani na munkin hua aati rahi hich kiyan
Karbobala se chala ujda hua kaarvaan

Nanhi lahad hai kahan hai ye sadae Rabaab
Kehta hai bachpan tera aanay na paya shabaab
Maa ki nigahon mein hai qabr ki tareekiyaan
Karbobala se chala ujda hua kaarvaan

Leaving Karbala

Salam

Sar peeto momino shahay baysar ka hai suam
Ibne Ali biradare Shabbar ka hai suam

Bayhosh gham se ma hai, phupi qaak udati hai
Hamshakle Mustafa Ali Akbar ka hai suam

Jannat mein roohay Fatima hai muztar o hazeen
Pyasay ka aur pyasay ke lashkar ka hai suam

Kehti hai qaak uda ke ye Kulsoom bar bar
Abbas ibne Hyder e Safdar ka hai suam

Muslim ke dono pyaron ka Zainab ke laal ka
Afsos bay zaban Ali Asghar ka hai suam

Naushah ban ke jo sahare aqd mar gaya
Us naunihale Hazrate Shabbar ka hai suam

Choda watan ko sath diya apne agha ka
Yani Habeeb ibne Mazahir ka hai suam

Aya jo haq parast haq o batil ko jaan kar
Mehmaane shah, Hurre dilawar ka hai suam

Mehdi ajab tarah ka haram mein hai shor o shayn
Farzande Fatima ke bharay ghar ka hai suam

Marsia

Kahti thi run mein aake Sakina jawab do
Jaaney Nabi o Fatima Zehra jawab do
Kyon so rahay ho qaak pe tanha jawab do
Aayi hoon tum ko dhoodne is ja jawab do
Marti hoon gham se mere Maseeha jawab do
Baba jawab do mere Baba jawab do

Zaqmi huay hai kaan mere chhin gaye gohar
Kis say kahu ke zaqmo mein hai dard beeshtar
Faryaad tum se karne mein aayi hoon ay pidar
Hau qaabile mulaheza ye haal sar ba sar
Dekho ye qoon bhara hua kurta jawab do
Baba jawab do mere Baba jawab do

Qaidi bana ke Shaam ko lejaatay hain hamein
Pursaan nahin hai koyi ke kuch us se ham kahein
Faryad gham zado ki na Hazrat bhi gar sunain
Kab taak in afaton mein rahain aah kya karein
Kya keh rahi hoon Syeday wala jawab do
Baba jawab do mere Baba jawab do

Ay jaane Fatima o payambar utho utho
Ay noore ainay Fatahay Qaiber utho utho
Dekho aseer ho gayi qahar utho utho
Chilla rahi hai aap ki duqtar utho utho
Kya so rahay ho beti key shaida jawab do
Baba jawab do mere Baba jawab do

Aati hai Dadijan ki aavaz yaan suno
Kis dard se pukarti hai Babajaan suno
Karti hain kaisay ranjo alam ke bayaan suno
Kya so rahay ho binte Nabi ki fughaan suno
Kis minaton say kahti hain Zehra jawab do
Baba jawab do mere Baba jawab do

Bay aap ke watan ko na lejaaye ab Quda
Kya qoob ho jo aaye isi jaa meri qaza
Bil farz gar Madeenay mein jana mera hua
Kya mein kahu jo poochengi ehvaal aap ka
Mujh se kahegi Fatima Sugra jawab do
Baba jawab do mere Baba jawab do

Poochhay jo mujh se haal, tumhara bayan karun
Pyasay shaheed ho gaye Baba bayan karun
Akbar ka mein nay dikha hai lasha bayan karun
Asghar ka sar bhi naizay pe dekha bayan kurun
Kya kehkay us ko doon mein dilasa jawab do
Baba jawab do mere Baba jawab do

Rothi thi main tho aap bhi farmate thay fugaan
Godi mein leke pyar se kartay thay yoon bayan
Qurban teray ankhon se aansoon na kar rawaan
Ab mera rona aur ye gham khana Baba jaan
Kyon aap ko hua hai gawara jawab do
Baba jawab do mere Baba jawab do

Malboos apne hath se aksar mujhe pinhae
Rothi thi main tho rahte na thay aap nay manae
Sothay na tthey bager mujhe seenay par sulae
Ab bay Sakina, ay shahay Abraar haey haey

Kaisa qaraar aap ko aya jawab do
Baba jawab do mere Baba jawab do

Paon mein chhaley aur vo sehra e qaar daar
Bay taqati, piyada ravi, jism mein buqaar
Gir kar zamin par zof se uth tha hai baar baar
Is natawaan ke hath se khich wate hain mehaar
Betay ko thha isi liye paala jawab do
Baba jawab do mere Baba jawab do

Muskil kusha ke pothay ka bazu ho aur rasan
Zehra ki betiyo pay ho ye ranj ye mehan
Sar par na chadarein hon na burqa na pairahan
Bazare shaam aur tamashayi mard o zan
Kab tak ye haale zaar rehaga jawab do
Baba jawab do mere Baba jawab do

Qabil tera ghulam hai ya shaahe Karbala
Qatir se meri aap sunay uski iltejaa
Bar aayein jald jald tamam uskay mudua
Main poochti hoon uske muradaat sab sheha
Kab tak bar ayengay mere agha jawab do
Baba jawab do mere Baba jawab do

Hadees

The Holy Quran says:

Bismillahir Rahmanir Rahim.

