

**ZIKR
E
AAL E
MUHAMMAD**

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INTRODUCTION

Zikr means to remember, Aal e Muhammad are the close family members of the Holy Prophet Muhammad, those individuals who were directly linked with the spread of Islam. **Zikre Aale Muhammad** is an attempt to look at the contribution of these holy persons whose zikr takes us to the message of the Quran. Imam Muhammad Baqar (a.s.) said “ *inna zikrina min zikrillahi* Remembering us is as remembering Allah.” It is recorded in Hadees that a house, where the Quran is recited and Allah remembered, has abundant blessings and it shines in the heavens just like the stars shine when seen from the earth. The Ahle Zikr are the Holy Ahlebait who are endowed by Allah’s blessings: Remember Me with obedience and worship and I will remember you with blessings, benevolence, mercy and satisfaction. (Hadees)

The present book will enable those who cannot read Urdu to use transliterations of poems, both for a majlis or a meelad to commemorate events and celebrate the praise of the members of the Ahlebait. Zikr e Aale Muhammad looks at the contribution of Hazrat Abu Talib, Fatima binte Asad and Hazrat Khadija. It gives accounts of celebrations like the Eide Ghadeer, Mubahila and Eide Zahra. The book has a section on the Aqd of

Bibi Fatima and Maula Ali. It also brings transliterations of poems in Urdu to recall the happiness of the Imams at the wiladat of Hazrat Zainab, Hazrat Abbas, Hazrat Ali Akbar and Hazrat Ali Asghar. An account is given of the life of Hazrat Masooma e Qum and her wafat. The desecration and demolishing of the quboor of the Aaima in Medina and Mecca is recalled with feelings of sadness and condemnation, as is the bombing of the shrine in Samarra. and looks forward to the time when the twelfth Imam will reappear Inshallah to establish the justice of Allah in this world.

Islam is a complete code of life and gives us guidance in every aspect of our day-to-day living. Muslims have been given instructions in the fundamental articles, rites and observances of faith. These have been deduced from the Holy Quran, Hadees and the teachings of Muhammad o Aale Muhammad who showed us through example how to put them in practice. These teachings have been classified into two sections- the Usool e Deen and the Furu e Deen, i. e. the Roots of Religion and the Branches of Religion. There is a close link between the two and both are needed to live a successful life that will lead us to Allah's mercy in the hereafter. The Usoole Deen are five: Touheed, Adl, Nabuvat, Imammat and Qiyamat. Belief in these basic tenets has to be with your own insight and understanding. Without belief, eeman, there is no

hope for you in the hereafter. Merely stating that you believe carries no credence- it must show in your actions, just like the tree, which sprouts healthy branches to show that it is living. The Furu e Deen are the branches and there are ten: Salat, Saum, Hajj, Zakat, Khums, Jihad, Amr bil maruf, Nahi anil munkir. Tawalla and Tabarra. To know how to perform the furu, you must either acquire the knowledge of the tenets by training to be a mujtahid or follow the verdicts of a mujtahid, a competent jurist, who is able to make deductions in matters of the laws in Islam. Following a mujtahid is called Taqlid and is essential for everyone who is not a mujtahid himself.

In each section, after the transliteration of the Urdu poems, a hadees has been written taking an ayat of the Holy Quran to explain the relevant usool or furu. It has then been linked to the words of the Prophet and our holy Imams especially Maula Ali, as recorded in the Nahjul Balagha, a wonderful collection of his sermons, letters and sayings. Finally a list of the Holy Names of Allah the Ism e Aazam is also included so that we can benefit from His grace and mercy: *Fazkuruni azkurukum* (2:152) Allah says Therefore, remember me, I will remember you.

My thanks are due to my husband, Syed Hasan Askari and my daughters Zainab, Rabaab and Amina for their encouragement and patience. May Allah help us and guide us to follow the

teachings of the Ahlebaith so that we achieve the true purpose of our life.

I dedicate this book to my mother Sabiha Nurul Hasan Jafri who is a momina, totally devoted to the zikr of Muhammad o Aale Muhammad.

Please recite Sura e Fatiha for all the momineen and mominat specially the following:

Syed Nurul Hasan Jafri,
Syed Mohamad Hasan Jafri,
Hashmatunissa Begum,
Syed Mohamad Hadi Jaffery
Mahjabeen Jaffery, Bilqees Begum
Hydri Begum Kazim Begum
Syed Mehdi Hasan Jaffery
Syed Sirajul Hasan Jaffery
Syed Ameer Hasan Jaffery
Syed Sajjad Hasan Jaffery
Syed Hashim Ali
Zehra Begum, Mir Gulam Abid
Tajunissa Begum, Mohamad Ali Baig,
Mujtaba Ali Baig Sayeeda Begum
Safdar Ali Baig, Mehdi Ali Baig
Sakina Begum, Syed Zamin Hussain,
Bilquees Taqui, Raziya Begum
Syed Ali Akbar, Shahjajan Begum,
Syed Hameed Akbar, Syed Masood Akbar,
Safiya Begum, Sajida Begum, Mirza Abid

Hazrat Abu Talib

Qasida

Shareeke dawate Islam hain Abu Talib
Nabi ko Haq ka ek inaam hain Abu Talib
Haram me wahi me ilhaam hain Abu Talib
Haram ke azm ka ehraam hain Abu Talib
Ye chun ke laye jo ghunche to phool bun jaye
Phir inki gode me pal kar Rasool bun jaye

Rasoole haq ke nighbaan hain Abu Talib
Nabi hain Deen aur Eiman hain Abu Talib
Nuzoole wahi ka unvaan hain Abu Talib
Baghair lafzo ka Quraan hain Abu Talib
Inhi ke dam se hui ibdedaaye Bismillah
Inhi ne nuqta diya zere baae Bismillah

Payambari ke balaon ka rad Abu Talib
Madad Quda ki hai shakle madad Abu Talib
Nabi ki dhal dame ird o qad Abu Talib
Nishana Qatme Rasul aur zad Abu Talib
Jihad inka pas manzare jihade Ali
Ali hain baad me inke ye pehle Nade Ali

Kahan hai tang nazar ham se bhi to ankh mila
Hain inke kufr ka dawa to kuch suboot bhi la
Koi to rasm jahalat ki inke ghar me dikha
Buto ke aage jhuka inka sar? Sar apna jhuka
Quda ke noor pe o qaak dalne wale
Ye but shikan to hain godi me palne wale

Rasool inka bada ehtraam karte the
Sawabe deed se tanzeeme aam karte the
Sehar ko ut the hi avval ye kaam karte the
Inhe namaz se pehle salaam karte the
Rasool gar koi kafir ko yu salaami hai
To phir zaroor nabuvat me koi qami hai

Na jaanchiye ye rivayat na seerato kirdar
Nabi ki ankh se ab dekhiye inhe ek baar
Ye bargahе Risalat me aap ka tha vikaar
Pachade kha ke inhe roye Ahmade Muqtaar
Vo “aam huzn” bana inka jab visaal hua
Ye gham Rasool ki ummat me eik saal raha

Ye marne wala gar eeman hi na laya thha
To kya Rasool ne kafir ka gham manaya thha
Zaban pe wa abata baar baar aya thha
Vo qud bhi roye thhe auro ko bhi rulaya thha
Jata diya thha ke jo Muhsine Risalat hai
To usko rona rulana Nabi ki sunnat hai

Qasida

Ay Abu Talib zamaney mein vo tera kaam hai
Qud Nabi ka aur tera eik hi anjaam hai

Tere darde ishq mein jo dil nahi hai mubtila
Asl mein vo mubtila e gardishe ayyam hai

Ho risalat ya Imamat teri hi parvarda thi
Tera hi baitush sharaf gahvara e Islam hai

Ghair mumkin thi hifazat Kabay ki tere baghair
Koshishon se tere baqui ta abad Islam hai

Mohsine Islam Abu Talib shariat ke ameen
Deene Haq bete ka tere banda e bedaam hai

Fil haqeeqat jo musalmaan hain ye unka qol hai
Haq paraston mein sarey fehрут tera naam hai

Dahr mein ahle baseerat ka yahi hai faisla
Tere eeman ka jo munkir hai vo bad anjam hai

Ay mohafiz qana e Kaaba ke kya kehna tera
Tera mamnoone karam qud bani e Islam hai

Tera hi luft o karam hai aur tera faiz hai
Tere bete ke ghulamo mein jo mera naam hai

Qasida

Abu Talib ko ham Islam ka rehbar samajhte hain
Mohamad Mustafa ka Mohsine Akbar
samajhte hain

Naveede etebaane sura e Kausar samajhte hain
Unhe Paighambare Islam ka hamsar
samajhte hain

Mohamad aur Ali dono teri taazeem karte hain
Risalat aur Imamat ka tujhe masdar samajhte hain

Raesee yasrab o Batha ameene qaana e Kaba
Tujhe ham bhi qudai shaan ka mazhar
samajhte hain

Tera irfaan har eik ko muyasar ho nahin sakta
Tere ausaf ko Salmaan aur Buzar
samajhte hain

Ye eejab o qubool e aqd ke sighon se sabit hai
Musalmaan aaj bhi apna tujhe rehbar
samajhte hain

Tere eeman ke bare mein koi kya bataega
Rasoole haq tujhe apne se jab behtar
samajhte hain

Shujaat ka tere bete ki hai sara Arab qaayel
Tahe tanha jise Islam ka lashkar samajhte hain

Vo ghar jis mein nahin hai tazkera aulad ka teri
Ham aisay ghar ko sach to ye hai ujda ghar
samajhte hain

Hadees on TAUHEED

Bismillahir Rahmanir Rahim.

Qul ho Allah o Ahad.

In the name of Allah the Beneficent, the Merciful.

Say He Allah is one (alone).

This Quranic verse is from the Sura Iqlas (the Unity), revealed at Mecca, which in all its brevity, is considered to contain the gist of the Absolute Unity of Allah. Tauheed, belief in the Oneness of Allah is the basis of the fundamentals of the faith, Islam. It is the pivotal doctrine, the foundation on which all other beliefs and actions rest. The foremost religious obligation is to recognise Him, to acknowledge Him, believing in His Oneness and obeying His orders. Belief in Tauheed or the Divine Unity underpins all the laws in Islam. It is the basis the foundation on which the edifice of the religion of Islam stands. All the Apostles preached the Unity or Oneness of God and spoke of the absolute sovereignty of the Lord of the universe.

Allah is the name, an abridged form of an abstract noun “*Elah*” with the definite article “*Al*” (The). It is inapplicable to any other being and is treated as the sole proper name for the Absolute self-existing One. Even so, the name ‘Allah’ with all its comprehensiveness and inapplicability to any other being simply denotes

the relation in which He stands to all finite beings. His essence and essential attributes are far beyond the creature's power of comprehension.

Ahad indicates the absolute Oneness of God, not in the numerical sense of the numbers which has its second and third, but the One, which has no second after it, the Only One. He is such a One that even his attributes are His Essence and not separate and never separable from Him. None are comparable to Him, He is unlimited by time, space or circumstances. He is the Absolute One, the Living, the Knower, the All Mighty, the All Gracious, and the Compassionate. His many names are the various expressions of asserting His Absolute Oneness. It is not possible for man to understand the essence of the Almighty and we are asked to meditate on His bounties, as trying to do the former would only lead us to be perplexed. The Holy Prophet, the greatest of His creation, acknowledges man's inability to recognise Allah. "O Lord we have not recognised Thee as Thou ought to be recognised and we have not obeyed Thee as Thou ought to be obeyed."