Wa yutimuina ta aama alaa hubbi hi miskeenauv wa yateemanv wa aseeraa.

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

And while needing it for themselves, they give away food out of love for Him to the poor, the orphan and the captive. (Sura Dahr 86:8).

This verse from the Holy Quran describes the Ahlebaith's generosity as they gave away food, while going hungry themselves, to feed the poor, the orphan and the captive. It is narrated that the grandsons of the Holy Prophet, Imam Hasan and Imam Hussain had once fallen ill. Bibi Fatima and Imam Ali had prayed for their recovery and made a vow to keep fast in thanksgiving to Allah. When they fasted, Imam Hasan and Hussain and their maid Fizza had all fasted. At the time of iftar (the breaking of fast) they heard a knock on the door. It was a *miskeen*, a poor beggar, asking for food. Each one of them gave their share to the beggar and had nothing but water that day. The next day, just as they were about to break their second day's fast, it was an orphan's voice they heard, asking for help. Again, the food was given. The third day it happened again, this time

it was a captive. Imam Ali, Bibi Fatima, Imam Hasan, Imam Hussain and Fizza answered the call of the needy and preferred the caller's need above their own. Such generosity for the poor, the orphan and the captive had never been seen. Allah sent His appreciation in the form of the sura 'Halata' praising the generosity.

The Holy Quran repeatedly reminds people to be kind to orphans, to treat them with sensitivity, love and affection. The Ahlebaith by their example showed how the needs of the orphans should be preferred to your own. Imam Ali used to ensure that widows and orphans were fed.

But, alas, in Karbala, the Ahlebaith were the captives and how cruelly were these captives treated. Even the veils that covered their heads were snatched. The orphans in Karbala suffered great hardship at the hands of the Yazidi army. It is narrated that when Bibi Zainab and Bibi Kulsoom were gathering all the young children after the tents were set alight, they came across two young children who lay on the floor of the tent. The Yazidi forces had trampled these orphans as they galloped into the qaimagaah wrecking havoc all around. 'Innallilahi wa inna ilaihi rajoon.'

The four-year-old daughter of Imam Hussain, his favourite Sakina, the light of her uncle's eyes was suffering. Her earrings had been so ruthlessly

pulled from her ears that her clothes were smeared with blood. The pain was hurting her and added to the physical pain was the loss of all her family especially her father. Instead of being consoled, Sakina was dragged and hurt. ‘O my uncle Abbas. Where are you? O ,Baba reply to me. I’ve been calling for you all night.’ she cried.

The twelfth of Moharram is the suam or ziarat of the martyrs of Karbala. When we lose a loved one, we have fatiha for them on the third day of their death. In Karbala, the suam, of the seventy-two martyrs, the suam of our thirsty Imam Hussain, martyred in Karbala, the suam of Albar and Ashair. It was the suam of Bibi Zainab’s sons Aun and Mohamad. Umme Laila had not seen her dear Ali Akbar since he had breathed his last in her arms on Ashoor. It was the suam of Qasim, Hasan’s handsome son who had been trampled by horses. It was the suam of Abbas, the brave *ghazi* who had gone to the battlefield with the *alam* and *mashk*, but had not been able to fulfil his promise to his niece Sakina.

The Bibis did not even have water to drink nor had they any food. Their hands were tied behind their backs and they were being taken to Kufa, bereft of their veils. Their suffering and the extreme anguish of our *sabir* Imam Zainulabideen is indeed very hard to contemplate. Bibi Zainab was a tower of strength

to all the other ladies and gave them courage by her own example of bravery and patience.

Umr Saad's cruelty was not exhausted. As the ladies on the bare backs of camels were being taken from Karbala, he decided that the procession should go past where the bodies of their loved ones lay. The camel carrying Bibi Zainab went past the qatlgah, the very spot where Imam Hussain's headless body lay. She cried out, 'O my grandfather, Mohamad, look at your Hussain. See how he lies covered with blood, his body in pieces.'

Salam on you 'Oh Aba Abdullah', the father of Abdullah, the son of Hussain, who the Ziarat e Nahia describes thus:

"the infant whose throat was slit by an arrow while he rested in the arms of his father."

Salam on you, o Hussain, the father of Akbar, at whose death the Imam had mourned 'After thee the world is worthless.'

Salam on you o Hussain, uncle of Qasim, for whom you mourned saying. "Grievous indeed it is that I was unable to respond soon enough to your cry for help so that by the time I could reach you it was too late and you were already martyred," trampled by horses.

Salam on you, o Hussain, whose nephews Aun and Mohamad achieved martyrdom in place of their father Abdullah ibne Jafare Tayyar.