Unique in Oneness, Allah is the first (Avval) and Last (Aaqir), the Apparent and Hidden, the Great (al Azeem), the Transcendent (al Aala). There is none like Him or comparable to Him. Man has no access to His Person, only up to the Divine

Names. ‘Allah’ is a manifestation of the glory of His name. Every excellence and every sublime quality is attributable to Him. Allah is the only Creator and no one has created except Allah. He is the One who can create anything out of nothing. Everything besides Him is a creation of His (39: 62, 63). In the words of the Quran He is the Lord, the Holy, the One who grants Peace, the Mighty, the Supreme Creator, the Maker, the Fashioner, the Most Wise. (59: 23, 24). Allah is ever Existent, one who causes existence, maintains existence and creates everything that exists. Whatever He creates will perish, He never will. (6:91) The Holy Prophet Muhammad SAW said “He is the One who is Apparent but Hidden, the First and the Last, having no peer or a similitude.”

Our first Imam Ali Ameerulmomeen A.S., the gateway of knowledge and wisdom (Baabe Madinatul Ilm wa hikma) has repeatedly in the discourses of Nahjul Balagha taught us about faith in the Unity of Allah. Many of his speeches begin with praise of the Almighty “All praise and glory is due to the Lord, whose worth cannot be described even by the greatest rhetoricians of all times.” None can understand or explain His Being. After acknowledging man’s inability to know Allah or understand Him fully the Imam then reminds us that the first step in religion is to accept, understand and realise Him as the Lord; to believe that there is no God but He. It is to

realise that He is so absolutely pure that nothing can be added to or subtracted from His Being. The Imam then explains Allah is not dependent upon time, space, qualities and attributes. His existence is eternal. He is One and alone. He has neither a colleague nor an associate. All praise is due to Him alone.

It is not possible for the human mind to grasp the essence of His being yet he has not prevented them from realising His presence. He is so near us that nothing can be nearer. At the same time His place is so high that nothing can be imagined higher. In another famous qutba, known as Khutbae Gharra, the Imam uses some of the names of Allah e.g. Awwal The First, Qareeb, The Near, Hadi, The Guide, Qahir The Conqueror, Qadir, The Omnipotent, Kafi, The Effective Nasir, the Helper, Qayoomu the Eternal who existed before anything. He reminds us that Allah is the nearest source of guidance and speaks of Allah's all encompassing knowledge and reminds us to fear Him and obey His commands. No one can escape His Wrath.

Allah is One and has 'none to share His Might and glory'. No eye can see him and no mind can imagine Him. The Imam had been asked to describe Allah in such a way that they might feel as if they were seeing him with their eyes. Hazrat Ali felt annoyed at this because it is not possible to describe God in this way. In the khutba

Ashbah he reiterated that eyes cannot see him nor minds visualise the Lord. Time cannot affect Him, nor is He confined to a place. His power of creation is Mighty and His resources cannot be exhausted. The Imam advised people to read the Holy Quran to learn and understand Allah's attributes. He is the Almighty Lord who created without a model. He is Omnipotent, Omnipresent and Omniscient, the Being who is alone, whom imagination and mind cannot comprehend deliberation and prediction cannot grasp and who cannot be brought within the limits of conception or apprehension. Later in this long sermon, the Imam describes how Allah's knowledge is all encompassing from the thoughts hidden in the depth of mind to the sorrowful cries of speechless animals; from the water droplets that would rise to form clouds to particles of sand that are blown by the wind; from the footprints of insects or sand hills to the hidden depths of oceans. He alone is worthy of praise; the Almighty and the all Powerful. None deserves to be worshipped except Allah; the One, who has no parallel He is One but not a numerical unity which can be mathematically and logically subdivided.

Testifying to his faith in Allah, the Imam said the existence of Allah cannot be doubted. He has no equal and no peer. Eyes cannot discern Him in the way they see physical bodies but minds can realise His existence with the purity of faith and sincerity of belief. The Imam affirmed his faith

with sincerity and advised people repeatedly to fear God and to be thankful to Him for the bounties He has conferred and favours He has shown. Might and Grandeur are only for the Most High. The Imam reminds us that Allah, the Almighty Lord, made Islam the most sublime path towards His supreme pleasure. He made the Holy Prophet Mohamad SAW, the means of revealing His commands bringing Muslims out of the world chaos, carrying the message of peace and prosperity to mankind.

When Allah commanded the Prophet to declare His mission and launch the message of Islam, Prophet Mohamad Mustafa the ordained messenger of Allah started preaching in Mecca. The Qureish opposed and harassed the Prophet and tried to persecute and molest any who joined the faith. Hazrat Abu Talib the uncle of the holy Prophet, his benefactor and guardian, the father of Ali, gave every support and protection to his nephew, Mohamad P.B.U.H. The holy Ahlebaith have affirmed that Hazrat Abu Talib not only embraced Islam, that he was a monotheist, believing in Tauheed and the Prophet, but also gave unstinted support to the divine mission of Islam. Fabricated hadees to create doubt about Hazrat Abu Talib were invented during the time of Muawiya in their enmity towards Maula Ali.

If we look closely at the role of Hazrat Abu Talib in the life of the Prophet we can see clearly that

he was closely linked to him right from his early childhood. Hazrat Abdul Muttalib the grandfather of the Prophet chose Hazrat Abu Talib to be the guardian of Hazrat Abdullah's orphan. (The Holy Prophet's father Abdullah had died six months before the birth of the Prophet). A famous hadees from the Prophet says "I and the supporter of the orphan are together in Paradise like these two fingers".

Hazrat Abu Talib's own words acknowledge his love for the holy Prophet and are a proof of his faith. He wrote:

"I swear by the House of Allah that he lies who says that we shall leave Mohamad, though we have not yet fought against his enemy with the sword and lance.

We will indeed help him, until we have crushed his enemy.

We will offer such sacrifice that we will forget our wife and children.

His light is such that though the brightness of his face we invoke the shower of Allah's mercy.

He comes to the assistance of orphans;

He is the refuge of widows.

The helpless people of the Bani Hashim go to him for help and are blessed with all kinds of favours.

I swear by my life that I have a passionate love for Ahmad. I love him like a pure friend.

I found my self-fit for sacrifice to him, so I helped him, as he is an ornament for the people

of the world, a curse for enemies and a grace for society.

May the Creator of the World support him with His help and reveal His religion, which is the way to Allah, and in which there is not a particle of wrong.”

Hazrat Abu Talib AS's qutba (sermon) at the time of the Holy Prophet's marriage to Janabe Khadija AS is a further proof. "Al hamdolillah e Rabbil Alameen' it begins. All glory and praise to Allah, the Creator of Heavens and Earth and all thanks to Him for all His blessings, bounties and mercy. This is a clear expression of Tauheed. Hazrat Abu Talib AS then continued 'My nephew Mohamad ibn Abdullah ibn Abdul Muttalib is the best individual in all mankind in his intelligence, in wisdom in purity of lineage, in purity of his personal life and in distinction of family.'" Belief in the Prophet Mohamad's pure personality and declaration of his infallibility before the proclamation of Islam itself shows us clearly that Hazrat Abu Talib AS was not only a believer but the Protector and the Guardian of the Holy Prophet. Without Hazrat Abu Talib and his son (Ali AS) Islam would have no distinction or strength. Hazrat Abu Talib AS protected the Holy Prophet SAW in Mecca and supported him and Hazrat Ali continued this unstinted support in Madina.

As long as Hazrat Abu Talib AS was alive, the infidels of Mecca dared not molest his nephew Muhammad SAW. They approached Hazrat Abu Talib to ask him to waive his protection and support of Mohamad. They even tried to tempt him to make him surrender Mohamad to them. When these failed they sent an ultimatum. Force was used and anyone who professed Islam openly was put to death. Yassir and Sumayya became the first two martyrs in Islam. Life was becoming increasingly difficult and some Muslims fled to Abyssinia as refugees. The Bani Hashim was boycotted and life in the city became perilous. Prophet Mohamad and the Muslims moved to Shobay Abu Talib, a ravine at the edge of the city.

The opposition continued. Threats were made against the Prophet and he was insulted and ridiculed. Poets were commissioned to parody him and direct their string against his teachings. Bribes were offered to entice people away. The Quraish, especially Bani Ummaya became increasingly frustrated and could not understand why all their attempts were failing. Then it dawned on them that their enemy was Hazrat Abu Talib AS who was protecting Mohamad SAW, and so they sent him an ultimatum. They made attempts to isolate Mohamad SAW but Hazrat Abu Talib AS would not give up his support. Not only was he himself protecting his nephew but he also rallied the clans of Bani

Hashim and Bani Mutallib behind him. The Quraish, therefore, adopted sterner measures and imposed a socio- economic boycott.

The Bani Hashim was excluded from their rights till they gave up Prophet Mohamad. The siege began with all difficulties; Hazrat Abu Talib didn't sleep at nights. For him the physical safety of Mohamad took precedence over every other duty. When Mohamad fell asleep Abu Talib lifted him and put him in the bed of one of his for sons and ordered his son to sleep in Mohamad's bed. He did this again and again for he had no illusions about his enemies and did not underestimate their intentions of killing the Prophet. He was ready to sacrifice his own sons to protect the Prophet.

The siege lasted three years, bringing new menaces and ordeals from hunger and thirst to the ravages of the extreme heat and cold. But the true followers of Islam remained calm and were not dismayed by their tribulations. They knew that Allah had chosen them to defend Mohamad, His Messenger, from his enemies. The siege was a test of their physical and moral courage. It showed how steadfast and patient under suffering, the family and true followers of Mohamad were. When the banner of Tauheed was hoisted, the champions of the idols had challenged and opposed it and it was the children of Bani Hashim who had rallied around to protect

it, defying death every moment. Tauheed was far more precious to them than their own lives.

No wonder then that when the hour of his leaving this world came near, the losing of this supporter made the Holy prophet extremely sorrowful. He called the year of Hazrat Abu Talib's death 'Aamul Huzn'. It was also the year when Hazrat Khadija died. Both of them were immense sources of strength in the Prophet's personal life and his defence and protection. He was buried in Jannat ul Moalla, the cemetery for the Prophet's family and ancestors in Mecca.

Hazrat Abu Talib, the uncle and supporter of the holy Prophet Muhammad, was the leader of Mecca. He was the father of our first Imam Hazrat Ali Ameerulmomineen. He spent his life protecting the Prophet of Islam in every way he could, ready to give up his own kith and kin to save the life of the Prophet. He trained his children to be ready for sacrifice everthing they had in the way of Islam. He was the father of the Imams of guidance. In Karbala when it was the time of immense crisis for Islam; it was the progeny of Hazrat Abu Talib AS who saved the divine religion. Hazrat Abu Talib AS proved by his deeds and words his faith in Islam.