Salam on you o Hussain, the brother of Abbas, who defended you with his life for you, faithful unto death, who strove to bring water, but whose arms were cut off.

Salams on you O Hussain, the king of the martyrs Sayyedush Shohoda.

Ala lanatullahi qaumiz zaalimeen

Noha

Karbal ki kahani jab koi bhi sunaega
Dil walo ke ankhon se ek darya bahaega
Zehra Zehra pursa lo shaheedon ka

Vo kaarvan sarvar ka jo shaan se nikla tha
Sugra ko qabar kya thi na laut ke aega
Zehra Zehra pursa lo bahatar ka

Mehmaan bulaya tha ay Kufiyo Sarvar ko
Kya kunba shahe din ka paani nahi paaega
Zehra Zehra pyasa ka bhi pursa lo

Jab ghodo ki tapon se pamaal hua Qasim
Kis tarah chacha teri mayyat ko uthaega
Zehra Zehra pursa lo Qasim ka

Tha shano ke katnay ka kuch gham na dilawar ko
Seydaniyo ka parda ab kaun bachaega
Zehra Zehra Abbas ka pursa lo

Tooti hai kamar sheh ki ghabrana na tum Akbar
Farzande Nabi tere lashe ko uthaega
Zehra Zehra Akbar ka bhi pursa lo

Dam tod diye aqir zindaan mein Sakina ne
Sajjade hazeen aqir lashe ko uthaega
Zehra Zehra pursa lo Sakina ka

Sothay na they tum Asghar jhoole me tadapte the
Maadar ko qabar kya thi ek teer sunega
Zehra Zehra Asghar ka bhi pursa lo

Sarwar ne uthai thi sab saathiyon ke laashe
Shabeer tera laashaa ab kaun uthaega
Zehra Zehra Shabeer ka pursa lo

Ziarat-e-Warisa

Assalaamu alayka yaa waaritha Aadama
Sifwatillaah,
Assalaamu alayka yaa waritha Noohin
Nabiyyallah,
Assalaamu alayka yaa waritha Ibraheema
Khaleelilaah,
Assalammu alakya yaa waritha Eesaa Roohillaah,
Assalammu alayka yaa waritha Mohammadin
Habeebillah,
Assalamu alayka yaa waritha Ammeril
Momineen Alaihis Salaam,
Assalamu alayka yabna Mohmamad Mustafa,
Assalamu alayka yabna Aliyynil Murtuza,
Assalamu alayka yabna Fatimataz Zehraa,
Assalamu alayka yabna Khadeejatul Kubraa,
Assalamu alayka yaa thaarallaahi wabna thaarihi,
wal witr al Mawtoor.
Ashhadu annaka qad aqamtas s'alaata wa
aataytaz zakaata,
Wa amarta bil Maroofi, Wa nahayta anil munkar,
Wa ataa- tallaaha, Wa Rasoolahu, Hattaa ataakal
Yaqeen.
Fala anallaahu ummatan qatalatka, Wa la
anallaahu ummatan z'alamatka,
Wa la anallaahu ummatan sami a't bid aalika
faraz iyat bihi.
Yaa Mawlaaya yaa Abaa Abdillah,
Ash hudu annaka kunta nooran fil as laabish
shaamikhathi,

Wal arhaamil Mutahharah,
Lam tunajjiskal jaahiliyyatu bi anjaasihaa,
Wa lam tulbiska min Mudlahimmati thiyaabhaa,
Wa ashhadu annaka min da a aa imid deeni wa
arkaanil Momineen,
Wa ashhadu annakal Immaul barrut Taqiyyur
raz'iyyuz zakiyyul haddil Mahdiyy,
Wa ashadu annal a immata min wuldika
kalimatut taqwaa,
Wa aa laamul Hudaa,
Wal u'rwatul wuthqaa,
Wal hujjatu a laa ahlid dunyaa,
Wa ushhidullaaha,
Wa Malaaa ikatahu,
Wa ambiyaaa ahu,
Wa Rusulahu,
Annee bikum moominun,
Wa bi iyaa bikum mooqinun,
Bisharaayi dinee,
Wa khawaateemi amalee,
Wa qalbee liqalbikum,
Silmun wa amree li amrikum,
Muttabi un, Salwaatullaahi alaykum,
Wa a laa arwaahiikum,
Wa a laa ajsaadikum,
Wa a laa ajsaamikum,
Wa a laa shaahidikum,
Wa a la ghaayibikum,
Wa laa z'aahirikum,
Wa la baatinikum.

Peace be on you, O the Inheritor of Adam, the sincerely attached friend of Allah! Peace be on you, O the Inheritor of Nooh, the Prophet of Allah!

Peace be on you, O the Inheritor of Ibrahim, the intimate friend of Allah!

Peace be on you, O the Inheritor of Moosa, who spoke to Allah!

Peace be on you, O the Inheritor of Isa, who received peace, joy and mercy from Allah!

Peace be on you, O the Inheritor of Mohammad, the dearest beloved of Allah!