We read theziarat of Hazrat Abu Talib AS thus:

Assalamo alaika ya Syedul Batha wabna Raesa,

*Assalamo alaika ya Warisa al Kaabati baada
Taaseeha*

Asslammo alaika ya Kafila Rasoolallah

Assalamo alaika Ya Ammul Mustafa

Assalamo alaika ya walidal Aimatul huda

Assalamo alaika ya man ruziqa waladan

Wa qairul mauloodin wa Imamul ummati

*Wa abul aimmati huva qaseemul jannati wanaar,
wa niamatullahi alal abraar wa niqmatullahi
alal,fujjaar,*

*Assalmo alaika wa alaihim wa rahmatullahi wa
barakatoh*

Peace be on you the Leader of Mecca, the son of
its nobleman,

Peace be on you Oh Inheritor of Kaaba

Peace be on you the protecting friend of Allah's
prophet,

Peace be on you oh the uncle of Mustafa.

Peace be on you the father of the Imams of
guidance.

Peace be on you, who was given the best son.

In all those born, who is the Imam of

The ummat and father of all Imams and

who will decide between Heaven and hell,

who is a blessing for those who are good

and Allah's wrath for the Wicked and liars.

Peace be on you and on him.

Peace and Allah's blessings on you both.

Hazrat Fatima binte Asad

Qasida

Naazishe qulq o muravat Fatima binte Asad
Paikare sidq o sadaqat Fatima binte Asad

Kya bayan ho teri azmat Fatima binte Asad
Tujh pe nazaan hai Risalat Fatima binte Asad

Tere bete ki ba daulat Fatima binte Asad
Badh gayi Kaabay ki izzat Fatima binte Asad

Haidari shaane wilayat ki qasam, Maryam se
Hai siva teri taharat Fatima binte Asad

Dar haqeeqat teri aghoshe taharat mein pali
Ye Risalat aur Imamat Fatima binte Asad

Mil gayi phir se Mohamad ko ek maa ki goad
Teri shafqat ki ba daulat Fatima binte Asad

Tere bete hain Ali Jafar o Talib o Aqeel
Tajdaraanay shujaat Fatima binte Asad

Tera irfaan har kisi ko ho sakta nahin
Murtuza ki tu hai jannat Fatima binte Asad

Baap bhi hai sher tera aur beta bhi hai sher
Deedani hai teri nisbat Fatima binte Asad

Aastanay par tere Sajid ko ho jae naseeb

Sajdae Haq ki saadat Fatima binte Asad

Qasida

Naghma karti hui yoon baade bahaari aayi
Ho mubarak mere maula ki sawari aayi

Main fida kis ne liya naam Ali ka musay
Dekho kis simth se awaaz ye pyari aayi

Fatima binte Asad ho gaeen daaqil wahan jab
Mere maula tere moulood ki baari aayi

Nazar ata nahin koyi bhi mubarak ka hai ghul
Tehniyat dene ko lo qudrate baari aayi

Kaabatullah mein hui aaj wiladat Maula
Noore haq nafse Nabi, qudrate baari aayi

Ummati ho ke qush aapas mein galay milte hain
Eid bun kar shabe moulood tumhaari aayi

Mu se gul jharthe hain hanste hai jo baham
momin
Khil gayi dil ki kali, fasle bahaari aayi

Mushkilain ho gaeen aasaan jahan ki saari
Ho mubarak mere Maula ki sawari aayi

Qasida

Ya Ali Ya Ali Ya Ali Ya Ali

Maa Ali ki junhi suay Kaaba badhi
Badh ke dewaar ne qud sadaen ye di
Ya Ali Ya Ali Ya Ali Ya Ali

Teen din se hai mehmaane Kaaba ye kaun
Janotan mein vo istarah rahta hai kaun
Ay butho ab kaheen aur jaake baso
Aa gaya paak karne ko kaaba Ali
Ya Ali Ya Ali Ya Ali Ya Ali

Mera baara vasi, mere baara Imam
Maango ek dar se detay hain baara Imam
Hain ye sab Mustafa mere baara Imam
Aur ye sab Aeliya Murtuza Ya Ali
Ya Ali Ya Ali Ya Ali Ya Ali

Ho vo farshe Nabi ya ke arshe Quda
Hai yahan bhi Ali hai vahaan bhi Ali
Ek pukaare ya chalees aavaz dein
Ek hi waqt mein sab jagah hain Ali
Ya Ali Ya Ali Ya Ali Ya Ali

Yun tho har dam zabaan par meri ya Ali
Mauth aaye kafan par ho Nade Ali
Jab qabar mein sawalat ho ay quda
Aadatan fitratan mein kahu ya Ali
Ya Ali Ya Ali Ya Ali Ya Ali

Hadees on ADL

Bismillahir Rahmanir Rahiim.

Shahidallaho annahu La ilahaila hua wal malaikato wa ulul ilm qaiman bil qist,

La ilaha illa hual azeezul hakeem.

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

Allah himself witnesses that there is no God but He and so do the angels and those possessed of knowledge, standing firm for justice, (there is) no God but He, the Mighty, the Wise.

This Quranic ayat says that Allah himself is witness to Tauheed, his own Unity for unless He out of his Infinite Mercy declares to us His Own Existence, how can any of his creation find out the truth about Him. He is One and never more than One. The angels and those who have knowledge are witness that the Almighty Allah stands firm for justice – *qaiman bil qist*, maintaining justice and establishing justice. Anyone with the least injustice in him can never be God. Absolute justice is the most important aspect of Allah. He is the all just and ‘Adl’ is one of the five cardinal doctrines of Islam.

Justice is Allah's most comprehensive attribute qualifying His action and Adl implies all His divine attributes and Excellence. It is on justice that the whole edifice of creation stands. Creation is the manifestation of His Love and Might. Justice is the necessary qualification of His action, through His grace; hence, Grace and Justice are inseparable. His attribute of cherishing (*Rububiyat*) is manifested in creation and the term *Rabbilalameen* is frequently mentioned. Adl is intrinsically linked to Tauheed where justice is there will be unity and wherever unity is, there will be justice. Islam reduces all vice to injustice; the word used often in the Quran for injustice is Zulm. Repeatedly the Holy Book states that God does not do injustice, '*La yuzlinimu*' (Nisa 40) even to the weight of an atom, '*misqala zarratin*'.

Faith in Allah's justice is essential. The belief in Adl (Divine Justice) leads believers to guarding themselves against breaking the law. But Allah is not a mere judge. He is the Absolute Monarch with absolute independence, the All Just, being the supreme judge. His justice is always tempered with mercy. It is for man to glorify God, rejoicing at His being all Merciful. At the same time man is warned of His justice so that he guards himself against transgression any of the divine laws. We are reminded of this during every prayer as we repeat verses of Sura Fatiha:
Alhamdo lillahi Rabbil alameen

Ar Rahmanir Raheem
Mali ke Yaum I deen.

Allah wants those who have firm belief ‘*ya ayyuhal lazeena aamanu*’ to stand firmly with justice ‘*kunoo qawwameena bil qist*’ (Nisa 4:135). The Quran asks the believers to maintain justice witnessing for God. In other words justice and godliness are inseparable. We are commanded to stand for God collectively and individually, maintaining justice In another verse (Maidah 5:8) Allah enjoins the believers to bear witness with justice for the sake of Allah *qawwameena lillahi shohada a bil qist*. In the same verse we are reminded that we should be fair and just even with those who hate us. Adl (equity) in the words of the Quran brings us nearer to piety (taqwa). We should fear Allah (ataqullah) for He is aware of what you do ‘*illallahu qabeer un bima ta alamoona*’.

Our first Imam, Maula Ali, is called the Imamul mutaqqeen, the leader of the pious. He not only explained what ‘Adl’ is but also though his actions and words showed justice in every walk of life. As Allah’s representative on earth he declared ‘if all the seven continents with all they contain are offered me as a remuneration or bribe for depriving an ant of the husk of a grain of barley carried by it, I will never do it’. Such was his sense of fairness that he refused to give any more than the due share even to his brother Aqeel

from the public Treasury. He testified that Allah is just and every action of His is based on equity and justice '*wa ashhado annahu adlus adala wa hakamun fasala*'.

Some people in their ignorance question the justice of Allah. Hazrat Ali AS explains that the Almighty has provided livelihood and sustenance to each and every creature. Some are assigned more and some less. This distinction is based upon equity for He has tested people in different ways. Some through opulence while others are tested through poverty. He wants to find out whether wealth makes people grateful and if poverty brings out patience and endurance. Life always ends in death. Rich or poor, old or young, all will face Allah's justice on the Day of Reckoning.

The spirit of justice had penetrated through the very being of Ameerulmomeen and his short term as the Khalifa of the Muslim state bears testimony to his constant efforts in establishing justice His attention was directed enforcing the rules of equity and justice so that equality was established. He desired that pious people who were anxious for the Hereafter should work for the welfare of the people: feeding the hungry, providing water to the thirsty, clothes for the needy, and informing people of their rights and duties and protecting the rights of others.

Addressing his representative in Egypt, Malike Ashtar, the Imam formulated the principles of administration and justice as dictated by Islam. He advised Malik to adopt a policy based upon equity and justice and detailed the activities of a just and benign government. He spelt out the responsibilities of a ruler in various branches of administration to establish equitable distinction of wealth and opportunities. In a letter to Malik, he provided a code where justice and mercy is shown to all human beings irrespective of class, creed and colour. Justice thus established would be a means of prosperity and comfort to the people.

Islam the deenillah (religion of Allah) is an institution of justice and moderation and the Islamic system is based on justice. All important establishments in Islam remain under the control of just people. In the administration of justice, right from the qazi to the clerk to the witness, all should uphold justice. The leader of prayer – Imam – e jamaat should be adil. The mujtahid (who we follow) needs to be just and honest. The news given only by just and honest men is to be relied upon. Islam lays great emphasis on justice and the Holy Prophet said; ‘A moment of justice is better than seventy years of worship’. Our first Imam emphasized that Justice is the essence of people’s welfare as well as adherence to the Divine path. One of the duties and responsibilities of the Prophets of Allah was to

establish social justice; oppose oppressive laws, through inculcating firm belief in Allah and the Day of Judgement.

The Holy Ahlebaith showed through their example that everyone was equal – black or white, rich or poor. Slaves were awarded positions of dignity. Marriage was solemnised between people of different regions and backgrounds. Brotherhood in Islam was shown in every practical form, from sharing the wealth of the Public treasury equally to the fraternising with the poor when eating meals.

Even after sustaining a fatal wound at the hands of his assassin, Imam Ali enjoined his followers not to indulge in mass killing but to kill only the wretched killer. “He (the assassin) struck once on me. Therefore you should also give him one stroke”. This is a unique example of justice which the Imam upheld even at the moment when he was in a pool of blood. This holy Imam, who was assassinated during namaz in the masjid e Koofa, was born in the precincts of the Kaaba.

Hazrat Fatima binte Asad was the mother of our first Imam, the son of Hashim, the leader of Qureish. She, like her forefathers before her, followed the creed of Abraham and was a monotheist. Maula Ali in Nahjul Balagha speaking of the Prophets and his own ancestors describes them as very illustrious and noble with

several great prophets in their lineage' and coming from a family the most learned of human beings. The Holy Prophet explaining *Ana wa aliyān min noorin wahid* I and Ali are from the same light said, "the most Majestic and Glorified transferred our light from the time of Adam from one sublime loin and purified womb to another till I was in the pure womb of Amina and Ali was in the pure womb of Fatima binte Asad.

Hazrat Fatima binte Asad married Hazrat Abu Talib AS, the uncle of the Prophet and together they cared for the Holy Prophet during his infancy and were responsible fully for his upbringing at the demise of Hazrat Mutallib. She looked after him with great affection and was like a mother to him in his orphanhood. The Holy Prophet recalled her kindness saying 'No one except Abu Talib showed more affection to him than she did. . Hazrat Fatima binte Asad relates that there was an old date palm in their yard, which had been dead and dry for several years. One day when Prophet Mohamad went and touched the tree, it immediately turned green and yielded fresh dates. He would often spend the afternoons with his aunt. The Holy Prophet would come for her ziarat and stay in her house during the afternoon '*Kaana Rasoolullah yazuoha yaqeela fi baitaha*'.

Bibi Fatima binte Asad had seven children, three daughters and four sons. She was the first lady

from the Hasham's clan whose offspring were also Hashimites. When she was pregnant carrying Hazrat Ali, she promised that she would give her offspring to the Holy Prophet and he gladly accepted the offer. Hazrat Ali's holy personality and his respect and love for the Prophet were manifested even during his mother's pregnancy. She would stand up in respect for the Prophet and when asked why she as his aunt showed such reverence for her husband's nephew she replied that something within her somehow never allowed her to turn her face away from Mohamad as long he was around. It is reported that people would not believe her and tried once to keep her seated but failed in their attempt as some strong force within her made her overcome their efforts as she stood erect. Hazrat Fatima binte Asad when she was alone would hear from within her a mysterious whisper, the glorification of God.

Providence led Bibi Fatima binte Asad to the holy Kaaba as the time for Hazrat Ali's birth drew near. As she circumambulated the Kaaba she felt weighed down by intense pain. She knelt down to pray. When she raised her head from her dua, she saw that the walls of the Kaaba split open and she went in. The wall then returned to its normal position. The Kaaba was sealed with Fatima binte Asad within.

News about this unusual event spread fast through Mecca. Keys were fetched to open the

doors of the Kaaba but to no avail. On the third day, crowds surrounding the Kaaba witnessed the lock falling off on its own account and to their surprise Hazrat Fatima binte Asad emerged radiant from the sacred premises with a newborn baby in her arms. The Holy Prophet Mohamad, who had not yet declared his divine mission, was waiting outside and received the baby. The baby opened his eyes and greeted his cousin saying '*Assalamo alaika ya Rasoolallah.*' She called him by the names of Asad and Hyder. The Holy Prophet took the baby in his arms and said that "Allah has given him the name Ali."

When the message of Islam was proclaimed, Bibi Fatima binte Asad declared her faith. With the rest of the holy Prophet's family, she suffered the effects of the economic and social boycott imposed by the Qureish when they had to live in Shobe Abu Talib, a ravine near Mecca. After the death of Hazrat Abu Talib, the Prophet had to migrate to Medina. A few days later, Hazrat Ali joined him. At the time of Hijrat she accompanied Bibi Fatima Zahra and her son Ali AS to Madina. The holy Prophet welcomed his aunt and daughter. In Medina she supported the Muslims to settle down in their new surroundings. When they were attacked, she took an active role in looking after the mujahidin of Badr, giving them water and tending to their wounds. She was present at the time of the marriage her son Ali and Bibi Fatima Zehra. It is

said that she shared in the household chores by being responsible for fetching water while Bibi Fatima Zehra took over the chore of grinding the barley and cooking meals.

When she fell ill and died, Imam Ali in tears went to inform the Prophet that his mother had died. The Holy Prophet consoled him and said “she was like a mother to me.” He stood up and accompanied Hazrat Ali and went barefoot with the body to the graveyard of Baqui. He gave his own shirt for the shroud and when the grave was dug, the Prophet climbed down into it and even lied down in it praying for his aunt. Then he came out and with tears flowing down his face said

Jazakallah min ummi qairalqad kunta qairan.

Oh mother, may Allah recompense you, you were the best of mothers.

When asked why the Prophet showed such emotion he replied; ‘After my uncle Abu Talib she was the most kind to me. She would remain hungry but feed me. She would wear old clothes herself but give me good clothes. She would bear hardships herself but keep me in comfort.’

Let us read the ziarat of Bibi Fatima binte Asad:

Assalamo ala Fatima binte Asadil hashimyati
Assalamo alaiki ayyutohal siddiqat ulm marziya
Assalamo alaiki ayyutohal karematatur Raziya

Assalamo alaiki ya kafilata Mohamadin qatimun
nabiyyin

Assalamo alaiki ya walida ta sayyedil wasiyeen
Assalamo aliaki ya man zaharat shafatoha ala
rasoolallah qatimin nabiyyin

Assalmo alaiki ya man tarbiyatuha li waliyallahil
ameenm,

Assalamo alaiki wa ala roohika wa badanuka
tahir

Assalamo alaika wa ala walaadaka wa
rahmatullahi wa barakatuh.

Peace be on you o Fatima daughter of Asad
Hashimiya

Peace be on you o most truthful and with whom
Allah was pleased

Peace be on you o who guarded herself against
sin and is holy

Peace be on you o who is generous and well
pleased with Allah

Peace be on you o who raised Muhammad the
last of the Prophets

Peace be on you o mother of the leader of the
trustees of authority

Peace be on you who showed affection for the
Messenger of Allah, the last of the prophets

Peace be on you who nurtured the viceregent and
confidant of Allah

Peace be on you and on your soul and holy
personage

Peace be on you o and on your son and may
Allah confer His mercy and blessing on you both.

Hazrat Khadija AS

Bay wajahay nahin dahr mein ye shaane Khadija
Allah o Payambar ko hai irfaaney Khadija

Hai saarey muslamano say Islam mein saabiq
Eemaan ki bunyaad hai eemaaney Khadija

Gardan pe musalmaan ki hai Islam ka ehsaan
Islam ki gardan pe hai ehsaaney Khadija

Qaliq ki nazar mein hain yahi manzile kousar
Ay Salle Ala wus atay daamaaney Khadija

Rehte the Payambar bhi Khadija ke makaan me
Is rishte se Jibreel thhe darbaaney Khadija

Rizwaan jo darzi hai to Jibreel hai darbaan
Aflaak pe rehte hain ghulamaaney Khadija

Jab ye theen Musalmaan to sab log thhe Kafir
Kis tarah Musalmaan ko ho irfaaney Khadija

Vo saare Musalmaan jo hain munkire Imraan
Sad shukr ke hain vo bhi musalmaaney Khadija

Aulad ki hathon mein hai jannat ki hukumat
Dekhe to koyi sarhade imkaaney Khadija

Marsiya

Sajde mein aasmaan hai kis ki janaab hai
Deene quda nishaan hai kis ki janaab hai
Islam madaah qaan hai kis ki janaab hai
Eemaan gul fishaan hai kis ki janaab hai
Dam shara bharti rehti hai kis bargaah ka
Ehsaan deene Haq pe hai kis deen panaah ka

Qushnoodiye Rasool pe kis ki rahi nazar
Kis ka qazana ban gaya Islam ki sipar
Daulat ka kis ki ho gaya tableegh par asar
Raahe Quda mein sarf hua kis ka maal o zar
Chalti thi kaun jaada e husne sauwaab par
Kis ka amal thha marziye Qatmi ma aab par

Ye vo hai jis ka peshay Quda hai bada muqaam
Ye vo hai qud Nabi ne kiya jis ka ehteraam
Ye vo hai jis ne kaate hai ta ath me subha shaam
Ye vo moazama hai Khadija hai jis ka naam
Azwaaj mein Rasool ki marghoob thein yahi
Mehboobe kirdegar ki mehboob thein yahi

Tasveer e deen bani hai Khadija ke maal se
Dunya e deen basi hai Khadija ke maal se
Bunyade deen rakhi hai Khadija ke maal se
Tableeghe deen hui hai Khadija ke maal se
Paya sharaf eaanate deen ke kamaal ne
Ki hai madad Nabi ki Khadija ke maal ne

Is zoya e Rasool ko rutbe siva milay
Shohar milay tho qatme Rasul Mustafa milay

Daamad bhu milay tho shahe Lafata milay
Ye Fatima ki maa hai sharaf aur kya milay
Aulad ke chaman mein kali yun khili naheen
Aisi kisi ko dahr mein beti mili naheen

Beti ye vo Rasool ki shaida kahein jisay
Ismath ki hoor, insiye hoora kahein jisay
Sidq o safa ka eik sarapa kahein jisay
Pakeeza aisi Fatima Zehra kahein jisay
Aisi mili kisi ko na tauqeer ki rida
Sar par hai jis ke aayate Tatheer ki rida

Farmate hain hadees ye paighambare Quda
Chaar aurteen bahisht mein rutbay mein hai siva
Maryam hai eik doosri hai in me Aasiya
Aur teesri hai laqte jigar meri Fatima
Kuch inteha hai in ke sharaf ke husool ki
Chauthi Khadija hai jo hai madar Batool ki

Dasveen ko hashr eik Ramazan ki hua bapa
Is roz hi Khadija e Kubra ne ki qaza
Qabl az wafat Mursile azam se ye kaha
Keeje maaf mujh se hui ho jo kuch qata
Manzar bahaare quld ka dikh laiye Huzoor
Jannat me apne saath hi lejaiye Huzoor

Nisbat se aap ki hai mera martaba bada
Mai kya thi mera kya tha hasham maal o zar tha
kya
Mujh par hua tha fazl Qudae Qadeer ka
Qaliq ne jo diya thha fida aap par kiya
Raahe najaatey uqrawi jab iqtiyar ki

Daulat vo sari daulatey deen par nisaar ki

Daulat lat main chode jati hoon ya Shahe anbiya

Daulat vo kya hai laqte jigar meri Fatima

Kam sin hai bachi ye meri hai umr iski kya

Ghaflat Huzoor is se na hargiz karei zara

Is ka qayal ho na sataaye ise koi

Bin ma ki jaan kar na rulaaye ise koi

Taskeene dard aap hain darmaan bhi aap hain

Haq ke karam hain rahmate Rahmaan bhi aap

hain

Qaliq ke baad iske nighbaan bhi aap hain

Ab mere baad baap bhi hain ma bhi aap hain

Muqtare kul hain malike mulke umoor hain

Bachi ke ab jahan me sab kuch Huzoor hain

Ye kehti thhi ke maut ka paigham aagaya

Dunya ki zindagani ka anjaam aagaya

Mu ke qareeb maut ka jab jaam aagaya

Foran labo pe kalmae Islam aagaya

Afsos hai guzar gayi madar Batool ki

Darey jahan se chal basi zauja Rasool ki

Farmaya Mustafa ne ke ghamqaar chal basi

Sad haif hai ke sahabe asraar chal basi

Dare jahan se paikare kirdar chal basi

Shahid Quda hai deen ki deendar chal basi

Ki hai qaza viqar wafa qush sifat ne

Dunya ko choda meri shareeke hayat ne

Beti me maa me haif hai furqat hui hai aaj

Haq me to Fatima ke qiyamat hui hai aaj
Zauja Nabi ki rahiye jannat hui hai aaj
Ay momino Khadija ki rehat hui hai aaj
Sadma ghazab ka ho gaya qalbe Rasool par
Toota hai kohe ranjo alam ab Batool par

Baqar pukari Fatima amma guzar gayeen
Dunya se meri fikr mai ba chashme tar gayeen
Koi pata bataye mujhe vo kidhar gayeen
Is kamsini me saath mera chod kar gayeen
Haq ke Rasool ho gaya ye kya bataiye
Amma kidhar gayeen mere Baba bataiye

Hadees on NABUVAT

Bismillahir Rahmanir Rahiim.