Peace be on you, O the Inheritor of the Ameeril Moomineen, peace be on him.

Peace be on you, O the son of Mohammad Al Mustafa!

Peace be on you, O the son of Ali Al Murtuza!

Peace be on you, O the son of Fatimah Zehra!

Peace be on you, Oh the son of Khadeejah Kubraa!

Peace be on you, O he whose blood claimer is Allah,

He is the blood claimer of your father also, as those who persecuted you, your realtives and friends have not been punished for their crimes.

I bear witness that, verily, you established the prayers,

gave the prescribed share to the needy, commanded to do what is right and lawful,

not to do that which is wrong and unlawful, obeyed Allah,

and His Messenger, till the inevitable came unto you.

So Allah condemns those, who killed you, to eternal punishment;

Allah casts those, who maltreated you, into Hell, Allah damns those who heard this event and rested satisfied.

O my Mawlaa! O Aba Abdillah!

I bear witness that, verily, you were a light in the sublime loins, and purified wombs; the impurities of ignorance did not (even) touch you,

nor its soiled and dirty bearing could ever smear you.

I bear witness that, verily, you are the pillars of our religion, and the leader of the faithfuls.

I bear witness that, verily, you are a pious, God fearing, favourite, wise and rightly guided guide (Imam).

I bear witness that the Imams, in your progeny, are the 'words of wisdom', the signs of guidance, the strong rope of religion and the proofs of Allah for the people of the world.

I call Allah to give witness, and also His Angels,

His Prophets, His Messengers, that, verily,

I believe in (all of) you, that I am sure of my return with you,

joined to the divine laws of my belief, and my accomplishments;

my mind and soul resigned to your obedience,
my conduct following the example of your
behaviour.

Blessings of Allah be on (all of) you,
on your souls,
on your bodies,
on your forms,
(when) you are in view,
(when) you are out of sight,
on your style,
and on your substance.

Ziarat Hazrat **Ali Akbar(A.S.)**

Assalaamu a'layka Yabna Rasoolillaah
Assalaamu a'layka Yabna Nabiyyillaah
Assalaamu a'layka Yabna Ameeril moomineen
Assalaamu a'layka Yabnal Husaynish shaheed
Assalaamu a'layka Yabna ayyuhal mazloomu
wabnul mazloom
La a'nallahu ummatan qatalatka
Wa la a'nallaahu ummatan z'alamatka
Wa la a'nallaahu ummatan sami-a't bid'aalika
faraz''iyat bihi
Assalaamu a'layka yaa waliyyalaah wabna
waliyyihi
Laqad a'z'umatil mus'eebatu

Wa jallatir raziyyatu bika a'layna wa a'laa jamee-
I'l musulmeen
Fala-a'nallaahu ummatan qatalatka wa abra-u
ilallaahi wa ilayka minhum

Peace be on you, O the son of the Messenger of
Allah!

Peace be on you, O the son of the Prophet of
Allah!

Peace be on you, O the son of Ameer ul
Momineen

Peace be on you, O the son of Husayn, the
Martyr!

Peace be on you, O he who was harassed and
abused just like his father had been annoyed and
maltreated!

Curse of Allah be on those who killed you
Curse of Allah be on those who took liberties
with you

Curse of Allah be on those who heard this event
and rested satisfied

Peace be on you, O the friend of Allah
The son of His Friend

Verily terrible was the calamity and your
suffering casts gloom upon us and on all the
muslims

So, curse of Allah be on those who killed you
And I disconnect all links with them and turn to
Allah and you.

Ziarat Shuhadaa Karbala

Assalaamu a'laykum yaa awliyaa allaahi wa
ah'ibbaaa –ahu

Assalaamu a'laykum yaa as'fiyaaa-allaahi wa
awiddaaa-ahu

Assalaamu a'laykum yaa ans'aara deenillaah

Assalaamu a'laykum yaa ans'aaraa Rasoolillah

Assalaamu a'laykum yaaans'aara Ameeril
momineen

Assalaamu a'laykum yaa ans'aara faat'imata
sayyidati nisaaa-il a'alameen

Assalaamu a'laykum yaa ans'aara abee
Muhammadinil Hasanibni Aliyyil waliyyin
naas'ih'I

Assalaamu a'laykum yaa ans'aara abee Abdillaah
Bi abee antum wa umee t'ibtum wa t'aabatil arz
ul latee feehaa dufintum wa fuztum fawzan
a'zaama

Fayaa laytanee kuntu ma-a'kum fa – afooza maa-
a'kum

Peace be on all of you, O the friends of Allah His
favourites!

Peace be on all of you, O the adorers of Allah
sincerely attached to Him!

Peace be on all of you, O the helpers of Allah's
religion!

Peace be on all of you, O the helpers of Allah's
messenger!

Peace be on all of you, O the helpers of the
Ameer ul Momineen! Peace be on all of you, O
the helpers of Fatimah, the leader of the women
of the worlds!

Peace be on all of you, O the helpers of Aba
Mohammad Hasan ibne Ali, the sincere friend
who always gave good advice!