***Ya ayyuhan Nabiyyu inna arsalnakika shahidan
wa mubashiran wa nazeeran.***

***Wa daaiyan illallahi bi iznihi wa wirajan
muneeran.***

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

Oh (Our) Prophet (Mohamad) Verily We have sent thee as a witness and as a Bearer of Glad Tidings and as a Warner.

And as the Inviter unto Allah by His Command and an illuminating torch. (Sura Azhaab 33:45,45)

This Quranic verse speaks of Risalat, Apostleship and makes it clear that it is the Almighty Allah who sends His guidance to his creatures "We have sent thee". That the messengers came from Allah has often been reiterated in the Holy Quran:

"And indeed we did send apostles before thee among the people of yore" (15:10). "Indeed sent We our apostles with clear proofs. (57:25).

And for every people (was sent) an apostle (10:47).

And indeed raised We in every nation an apostle of (Ours) preaching that Worship ye God only

and shun ye (the worship of every kind of idol)
16:36

Every unit of the human race in every part of the world had a warner and guide explaining Allah's message in the language of the people. The universality of the message of Islam is declared and belief in the apostles (though not each one of them is mentioned by name) is required of every Muslim. The Prophets, explains our first Imam, are those servants of the Lord, who are trustees and guardians of Allah's message. They are honest and trustworthy. They do not give way to doubts and scepticism and do not resort to scandal and backbiting. Their eminent and noble characters made them outstanding and prominent during their trials and tests.

The first of these was Hazrat Adam and the last was the Holy Prophet Mohamad (P.B.U.H.) designated by the Quran as the *qatimun nabiyeen* (33:40) (seal of the Prophets) and the *Rahmantun lill alameen* (mercy unto all the worlds) (21:107). Between the first and the last prophet of Allah came many '*nabi*' and '*rasool*'. Some came to guide just the people around them, others for specific times and countries. Among the Rasool were the five *ulul azm* prophets: Hazrat Noah, Hazrat Abraham, Hazrat Moses, Hazrat Jesus and Prophet Mohamad, who were all given scriptures and a code (sharia). With the coming of the Holy Prophet Muhammad SAW, the message

of Allah, His divine guidance, was consolidated in a universal teacher to unite mankind under one single constitutional order and Islam was designated as the final perfect and chosen religion.

Allah declares in the Holy Quran that He has sent the Holy Prophet Mohamad as a witness (shaheed). In the sura Nisa V.41 the Quran addresses the Holy Prophet as bearing witness to all the Prophets of Allah. Witness means a close watcher, a careful observer, which indicates that the Holy Prophet was essentially present with every prophet in every part of the earth and in all times. The Quran establishes the spiritual existence of his presence and this explains the hadees when the Holy Prophet said: "*Kunto Nabiyyan wa Adama bainal Ma wattin*" I was a Prophet when Adam was still in water and clay. I existed as the Apostle of God even before Adam

was created. The Holy Prophet Mohamad came to give good tidings to mankind so that they accept Allah's message and believe. He invited people towards Allah and warned them of the consequences in the hereafter. He is described as a shining illuminating torch, brightening the darkness of ignorance and evil.

The concept of Prophethood, apostleship is elucidated eloquently in the Nahjul Balagha. The very first sermon of Maula Ali explains it thus:

“Allah has never left any human being without guidance and education through His prophets, without a Holy Book, without conclusive, effective and certain proof of His Godhood, and without a clear and bright path to His realm. His prophets were men of such strength of character and courage that though they were often in minority and those who opposed them always had the majority, yet these apostles never faltered, felt nervous, disappointed or baffled, and never forsook their missions. None of them left this world without indicating and pointing out the one who is to take up his place after his demise and continue the missions of God; thus everyone of them was predicted by the prophet who passed away before him and in turn was testified by the one who followed him (therefore it was not difficult for human beings to recognize a true apostle and to distinguish one from an imposter.) Thus, ages succeeded ages till the Merciful Lord desired to bring the teachings of His religion to the final and highest stage. And as He had promised in the beginning, He appointed the Holy prophet Mohamad (May the peace of Allah be upon him and his descendants) as His last prophet. He had made every one of His prophets to accept the leadership and greatness of this chosen apostle and to predict his time and mission (and they had fulfilled their promise).”

The coming of the Holy Prophet Mohamad had been prophesied in the scriptures of the Old and

New Testament, which openly declare and identify Prophet Mohamad as the saviour. (Dent 18: 18&19) and (John 14:16). He was sent to the world, Maula Ali says in his 92nd Khutba when “the teachings of the past prophets had been forgotten and everywhere signs of destruction and ruin were apparent.” The world was passing through utter darkness and delusion. People were oblivious of religion, had a confused notion of truth and had erred from the true path, degenerating into impiety and sin. The Holy Prophet tried his best to educate and enlighten them, to lead them to the straight path of real knowledge and religion (Khutba 98).

Our first Imam in (Khutba 195) testifies that the Prophet Mohamad invited people to obey God “*daaiyan illallahi*”, fighting against and defeating the enemies of the Lord and completing his mission inspite of opposition and obstructions to the ways of Islam. He was the greatest in the line of Prophets of Allah who were all “strong in faith, firm in their convictions and brave to face any kind of ordeal”.

The Holy Prophet’s excellent pattern of conduct *uswatun hasana* (33:21) is the greatest and perfect model of a flawless righteous life on earth. As a child he had the noblest disposition and the most exalted personality; and as an adult he was the greatest hero of mankind. His politeness, sincerity and character were sublime

and nobody could excel his generosity (Khutba 108). The Holy Prophet was a perfect example and Maula Ali encourages us to follow him sincerely and faithfully. The Holy Prophet Muhammad SAW made use of worldly things for the barest necessities of life and never obtained any comfort or ease, even temporarily. He disliked ostentation and luxury and refused to accept the pleasures of this world. The Prophet used to take his meals sitting on the ground, repaired his own shoes and washed his own clothes. He did all this not because he had no option but because he chose to adopt a simple and frugal life.

As Allah's greatest apostle, the Holy Prophet was the source of learning and foundation-head of knowledge – “the divine light to illuminate the darkness of ignorance.” He was indeed “the leader of those who accept piety” and “a guide to those who have vision and insight”. He was sent to finally disclose before man the ultimate truth about the Creator and His creatures and to invite mankind towards the path of His religion. (Khutba 147). Allah did this, continues Maula Ali, not to find out the capacity of man but to test them to see who are the best, so that they can be rewarded or punished.

One of the first to believe in the divine mission of Islam was Hazrat Khadija AS, the first wife of Mohamad Mustafa the messenger of Allah. She

played a stellar role in the history of Islam. She was born in Mecca and was the daughter of Khuwayled bin Asad bin Abdul bin Qusayy, who was the common progenitor of her line as well as the line of the Holy Prophet. Khuwayled, her father was a successful merchant making a fortune in foreign trade. After his death, Hazrat Khadija took charge of the family business and rapidly expanded it. With the profits she made, she helped the poor, widows, the orphans, the sick and the disabled. She selected agents judiciously and her successful trading led her to become the richest merchant in Mecca. It is said that her cargo alone was equal to that of all the other merchants of Quraish put together. The citizens of Mecca, therefore, bestowed upon her the title of Malikatul Arab, the Princess of the Quraish. Like the ancestors of the Holy Prophet, she was a monotheist, a follower of the Prophets Ibrahim and Ismail. She was called 'Tahira' the pure one and was highly respected for her distinction and exemplary conduct. Many rich men sought her hand in marriage but she did not accept any of them.

Hazrat Khadija, it is reported in hadees, was a beautiful, tall and light skinned lady, considered noble among her people. She was wise and intelligent and had brilliant insight of economic principles. Destiny led her to marry the greatest of all men – the Holy Prophet Mohamad, who though known in Mecca as Sadiq (truthful) and

Ameer (trustworthy) had not yet declared his mission to the world. Hazrat Khadija's marriage was solemnised on 10th Rabiulawal. Hazrat Abu Talib, the Prophets uncle read the sermon at the wedding. Three days later, the feast of valima was celebrated at the invitation of Hazrat Abu Talib. All the residents of Mecca, rich and poor, enjoyed the banquet.

Among the first to believe in the divine mission of Islam, Hazrat Khadija gave unstinted support and gave all her wealth to be spent as the Holy Prophet saw fit. Imam Ali says in Nahjul Balagha that in the early days of Islam, it was the religion of only the Prophet and his wife Khadija. I was the third of the trio. Nobody else in this world had accepted Islam. Her financial support played a crucial role in strengthening Islam during its prime days, to fulfil its goals. The Holy Prophet acknowledged her contribution and said, "No property has ever been so useful to me as Khadija's". In Mecca it was used to free slaves, help the needy and support the poor.

The pagans of Qureish tried their best to oppose the message of Islam from spreading and fought against the Prophet tooth and nail. They used ridicule, physical and verbal abuse followed by economic and social boycott. During the pregnancy before the birth of her daughter Fatima AS, she would be lonely but this was relieved when Fatima AS spoke to her mother from her

womb. She told the Prophet one day “That which is in my womb speaks to me” Then the Holy Prophet said “Rejoice Khadija, for this is the girl whom Allah has made to be the mother of eleven of my successors, who will come after me and after their father.” When the time came for the birth of her daughter Fatima Zehra, the Qureshi women refused to come to Hazrat Khadija’s help. But Allah sent four ladies, whose beauty and brilliance were indescribable, to her aid. When she asked them who they were they told her they were Havva (Eve), Aasiya binte Mazahim, Umme Kulsoom, sister of Moses and Maryam, the mother of Jesus.

A year later conditions in Mecca become even more difficult for the Muslims, who were harassed and tortured day and night. The Bani Hashim moved to Shobe Abu Talib, a ravine just outside the precincts of the Kaaba. Here they lived in a state of siege, suffering hunger and thirst and the ravages of extreme heat and cold. Water and food was scarce. Hazrat Khadija showed great courage and resilience and remained serene in her hour of trial. All her wealth was at the disposal of Islam and was used to procure the necessities of life for the Muslims. She found tranquillity in the remembrance of Allah and sacrificed all she had willingly. Her wealth played an important part and guaranteed the survival of Islam. The Holy Prophet never forgot this generosity and always recalled Hazrat

Khadija with fondness. This aroused the jealousy of some of his ill mannered wives in Madina, who demanded to know why he remembered her so often. He replied “Allah never gave me a better wife than Khadija. She believed in me when other people denied me. She put all her wealth at my service when other people withheld theirs. And what’s more Allah gave me children only through Khadija.”

The mother of Fatima Zehra, through whom the progeny of the holy Prophet continued, Hazrat Khadija was not only the ideal mother but also the best example of an Ummul Momineen, the mother of believers. She gave all she had to the believers and kept their needs before her own. Her wealth, time, talent, energy spirit and heart were totally committed to Islam. When orphans, widows and the poor needed anything, it was Hazrat Khadija who helped them. No wonder then that even years later when anyone came to the Prophet and reminded him of their connection with her, he would respond with extreme kindness saying; “I love all those who love Khadija” and shower them with gifts.

Hazrat Khadija AS was an ideal wife and was the embodiment of piety and purity. She was untouched by jealousy and free from cynicism. She was never angry or spiteful and always remained cheerful and magnanimous. She found satisfaction in giving, comforting the cheerless

and feeding the hungry. Her deep conviction and dedication to Islam brought her perfect peace of mind '*qalb saleem*' (26:89).

When the siege finally ended, her vast fortune had run out but she never complained. Indeed she was happy that she had been the means through which Allah had saved the most precious of lives in the creation – Mohamad Mustafa SAW and his Ahlebaith AS. She was grateful to Him for bestowing this honour upon her. It is related in Haytaul Quloob that the angel Gabriel in his descent, to the Prophet always left a salutation for Khadija, when she was not present to receive it in person.

The failure of the siege to halt the progress of Islam was apparent and the Bani Hashim was able to return to Mecca after three years of hardship. Shortly after this, Hazrat Khadija fell ill. The years of suffering and the rigours of the conditions she had endured had taken their toll. Life in an atmosphere under constant threat of attack and the suffering of the starving Muslims affected her. During her illness, the holy Prophet kept a nightlong vigil, nursing and comforting her. She was confined to bed and as she realised her time of death was approaching near, the thought of leaving her daughter Fatima, only seven years old, alone in this world brought tears to her eyes. She told Asma binte Umais that she was tearful to think that Fatima would feel the

loss of her mother extremely on the night of her nuptials. Asma promised that if she was present she would help Fatima Zehra AS.

Hazrat Khadija breathed her last on the 10th of Ramazan in the 10th year of the proclamation of Islam. Her only daughter Fatima was grief stricken. The holy Prophet's heart was filled with sorrow, as he descended into her grave to lie in it for a few moments before lowering her body into it. "Where is my mother?" cried Fatima. Allah sent a message through Gabriel his arch angel to the prophet "Your Lord commands you to inform Fatima that He sends his blessings upon her and says "Your Mother is in a house of brocade, its corners are made of gold and its poles are of ruby. It is located between Asiya's and Maryam's houses."

So began the year of sorrows 'aamul huzn' for the Prophet which was to snatch another staunch supporter, Hazrat Abu Talib, the enmity of the Qureish escalated and the Prophet and the Muslims bereft of their two strongest supports had to migrate to Madina.

Hazrat Khadija had all the attributes of a perfect woman. Indeed she was a shining example of faith and showed that material wealth spells success only when it can be used in the way of Allah. She exchanged a life of luxury to a life of austerity but with the conscious belief that all the

gifts given by Allah are best used for Islam. She was the ideal wife, the ideal mother, the ideal Muslima, the ideal Ummul Momineen. While she remained alive, the Holy Prophet had no other wife. Even when he had other wives, none of them could ever approximate Khadija for excellence. No wonder then that her name is included as one of the four perfect women in all mankind: Aasiya binte Mazhim, Maryam binte Imran, Khadija binte Khawalid and Fatima binte Mohamad.

Ziarat

Assalamo alaiki ya zaujata Rasoolillah Syedal
Mursaleen

Assalamo alaiki ya zojatan Nabiyillah qatimin
Nabiyyin

Assalamo alaiki ya Ummal Fatima Zahra

Assalamo alaika ya Ummul Hasan wal Hussain
syede shabaabe ahlil jannati ajmaeen

Assalamo alaika ya ummul aaimata tahireen

Assalamo alaika wa rahmatullahi wa barakatoh

Peace be on you o the wife of the Messenger of
Allah, the leader of the Prophets

Peace be on you the wife of the Prophet of Allah,
the Seal of the Prophets

Peace be on you the mother of Fatima Zahra

Peace be on you the mother of Hasan and
Hussain the leaders of the youth of paradise

Peace be on you the mother of the pure Imams,

Peace and blessings of Allah be on you

Eid e Ghadeer

Ya Mohamad Nabi Mubarak ho
Aap ko ye qushi mubarak ho

Deeney Islam ho gaya kaamil
Huway Hyder wasi mubarak ho

Jalwa gar masnade khilafat par
Hain Ali e Wali mubarak ho

Zaib e sar taaj hay Imam ka
Kush hain Maula Ali mubarak ho

Kar key baiyat Ali key haathon par
Kahtay hain ummati mubarak ho

Aaj ohda milaa Imam ka
Aap ko ya Ali mubarak ho

Hay durood aur tahniyat ka ghul
Khalq mein hay khushi mubarak ho

Jashn Maula ki taaj poshee ka
Kar rahein hain sabhee mubarak ho

Aay Hussaini hay aaj Eid e Ghadeer
Hay jahan mein khushee mubarak ho

Qasida

Jis ne Maula Ali ko pukara naheen
Uska dono jahan mein sahara naheen

Khum mein mimbar bana kar ye bolay Nabi
Ye hai mimbar Ali ka tumhara naheen

Khum mein utha Mohamad ke hatho pe jo
Aisa Quran ka koyi para naheen

Sirf Maula Ali ka ye kirdaar hai
Zair kar ke bhi dushman ko mara naheen

Jao ab jake Bagh e Fidak mein raho
Ghasibo bagh e jannat tumhara naheen

Ilme Maula ke wus at ka kya poochhna
Voh samandar hai jis ka kinara naheen

Qasida

Mazhare daavar Ghadeer e Khum
ke maiqaane mein hai
Nafse Paighambar Ghadeer e Khum
ke maiqaane mein hai

Badaye hubbe Ali pikar padho Nade Ali
Fathe Khaibar Ghadeer e Khum
ke maiqaane mein hai

Aaj haasil karne takmeele risalat ki samad

Apna payambar Ghadeer e Khum
ke maiqaane mein hai

Aaj to us ki taraf sajda rava hai bil yaqeen
Kaabay ka mehvar Ghadeer e Khum
ke maiqaane mein hai

Hashr ke maidaan me kyon jaoon shifaat ke liye
Shaafiye mehshar Ghadeer e Khum
ke maiqaane mein hai

Jan nasheeni ka meray Maula ke hai elaan aaj
Is liye mimbar Ghadeer e Khum
ke maiqaane mein hai

Ghaur se sab dekh le ab sahabe mimbar ke saath
Warisay mimbar Ghadeer e Khum
ke maiqaane mein hai

Kya karenge aap jakar hauz e Kausar pay Sayeed
Saqiye kausar Ghadeer e Khum
ke maiqaane mein hai

Qasida

Jab zikre Ghadeer e Khum aaye
eimaan ki qushbu aati hai
Ham ghar mein sahi, masjid mein sahi,
maidaan ki qushbu aati hai

Khayyat kahaan se aaya hai,

kis ke liye tohfe laaya hai
kyon aaj zamin pe jaanat ke
darbaan ki qushbu aati hai

Jab nuqta e baa se hota hai aaghaaz
kalaam e bari hai
Auraaqe kitab e haq se mujhe
eimaan ki qushbu aati hai

Insaan mein sab ko kyon samjhoon
haan jis ko Ali ka ishq milay
Aisay hi bashar se bas mujh ko
insaan ki qushbu aati hai

Dauraane tilawat balligh pe
jis waqt nazar ruk jaati hai
Aayat se Ghadeeri mehfil ke
eilaan ki qushbu aati hai

Natiq ka ta alluq saamit se
har haal mein sabit hota hai
Aata hai jo lab par namey Ali
Quran ki qushbu aati hai

Abbas Ali ki surat mein shayed
labay darya pohnchay hain
Sahil ki hava se Maula ke
armaan ki qushbu aati hain

Masjid me namazon ki khatir
jis waqt azan di jati hai
Takbeer se Ibne Zehra ke

ehsaan ki qushbu aati hai

Karta hai jo Akhtar zikre Ali
alfaaz ke ghunche khiltey hain
Har sans mo attar hoti hai
eimaan ki qushbu aati hai

Qasida

Gham ghalat kar jaam par ab jaam le
Le Ali ka naam subho shaam le

Teri marzi naam tho hai ek hi
Le Quda ka ya Ali ka naam le

Butt shikan Kaabe mein paida ho gaya
Kya ajab angrai ab Islam le

Le Ghadeer e Khum ki manzil aagayi
Aa raha hai ghaib se paigham le

Har bala sar se teri tal jaegi
Dekh tu Nadi Ali se kaam le

Sochta kya hai ye kaisi bhool hai
Girne wale le Ali ka naam le

Marne wale le Ali ka naam le
Aakhiri mauqah hai damaan thaam le

Aagaye Maula sarhaane aagaye
Izteraabe shauq ab araam le

Na Quda kashti ka teri hai yehi
Le Ali ke naam subho shaam le

Abidi bus cheez hai ye kaam ki
Hubbe Hyder se hamesha kaam le

Munajaat

Aao madad ko ya Ali Nade Ali Ali Ali
Rab ke wali Ali Ali nadey Ali Ali Ali

Mera salaam e shauq lo Maula Ali Ali Ali
Dil mein tumhari yaad hai shaam o sehar Ali Ali

Rahat jaan, qaraar e dil namey Quda Ali Ali
Meri taraf be ho nazar Mushkil Kusha Ali Ali

Gham ki dawa hai Tahera Nade Ali Ali Ali
Aao madad ko ya Ali nadey Ali Ali Ali

Hadees on IMAMAT

The Holy Quran says:

Bismillahir Rahmanir Raheem.

Yauma nadoo kulla unaasin bi Imamihim.

In the name of Allah the Beneficent the Merciful.

Remember the Day (of Judgement) when We will summon every people with their Imam (Guide, Leader). (Sura Bani Israil (17:11)).

The Holy Quran says that on the Day of Judgment each group will be called with its Imam, the leader and guide, who should be followed and obeyed. Imamah is one of the fundamentals of Islam, an integral factor of Islam and belief in Imamah is essential. The appointment of Imams is from Allah himself who has designated the Twelve Imams to uphold the Truth and guide people. Obedience to the Imam is incumbent upon all.

Many verses in the Holy Quran mention the high office of Imamah: "And of them made We leaders (Imams) to guide people by our command as they were steadfast in the calamities and they of our signs were quite certain." (32:20) "And there is a guide for every people" (13:7). Their qualities are spelled out: belief and doing good deeds (Sura Noor verse 55), patient in adversity (32:20), those invested with authority, the Ulil Amr, who must

be obeyed. They are the Auliya, and with Muhamad the recipients of Salawat. They have been purified by Allah himself who has kept every kind of rijs away from them. (33:33). Loving them is incumbent (42:23) on every believer, who should keep away from those who are the enemies of the Imam. They are referred to as the Khalifullah, Allah's representative on earth and Imamat is a consequence of Allah's mercy and Justice. They are the source of Allah's grace to mankind.

Indeed a famous hadees of the Prophet reminds that 'If someone dies without knowing the Imam of his time he dies the death of an ignorant man of the Days of Ignorance.' Imams are appointed by Allah to enforce divine laws and commandments. In other words without the guidance of the Imam, Islam cannot progress and will become lifeless and degenerate. Imamat is a continuation of Allah's guidance, after prophethood, which culminated with Prophet Muhammad SAW.