Peace be on all of you, O the helpers of Aba
Abdillah!

My father and mother are at your disposal!
Verily you were pure, therefore the earth wherein
you are buried has been purified
You attained your end and won good fortune
Would that we were with you so that we could
also share the accomplishment with you.

Ziarat Hazrat Abbas(A.S.)

Assalaamu a'layka ayyuhal abdu saleh al
muteeu lillahi wa Rasoolihi wal Ameerul
momineena wal Hasan wal Hussain sallal allaho
alaihim wa sallam assalamo alaika wa
rahmatullahi wa barakatoh
wa maghfiratuhu wa rizwanuhu wa ala roohika
wa badanika
ashadu wa ushhidu llaha annaka mazaita ala ma
maza bihil badriyoon wal mujahidoon fi
sabeelillahil munasihoon lahu fi jihadihi aadaihi
zzaaboonan ahibaaihi

fa jazakalahu afzalal jaza wa aksaral jaza
 waaufaral jaza wa aufa jaza ahadin mimman
 wa fi bibayatihi wastajaba lahu dawatahu
 wa aataa walata amrihi
 ashado annaka qad ba laghta fi naseehati
 wa aataita ghayatal majhood fa baasakallahu fish
 shohadai
 wa jaala ruhaka ma a arwahi suaadai wa aataka
 min jinaanihi afsaha manzilan wa afzalaha
 ghurfan wa raf a zikraka fi illiyeen
 wa hashraka ma an nabiyeen wa siddiqeen wa
 shohadaayi wa saliheen
 wa husna ulaaika rafeeqan ashadu annaka lam
 tahin wa lam tankul wa annaka mazaita ala
 baseeratin min amrika muqtadiyan bi saliheen wa
 muttabian fajamallahu bainana wa
 bainakawabaina rasoolihi wa auliyaihi fi
 manazilil muqbiteen
 fa innahu arhamur rahimeen.

Peace be with you O righteous man, Oh obedient
 to Allah, His Apostle and to the Commander of
 the Faithful and to Al-Hasan and Al Hussain,
 peace be with them.

Peace be with you and may Allah's mercy, His
 forgiveness, His grace be with your soul.
 I bear witness and I make Allah as my witness
 that you have followed the footsteps of the
 fighters of Badr and the rest of fighters for Allah
 who did their best in fighting His enemies,

supporting His loyal men and protecting His true lovers.

May Allah grant you the reward of those who fulfilled their oath of allegiance and responded to His call and obeyed His trustees on earth.

I bear witness that you showed sincerity in your support and offered the utmost of your effort.

May Allah resurrect you with martyrs and join your soul with happy souls.

May he grant you from His garden that which has the wider house and the best rooms

May he make your status high in “Illinyin” and make you rejoice the companionship of the prophets, the righteous, the martyrs and the venerable men. And indeed those are the best commands.

I bear witness that you neither showed cowardness nor weakness. You went forward towards death with full insight of your mission.

In so doing you followed the footsteps of the righteous men and obeyed the prophets.

May Allah grant us your companionship and the companionship of His apostle and the true servants.

Indeed He is the Merciful of the Merciful.

The Roll Call of Martyrs

The martyrs of Karbala who laid down their lives with Imam Hussain are immortal heroes who upheld the message of Islam. They came from all walks of life, slaves and freemen, soldiers and officers, young and old, hailing from different parts of Arabia, Iraq, Turkey and other lands. However, they were unanimous in their zeal and ardour to die for Justice and Truth.

One of the most important sources of the names of the martyrs of Karbala is the Ziarat e Nahia, taught by the twelfth Imam. All the great authorities in reliable books have copied it. The ziarat e Nahia omits some well-known names but this omission may be due to some lapse of memory on the part of reporters or copyists. A translation of the ziarat is given below in English. This ziarat mentions the martyrs of Karbala name by name and in some cases, it gives the name of those that slew them and throws light upon some of the circumstances of their martyrdom.

Ziarat-e-Nahia

Peace be unto thee, O first of the martyrs from among the scions of the noblest descendants of the Prophet Abraham, the friend.

God bless thee and thy father, who at thy death lamented: “O my son, what made them so bold against the Merciful as to commit such sacrilege against the Holy Prophet. God slay the people who slew thee. After thee the world is worthless.”

I salute thee as if I were with thee, in thy vanguard, whilst thou didst fight against the disbelievers, exclaiming:

“I am Ali bin Hussain bin Ali;

By the House of Allah, we are the Prophet’s nearest kin.

I will keep attacking you with my lance till you mow me down;

I will strike you with my sword bestowed on me by my sire.

With the strokes of a Hashimite youth.

By God, the son of adultery shall not rule over us.

Until at last, you fulfilled your promise and went to meet your Lord, I bear witness that thou art most preferable to God and His Messenger; and thou art a child of God’s Proof and God’s Trustee. May God judge thy murderer, Murrah bin Munqiz bin Noman al Abdi; the curse of God be on him and on whomsoever was his accessory in thy murder, or helped he miscreants against thee. May He consign them to Hell, and what an awful place it is! And may God make us one of those who will meet thee and befriend thee, and

who are loyal to thy grandfather, father, uncle, brother and thy mother who was oppressed. I dissociate myself for God's sake from thine enemies, most stubborn in rebellion. Peace be unto thee, and the Mercy and Favours of God.