The Imam is inseparable from the scripture and the Holy Prophet. His commands are the commands of Allah, in conformity with the Holy Quran. An ideal, leading us to Allah, his every action is a model for us. He possesses such mortal virtues as comage, valour, chastity, magnanimity and justice. Allah himself endows his knowledge and the Imam knows everything

that bears on human needs and happiness in this world and the next. The twelve Imams designated and named by the Holy Prophet himself are: Ali, Hasan Hussain, Ali Zainulabideen, Muhammad Baqar, Jafar Sadiq, Musa Kazim, Ali Reza, Muhammad Taqui, Ali Naqui, Hasan Askari, Muhammad Mehdi AS

Salawat

All of these twelve Imams are perfect exemplars of the Holy Prophet Mohamad's (P.B.U.H.) teachings and had the deepest understanding of the Noble Quran. Appointed by Allah himself, they are infallible and have divine given knowledge. They passed their lifetimes under oppressive conditions but strove to free people from ignorance and devoted their lives to bring happiness to human society. They were ready to sacrifice everything they had to uphold Allah's message. As successors to the Holy Prophet, they interpreted the religion and the sharia and led the community in spiritual, religious, political, social and all important matters. Qualities of knowledge, magnanimity, valour, devotion to Allah and piety were perfected in them.

Imam Ali (A.S.) in Nahjul Balagha sheds lights on the role of Imamatus in Islam thus:

Remember that an Imam has no responsibility other than the one laid upon him by God. He is to

fully exert himself in advising and guiding the people to lead their lives in the light of religion. He is to keep the commandments of religion and the Sunnah of the Holy Prophet alive. He is to enforce law and order bestowing rewards and dispensing punishments to those who deserve them, and allotting actual dues and shres to rightful claimants.

Here Maula, as the first of the Twelve Imams is describing the responsibilities of an Imam and reiterating that Imamatus is guidance along the right path. In an earlier Khutba the Imam had advised people to follow the lead of the Ahlebaith “because they shall never misguide or mislead you” and described them like stars in the heaven if one sets, the other will rise to illuminate your path”. The descendants of the Prophet are “the centre which receive messages of God and where angels arrive with His orders, at the “foundations of knowledge and springs of wisdom.”

Echoing the hadees of the Holy Prophet the Imam said, in Khutba 147:

Undoubtedly the Imams shall be from Qureish, from the descendants of Hashim. The divine appointment has been made for this August Progeny and none else deserves this sublime and sacred rank.

During a long sermon which Maula delivered soon after he took charge of the Muslim state, he spoke about eloquently about Imamatus in these words.

Learn and remember that Imams (of the progeny of the Holy Prophet) are the caliphs appointed and designated by God to lead and rule human beings; they and only they can guide humanity to the Heaven. Only those who recognise the leadership of these Imams and in turn are accepted as true followers will enter Heaven; and those who renounce allegiance to them, or are disowned by them will go to Hell.

This explains the ayat of the Quran, which declares that everyone will come on the Day of Judgement with their Imam. Maula says that if we recognise the Imams and are accepted as the followers then we will enter heaven, thus linking belief and action.

Identifying the characteristics of the Ahlebaith the Imam describes the close link between them and the Quran: *They own and possess in their deeds and words the excellence and nobleness which the Holy Quran preaches. They are the treasure house of Mercy and Benevolence of God, and they are the source from which real wisdom and true knowledge, destined by Him for man, could be obtained. Their speeches contain nothing but truth.*

The attributes of the Ahlebaith are summarised beautifully in Khutba 243 which says:

They are pillars to support Islam. They are the real defences where Islam can find a refuge. Because of them religion got its proper place amongst human beings, and ignorance and falsehood were looked down upon with contempt and abhorance. They understood the real spirit of Islam and its significance by carefully carrying into practice its precepts.

Verily if you follow the true Imam, there is eternal security for you. Guidance from Allah came through the Holy Prophet who enlightened humanity and continued through the Imams who could 'explain the Holy Book' and establish Islam. None other than Maula Ali had a greater right to be his heir and successor. 'During his lifetime I was the dearest and nearest to him and at his death I was the last to part with him'. He never violated even for a second the orders of God and the Holy Prophet.

The Imamate of Ali AS was declared to the Ummat, the followers of the Holy Prophet as a directive from the Merciful Allah through revelation of the Quranic ayat

O Messenger, declare what revealed to you from your Lord. If you will not declare, it would be as though you have not conveyed My Message.

Allah will protect you from men. He does not guide the unbelieving people. (Sura Maidah 5:67)

It was the 18th of Zillhijj in the year 10 A.H., 21st March 632 A.D. Prophet Mohamad with thousands of Muslims were returning from Hajj, the farewell pilgrimage, to Madina. The Muezzin called out '*Hayya ala Khairul amail, Hayya ala Kharul amal*. All those who had gone ahead were called back. All who were behind came forward. The caravan halted at Ghadeer e Khum, near Johfa, 90 Miles north of Mecca, a point of dispersal from where people branched off in different directions.

When all the pilgrims had gathered, according to some traditions numbering more than 70,000, the Holy Prophet ordered a pulpit (mimbar) of the Kajawas (the saddle seats used on the back of the camels) to be prepared. In the heat of the midday sun, the Holy Prophet mounting the pulpit (mimbar) delivered a long sermon. He demanded acknowledgement from everyone, that he had delivered the divine message of Islam. The gathering in one voice replied to each question saying: "Yes (O Apostle of God, we do acknowledge that thou hast conveyed the commands of the Lord to us). At last he asked '*Alasto aula bil Momineen min anfosihim*, i.e Am I not superior to the believers more than their own selves?

The huge crowds in one voice shouted ‘Certainly O Apostle of God!’ Again he asked, *Alasto aula min kulle Momineen min Anfusehim*, i.e. Am I not superior (or master) to every faithful one than his self? Every one gathered shouted ‘Certainly O Apostle of God.’ Then the Holy Prophet called Ali son of Abu Talib to mount the pulpit (mimbar) and raised him with the miraculous strength of his apostolic hands so much that the whole gathering could see him and declared:

Man kunto Maulaho fahaza Aliyun Maula.

To whomsoever I am Maula (the Lord, the Master) this ‘Ali is his Maula (the Lord, the Master)

Salawat

Then the Holy Prophet prayed:

Allahumma Waale man Waalahu

O God! Be thou a friend to him who is a friend to him (Ali).

Aade man aadahu

Be thou an enemy to him who is enemy to him (Ali).

Wansur man nasarahu

Help the one who helps him (Ali).

Wakhul man khuzalahu

Forsake the one who forsaketh him (Ali)

As the Holy Prophet completed this declaration, the verse in Sura Madiyah was revealed:

Al yauma akmalto lakum dinakum wa atmumtu alaikum naimati wa raziti lakum Islaama Dinah.

Descending from the pulpit (mimbar) the Holy Prophet commanded every one of the huge gathering to pay his Ameerul Momineen, a title used exclusively for our first Imam. The Holy Prophet declared the day of Ghadeer as a day of rejoicing, *Eid*, in addition to Juma, Eid ul Fitr and Eid ul Adha. Everyone paid his baiyat and the Holy Prophet commanded every one in his audience to receive baiyat for Ali as the Ameerul Momineen in their own places on their return from the Hajj.

This assertion by the Holy Prophet reiterated the direct link between Nabuvat and Imamat. Many times during his lifetime, the Prophet Muhammad SAW had declared repeatedly the merits of Ali, his brother, his son in law, his nafs, his commander in chief, his flag bearer. He had recited the numerous Quranic verse that were revealed, singing the praises of Ali, in the battlefield, in the mosque, praising his valour and his piety, his generosity and his worship. Imam Ali resembled the Holy Prophet in his good qualities, his selflessness, his lineal descent, his habits and prayers. The office of Imamat, a sequel to Nabuvat, was given to Maula Ali and

his progeny, culminating in the 12th Imam Muhammad Mehdi AS.

Eid e Ghadeer has been celebrated with happiness by our Imams as a day of thanksgiving and rejoicing for Allah's blessings for mankind. Prayers are recommended as is fasting to gain nearness to the Almighty's grace. Satisfy the needs of the neighbours and give gifts to the members of your family and friends. Invite momineen for a meal and thank Allah that he has shown you the Right Path. When you meet other momineen greet them with the following words:

Alhamdu lillahilladee ja alanaa minal mutamassike biwilaayti ameeril momineen wal aaimmati alayimus salaam.

Praise be to Allah, who blessed us to be among those who cling and hold to wilayat (love, friendship and authority) of Ameerul Momineen and all the Imams.

It is highly rewarding to be in Najaf e Ashraf for performing the ziyarat of Imam Ali. Give on this day as much as you can, in the name of Allah, to the less fortunate, because, the day of Ghadeer is particularly specified for helping deserving people

Ziarat Rasoolallah

Assalamo alaika ya Rasoolallah
Assalamo alaika ya Nabi Allah
Assalamo alaika ya Habeeb Allah
Assalamo alaika ya Muhammad ibn Abdullah
Assalamo alaika ya wa rahmatullahi wa
barakatoh

Peace be upon you o the Messenger Of Allah
Peace be upon you o the Prophet Of Allah
Peace be upon you o the Beloved of Allah
Peace be upon you o Muhammad son of
Abdullah
Peace and Allah's mercy and blessings be upon
you o

Ziarat Ameerulmomineen AS

Assalamo alaika ya Ameeral momineen
Assalamo alaika ya Sayyadal wasiyeen
Assalamo alaika ya wasi Rasoole Rabil aalameen
Assalamo alaika ya abal Aaimata wa maadina
Risalatah
Assalamo alaika wa rahmatullahi wa barakatoh

Peace be upon you o the Commander of the
faithful
Peace be upon you o Leader of the Viceregents of
Allah
Peace be upon you o the Inheritor of the Prophet
of Allah

Peace be upon you o the father of the Imams and
the mine of Prophethood
Peace and Allah's mercy and blessings be upon
you .

Zahoor e Qaim

Ab tho ye parda e ghaibat ruq e anwar se hata
tera rutba hai bara tera rutba hai bara

Kufr o batil ko zamaney se mitaney waley
Haq ki tanveer nigahon ko dikhaney waley
Kab se hain deed ke mushtaq zamaney waley
Itni taaqeer na kar aaney mein aaney waley
Ab tho ye parda e ghaibat ruqe anwar se hata
Tera rutba hai bara tera rutba hai bara

Tere jalwo mein zia e ruqe Hyder dekhain
Warise faatahe Qaibar ko nazar bhar dekhain
Shidate zarbe yadullahi ke jauhar dekhain
Husne tanveere Mohamad ko mukarrar dekhain
Tu hai hamnaame Mohamad teri tauseef ho kya
Tera rutba hai bara tera rutba hai bara

Munatazir tera hai Kaabay ka musalla kab say
Raah takhte hain teri Hazrat e Eesa kab say
Khizr ko raahbari ki hai tamaana kab say
Qoon e Sarvar hai sarey arsh tadapta kab say
De rahey hain tujge aawaz shah e Karbobala
Tera rutba hai bara tera rutba hai bara

Zahoor

Ahle eeman koi hai yun ghaib pe eemaan baaqi
Parada e ghaib mein hai bolta Quraan baaqi

Rah nahi sakti kabhi masnade Hyder qaali
Sahibe Asr hai Hyder ka dil o jaan baaqi

Tu jo chaahey abhi aalam taho bala ho jaae
Hai ishaaro pe abhi gardishe dauraane baaqi

Tu na hota to zamaane mein andhera hota
Tere hi noor se hai saare chiragaan baaqi

Toor mushtaq e nazara nazar aata hai abhi
Ke abhi jalwa e Qaim ka hai armaan baaqi

Sach to ye hai tere sadqe mein Hussain ibne Ali
Rah gaye rah gaye dunya me musalmaan baaqi