Peace be unto Abdullah the son of Hussain, the infant, who was sucking milk, whose blood was shed and the blood was taken upto heaven; whose throat was slit by an arrow, while he rested in the arms of his father. God curse the archer who shot and killed him. Harmala ibn Kahil al Asadi.

Peace be onto you Abdullah, the son of Ameerulmomineen the sufferer of calamity, holder of the title of Divine love, hero of the field of Karbala, who was struck by the foes from before and behind. God curse his murderer, Hani bin Thubaet al Hadhrami.

Peace be unto you Abul Fazal Al Abbas son of Ameerulmominneen, defender of his brother (Imam Hussain) with his life and soul, who prepared for the fateful morning since the day before, and laid down his life for Hussain, faithful unto death; and who strove to bring water for him and his children, but whose both arms were cut off. God curse his murderers. Yazeed bin Ruqsad al Heeti and Hakeem bin Tulfaul at Taai.

Peace be unto Jafar, son of Ameerulmomineen the patient and circumspect soul, who parted from his home in the search for nearness unto God, and was resigned to his fate on the battlefield; who was in the front rank of advance, but fell, outnumbered by the foreman. May God curse his slayer, Hani bin Thubaet al Hadhrami.

Peace be unto Usman, son of Ameerulmomineen, named after Usman ibn Mazoon. May God curse those who shot at him, Khooli bin Yazeed al Abhbahi al Ayadi and Abaani and Daarimi.

Peace be unto Mohamad son of Ameerulmomineen, who was slain by the accursed Abaani ad Darimi. May God increase the dire punishment for his slayer, and may He bless thee. O Moha;mad and the patient people of thy house.

Peace be unto Abu Bakr, son of Imam Hasan, the pure and saintly, who was struck down by a deflected arrow. May God curse his slayer, Abdullah bin Aqabath al Ghanavi.

Peace be unto Abdullah, son of Hasan, the pure, and curse of God be on his slayer, Harmala bin Kahil al Asadi.

Peace be unto Qasim, ths son of Imam Hasan, mortally wounded and distressed, when he called out to his rescue, but alas, he found his young

nephew in convulsion rubbing his heels upon the sand. Then the Imam exclaimed: "Away with the people who have killed thee (they will be arraigned by thy father and grandfather, on the Day of Judgement.) Greivous indeed it is that I was unable to respond soon enough to your cry for help, so that by the time I could reach you it was too late, and you were already martyred. Truly, this is a day whereon the killers are many, and the helpers are few." "Therefore, O Qasim ibn ul Hasan, may the Lord join us with you on the day of Resurrection and make your home our resort; and may He curse your murderer, Umar bin Saad bin Nufail al Azdi and send the culprit to hell and punish him with a painful torment."

Peace be unto Aun, son of Abdullah ibn e Jafar at Tayyar, the winged martyr who flies in paradise, loyal supporter of the faith, guest of his saintly kinsmen, giver of good advice for the Merciful's sake, reciter of the "seven oft repeated" and the Quran. The curse of God be on his slayer Abdullah bin Kutayya an Nabahani.

Peace be unto Mohamad, son of Abdullah ibn e Jafar at Tayyar who achieved martyrdom in place of his father, and who seconded his brother on the battlefield, shielding him with his body. The curse of God be on his slayer. Aamir bin Nahshal at Tameemi.

Peace be unto Jafar, son of Aqeel and the curse of God be on his slayer, Khalid bin Asad al Johani.

Peace be unto the martyr, son of the martyr Abdullah, son of Muslim ibn Aqeel, and the curse of God be on the culprit who killed him, namely Aamin bin Sasaah.

Peace be unto Abu Abdullah, son of Muslim ibn Aqeel, and the curse of God be on his slayer, Amr bin Sudaih Saedavi.

Peace be unto Mohamad son of Abu Saeed ibn Aqeel, and curse of God be on his slayer, Laqeer bin Naashir al Johani.

Peace ne unto Sulaiman, slave of Imam Hussain and the curse of God be on his slayer, Sulaiman bin Aof Hadhrami.

Peace be unto Qaarib, slave of Imam Hussain.

Peace be unto Munjeh, slave of Imam Hussain.

Peace be unto Muslim, son of Aosajah al Asadi, who declared to Imam Hussain on the occasion when the Imam permitted him to depart form his camp, “Should we desert you? What excuse shall we put forward before the Almighty regarding our duty to you? No, by God, I shall fight against your foes until I pierce their breasts with my lance, and cut them with my sword so long as it

remains firm in my grip, rather than leave your service; and even if I have no weapon left, I will hurl stones at them, but I can never leave you until I am killed for your defence.” And true to your word, you were the first to lay down your life, and you were the first of the martyrs for the sake of God. By the Lord of the Holy Kaaba you attained success. God reward you for taking the initiative and for your fidelity to your leader, who stood by you as you were wounded on the battlefield, and exclaimed, “God have mercy on you. O Muslim ibne Aosajah, and then he recited the verse of the Quran: ‘Among the faithful are some who have fulfilled their promise (of life) unto God, and some whose period has ended, and some who are waiting to fulfil it and they shall not change their course.’

The curse of God be on the two who joined in killing you namely, Abdullah ah Dhubabi and Abdullah Khashkara al Bai Ali.

Peace be unto Saeed son of Abdullah al Hanafi who exclaimed unto Imam Hussain; when the Imam gave him permission to depart, “No, by God, we will never desert you, until God will see that we have defended thee Holy Prophet by defending you by God, if I knew that I would be killed and then made alive again and burnt, and my ashes strewn upon the winds and if I were made to suffer all this seventy times, even then I would not desert you but I would meet my fate

along with you (not apart from you). And why should I not do so knowing that I have to die or be killed only once, and after that there awaits me honour and reward for days without end eternally?" So thou didst go forth to meet thy destiny and to help thine Imam; and thou didst attain honour from thy Lord, in the everlasting abode. May God revive us with you, among the seekers of martyrdom, and may He bestow upon us the grace of your friendship in the regions of the highest of the high.

Peace be unto Bashir ibne Amr e Khadhrami. May God reward thee for thy saying unto Hussain, when he permitted thee to leave him. "May the beasts of the wilderness devour me alive, if I desert thee, or ask thee to provide me with any conveyance. In order to leave thee, while thy helpers are so few; no, that will never be!"

Peace be unto Yazeed ibn Haseen, the reciter of the Quran, who was the target of the enemy's onslaught.

Peace be unto Imran ibne Kalb al Ansari.

Peace be unto Naeem ibne Ajlan al Ansari.

Peace be unto Zuhair ibn ul Qain al Bajali, who said to Imam Hussain, when the Imam permitted him to depart. "No by God, this I shall never do.

What? Me a deserter of the child of God's Messenger (blessing be on him and his children) forsaking him while he is a prisoner in the hands of his enemies and saving my own life! May God not let me live to commit such disloyalty."

Peace be unto Amr ibne Qurzah al Ansari.

Peace be unto Habeeb ibne Mazahir al Asadi.

Peace be unto Hurr ibne Yazeed ar Reyahi.

Peace be unto Abdullah iben Umair al Kalbi.

Peace be unto Nafe ibne Hilal e Jamali e Muradi.

Peace be unto Anas ibne Kahil ibne Harith al Asadi.

Peace be unto Qais ibne Muss hir e Saesdawi.

Peace be unto Abdullah And Abdur Rahman sons of Urwah ibne Harraq al Ghifaaree.

Peace be unto Shabeeb ibne Abdullah Nahsfali.

Peace be unto Jaun, slave of Abu Zarr al Ghifaree.

Peace be unto Hujjaj ibne Zaide Sadi.

Peace be unto Qasit and Kursh (Muqsit) and

The sons of Zuhair, the Thalabees.

Peace be unto Kinaanah ibne Ateeq.

Peace be unto Zarghamah ibne Maalik.

Peace be unto Jowain iben Malik and Dhabai.

Peace be unto Zaid iben Thubait al Qaesi.

Peace be unto Abdullah.

And Ubaidullah, sons of Zaid ibne Thubait al Qaesi.

Peace be unto Amir ibne Muslim.

Peace be unto Qanab ibne Amr al Namari.

Peace be unto Salim, the slave of Amr ibne Muslim.

Peace be unto Saif ibne Malik.

Peace be unto Zohair ibne Bashi al Khathami.

Peace be unto Zaid ibne Meqal al Joafi.

Peace be unto Hujjaj ibne Masroof al Jaafi.

Peace be unto Masood ibne Hajjaj and his son.

Peace be unto Majma ibne Abdullah al Aezi.

Peace be unto Ammar ibne Hassan ibne Shuraib
al Taai.

Peace be unto Hayyan ibne Haarith as Salmaani
al Azdi.

Peace be unto Jundab ibne Hujair al Khanlani.

Peace be unto Umar ibne Khaalid as Saedaavi
and

Peace be unto his slave, Saeed.

Peace be unto Yazid ibne Ziad ibne Mazahi al
Kindi.

Peace be unto Zuhair the slave of Amir ibne ul
Humuq al Khuzaaee.

Peace be unto Jabalah ibne Ali ash Shaebaani.

Peace be unto Saalim the slave of Bani Medinat
al Kalbi.

Peace be unto Aslam ibne Khateer al Azdi.

Peace be unto Zuhair ibne Saleem al Azdi.

Peace be unto Qaasim ibne Habeeb al Azdi.

Peace be unto Umar ibne ul Ohdooth al Hadhrami.

Peace be unto Abu Thamaamah Umar bin Abdullah as Saaedi.

Peace be unto Hanzalah ibne Asad ash Shaami.

Peace be unto Abdur Rahman ibne Abdullah al Arhabi.

Peace be unto Ammaar ibne Abu Salaamah al Hamdaani.

Peace be unto Aabis ibne Shabeeb ash Shaakiree.

Peace be unto Saaozab the slave of Shaaki.

Peace be unto Shabeeb ibne Haarith ibne Saree.

Peace be unto Malik ibne Abdullah ibne Saree.

Peace be unto the wounded martyr, who was captured and died in prison, Sawwar ibne Abi Uman and Nohami al Hamadaani.

Peace be unto the martyr who was pierced together with him: Amar ibne Abdullah al Jundai.

Peace be unto all of you, the best of helpers.

Peace be unto you for all who suffered patiently;
behold how good is the ultimate abode!

May God treat you as He treats the virtuous.

I bear witness that through you God has lifted the
curtain and prepared for you penetration (into the
Truth) and beautified for you His award; and you
clung faithfully to the truth without faltering.

You infuse us with zeal and we shall mingle with
you in the Abode of Immortality.

So Peace, and the mercy and Blessings of God be
upon all of you.

The Route Of Imam Hussain From Madina To Karbala

Imam Hussain left Madina on the twentieth of Rajab, 60A.H. and travelled south to Makkah, where he remained with his family till the eighth of Zilhij. When he realised that Yezid had sent people dressed as pilgrims to kill him, he left Mecca to avoid bloodshed and preserve the sanctity of the Holy Kaaba. The map shows his journey from Madina to Mecca and from Mecca to Karbala. There are fourteen places, which are mentioned on the route between from Mecca and Karbala. These are marked on the map.

1. **SAFFAH:** Here Imam Hussain (A.S) met Farazzdaq, a famous poet, who told the Imam that the hearts of the people of Kufa were with him but their swords were against him.
2. **DHAT-EL-IRQ:** Bibi Zainab's husband, Hazrat Abdullah, son of Jafar-e-Tayyar, brought his two sons, Aun and Mohammad to accompany the Imam to Kerbala.

3. **BATN-ER-EUMMA:** The Imam sent a letter to the people of Kufa through one of his companions, Qays bin Mushir, telling the people of Kufa that he was coming to them within the next few days. Qays, however, was unable to reach Kufa as he was arrested on the way and sent to Ibne Ziyad.
4. **ZARUD:** Imam met Zohair ibne Qayn, who joined the Imam and was later martyred in Karbala.
5. **ZABALA:** Here Imam learnt the news of the death of Hazrat-e-Muslim from two tribesmen coming from Kufa.
6. **BATN-E-AQEEQ:** A man from the tribe of Akrama told the Imam that Yezid's army was now in total control of Kufa.
7. **SORAT:** The Imam asked his companions to store as much water as they could and carry extra supplies.
8. **SHARAF:** One of Imam Hussain's companions shouted "Allaho Akbar" for he could see palm trees. It was in fact an army, whose spears looked like palm branches stripped of their leaves.

9. **ZUHASM:** Here Imam Hussain met Hur with his contingent of 1000 soldiers. They were extremely thirsty and the extra supplies of water, that Imam Hussain carried with him, was given to the thirsty soldiers and animals. Hur and his army prayed namaz-e-Zuhr with the Imam. Hur, however, prevented the Imam from taking the road to Kufa. Hur said that he had been ordered not to leave the Imam until he brought the Imam to ibne Ziyad, Yezid's governor in Kufa. Hur said, "If you refuse to do that, then take any road which will not bring you into Kufa nor take you to Madinah. Bear to the left of the road towards Qadisiya."
10. **BAIZA:** Imam Hussain delivered one of his famous sermons, "I consider life among transgressors as nothing but agony and affliction."
11. **UZAIBUL HAJANATL:** The Imam stayed away from the army of Hur, which was now accompanying him. He was offered the support of 20, 000 trained men under Ibne Adi, but he did not try to mobilise military support. The Imam's intention was to bring about a revolution in the conscience of the Muslim mind.

12. QASR-E-BANI MAKATIL: Kufa was no longer the destination and a new route was taken. The Imam recited “Inna lillah wa inna ilaihi rajaoon”. His son, Hazrat Ali Akbar, asked, “Are we not on the Right Path?”, to which the Imam replied, “Yes.” The Imam was ready for death as were his family and companions.

13. NAINAWA: A messenger from Ibne Ziyad, who had orders for Hur not to leave the Imam, met the battered caravan. They were in the desolate plain called Ghaziriya, another name for Nainawa. The new crescent signifying the start of Moharram the first month of 61 Hijri was seen in the sky. Alas, it brought tears to the eyes of the Imam.

14. KARBALA: The Imam with his family and companions arrived in Karbala, on the second of Moharram. As the ladies dismounted, a yellow dust rose and covered Bibi Zainab. A plaintive moaning was heard in the air. Tents were erected near the river, which was a tributary of the river Euphrates, but were forced to move away from the riverbank and relocate on the burning sands of Karbala.

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