Bach ke jaengay kahan dekhein Ali ke dushman
Theiro theiro hai abhi hashr ka maidaan baaqi

Subah ke chehre pe jo qoone shafaq hota hai
Aaj tak hai asar e Shaam e gharibaan baaqi

Qoon se apne usay Aale Nabi ne seencha
Hashr tak kyon na rahe gulshane eemaan baaqi

Jalwa dikhlade tujhe noore mujarid ki qasam
Na rahe dil mein mere deed ka armaan baaqi

Abidi wajhe baqa hai yahi ek noore azal
Noore Qaim se hai bas aalame imkaan baaqi

Zahoor

Eitebaare Nabi o Ali aaiye
Warise saulate Askari aaiye

Jalwa ruq ka dikha deejay aakar zara
Badh gayi hai bohat teeragi aaiye

Qoone Sarwar ka lene ko ab inteqaam
Kheech kar zulfiqaar e Ali aaiye

Aap ke naqshe pa ki hai ham ko talash
Markaze jazba e bandagi aaiye

Dil ki hasrat na rah jaye dil mein kaheen
Qatm honey ko hai zindagi aaiye

Meri baleen pe jis waqt aeen Ali
Ilteja hai meri aap bhi aaiye

Arz karta hai sab ki taraf se Sayeed
Aiye ay Quda ke wali aaiye

Qaim

Qaim hai tere dam se ye rozgaar Qaim
Qursheed o maah Qaim lail o nehaar Qaim
Tum ho hayate aalam jaane bahaar Qaim
Ye raunaqe zamana tum par nisaar Qaim
Kaunain par tumhara hai iqtiyaar Qaim

Chashmo chirage aalam ay sahibay zamana
Dunya baghaer teray hai ek siyaah qana
Ghaibat bani hai teri ek fasq ka bahana
Hai zindagi hamari dildoz ek fasana
Tujh ko pukarate hai ham baar baar Qaim

Dil mein basay huay ho ankho se go nihaan ho
Tum aao ya bulalo ham ko vahaan jahaan ho
Rahat jahan me ham ko tum bin bhala kahaan ho
Aasaeshay do geithi aaraam e jisme o jaan ho
Sar mein bhara hai teri mei ka qumaar Qaim

Daure qizaan rahega jaane bahar kab tak
Tadpengay hijr mein ham parvardavaar kab tak
Dega na hukm aaqir parvardigaar kab tak
Ham aap ke tasaduq ye intezaar kab tak
Keejay zahoor ab to baasad viqaar Qaim

Jab deen e Haq ka danka kaunain mein bajega
Fisq o fujoor saara dunya se jab mitega
Kaunain mein tumhara qanoon jab chalega
Qush hoga zarra zarra swale ala kahega
Dikhlado is jahaan ki ham ko bahaar Qaim

Hadees on QIYAMAT

The Holy Quran says:

Bismillahir Rahmanir Raheem.

Kullo nafs in zaeqatl maut wa innama tuwaffoona ujoorakum yaumul qiyamati faman zuhziha anin Naar wa adqilal jannata faqad faza wa mal Layataud dunya ila mataaol ghuroor.

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

Every self tastes death; and verily ye shall be paid in full your recompenses on the Day of Resurrection; and whoso is removed from the (Hell) fire and admitted into Paradise, had indeed gained his object; and the life of this world is not but a provision of vanity. (Sura Ale Imran 3:185).

This Quranic verse declares clearly that everything will die and that on the Day of Qiyamat will be recompensed for his beliefs and actions. Whoever is saved from the fire of Hell will be admitted to Paradise so would therefore be successful. Then we are reminded that life in this world is nothing but vanity. Faith in Qiyamat is essential for a believer as it is the fifth of the five essential roots of religion. Every human being is individually accountable for his faith and deeds and you will be resurrected to be rewarded or punished in the hereafter.

There are repeated declarations in the Quran and we are reminded in every prayer in our daily life that we will stand before Allah on the '*yaumi deen*' of which He is the master '*malik*'. The day of Qiyamat has also been referred to as *yaumi azeem* mighty day, *yaumul haq* the (day of certainty), the *yaumul waeed* the (day promised and warned against). For the unbelievers it will be a *yaumul aleem* the (day of distress and pain) but for those who believe and do good deeds (*ya abadi*) it will be a day when no fear will be on them (*La qufa alaikumal yaum*).

The Quran declares that on the Day of final judgement, every soul will return to the Lord of the Worlds. '*Yauma yaqumunaasu lil rabbi laalameen*'. The evil will be punished and the good rewarded each according to the individual merit or demerit. Every organ of man will bear witness to his deeds and every soul will render the account of his life on earth. It will be a day of gathering and then sorting out the good from the evil. The wrong doers will be questioned and retribution will follow for their wicked deeds. The righteous will have no fear and have joyful faces. Intercession will be only with God's permission.

Graphic descriptions of the coming of Qiyamat are given in the Quran especially in the shorter suras found in the last chapter. It is referred to as the striking calamity (*Qariya*) when people will

be scattered like moths and mountains become as carded wool, when the fire of hell will rage ‘*Naazin hamiya*’ and evildoers thrown into the abyss (*haviah*). It will be the day when the earth shall quake violently bringing out all her burdens (Sura al Zilzal). The disbelievers and polytheists will abide in the fire of Hell while those who believe and do good deeds will be recompensed with gardens everlasting.

The Day of Judgement is referred to as the Overwhelming Event (*Ghashiya*) and the day of reckoning will be when the sky will rent asunder, the earth flattened, the stars disperse, the total destruction of the present physical world with the sun folded ‘*shamsi kuvirat*’ and the stars darkening *nujum un kadarat*. Every soul will be only for himself forgetting even the closest ties. Individually each will be questioned and rewarded or punished according to their beliefs and records of deeds (Nama e aamaal).

The Sura e Waqiyah (the Event) describes the day of the final judgement and tells us about the distribution of people into three categories:
People of the Right hand (*ashaabe maimanati*).
People of the left hand (*ashaabe mashamati*).
The People who are the foremost (*as sabiqoon*) would be brought close to the gardens of bliss (*janati naeem*).

The people of the right would obtain Allah’s forgiveness and will be redeemed. The people of

the left will face the wrath of the Almighty, drinking boiling water (*hameem*) and tasting the bitterness of the tree of *zaqqoom*. The foremost ones the *sabiqoon* include all the Prophets and their divinely commissioned successors (*Ausiya*) the twelve Imams after the Holy Prophet and few of their faithful devotees, who sacrificed themselves for the Truth.

The foremost in the *sabiqoon* is none other than our first Imam Ali A.S., the Commander of the Faithful who was the *Siddiqul Akbar*, the foremost in faith and in practice. From the beginning of his life in the Holy Kaaba to the end, when he was bestowed with the honour of martyrdom (*shahadat*) in the masjid e Koofa, Imam Ali A.S. was foremost in all spheres of life in the way of Allah. He was called the '*Kulle Eeeman*', the complete personification of *Eeeman* (true belief) by the Holy Prophet himself.

Maula Ali in Nahjul Balagha repeatedly advised people to fear the terrors of the day of judgement and to try to deserve all the blessings He has reserved for you. He reminds us that the Day of Judgement will be the Day of Reckoning and not of action. This life is the place of work, and today the most opportune time to do good and provide for the day when your role will change from a judge to that of a person who is to be judged' (Khutba 123). 'Death, which approaches

everybody with certain and steady steps is the barrier between us and Heaven or Hell' and so should be welcomed whole heartedly. He advises us to gather from this life such harvest as will be of use and help in the hereafter.

Death comes without any warning (Khutba 112) and for those who have pursued worldly pleasures blindly will find it painful. The moment of death will bring realisation of sins and crimes committed to gather worldly possessions but it will be too late. The power of speech, hearing and sight would desert us as death approaches. We would be carried to our grave to face the consequences of our faith and deeds. There we will remain till the day of resurrection.

Maula echoing various verses of the Quran describes Qiyamat, the day when all human beings be joined by those who follow them where the Will of God will be carried into effect. When this day (Day of Judgement) approaches, the solar system will be broken up, the earth will wander out of its course (orbit), it will be broken into fragments, mountains will be uprooted, and Allah's Might and Power will make them crash against each other, and the inner portions of the earth will be made to come out. The dead will be resurrected and after having been separated from each other for long times will be re-collected together.

As each and every human being will then have to give an account of his thoughts and deeds, he will be made to stand separately and individually. After the reckoning they will be divided into three groups. Those who have obeyed His orders will be rewarded and those who have disobeyed Him will be punished. The blessed ones will receive the eternal bliss of His approbation of their deeds and blessings of Heavens, where the life is eternal, where there is no change (for the worse), no fear from anything and no disease of any kind. There, nobody will have to face dangers or calamities; none will be forced to go out of paradise.

As for the sinful beings, the punishments will be commensurate with the enormity of their sins. Theirs will be a horrible dwelling to live in, and a sad life to lead. They will be completely deprived of the powers of self-defence, and of changing their environment. They will be surrounded by scorching fire, which will perpetually keep on burning them (without cremating them to annihilation), blazing with intense heat. There shall be no escape from this torture; and there shall be no change and no relief, and no ransom shall be accepted. This abode of horror is eternal, there is no end to it, and those who are imprisoned there will have to suffer the punishment eternally. (Khutba 112).

He reminds us that the day of reckoning Qiyamat is not far from today (Khutba 160) and exhorts us to fear God and adopt piety. We will forget and lose interest in worldly pleasures if we can but visualise Paradise ‘the beautiful and sweetly scented bowers of green trees along the banks of clear streams’ where the roots are ‘embedded in musk scented earth giving out such fragrance which cannot be imagined’. There would be beautiful palaces for those who can enter the Heaven. Clear honey and delicious drinks will be served to them and best of all Allah’s mercy and bounties will envelop them for they would have reached eternal peace and rest. (Khutba 169). He reminds us that ‘you and your day of judgement are strongly bound together. None can escape that day. Every one of you shall have to face it’.

Before the Day of Qiyamat, the last descendant among the Holy Imams, Hazrat Muhammad Mehdi AS will reappear under the orders of the Almighty to establish justice in this world. The Holy Prophet said ‘If only a single day remained for the world, God would lengthen that day so that He could send on it a man from my descendants whose name is the same as mine. He will fill the world with justice and fairness as it was filled with oppression and tyranny.’ Speaking of the twelfth star Imam Mehdi A.S., Ameerul Momineen said ‘For some time he will be hidden from the eyes of man in such a way that the greatest searcher of the day will not be

able to find a trace of him however he may try. But when he will appear he will educate mankind in such a way that human vision will expand through the teachings of the Quran, men will be able to acquire true wisdom and their minds will be able to rise to higher planes of science and philosophy'. (Khutba 153).

We believe that the Twelfth Imam in ghaibat has invisible spiritual and domination over the world as the viceregent of God and is the last link in the chain of Imamat. The state of his occultation is like the Sun behind the clouds, still illuminating the surface of the earth, but not seen directly by anyone. During this period people should make all efforts with utmost piety to obtain a thorough knowledge to understand Islam through the Quran, Hadees and teachings of the Prophet and his Ahlebaith. They should follow the opinion of qualified persons in the manner prescribed in the treatise on ijtihaad and taqleed. The greater the knowledge and piety, the thinner will be the clouds and veil of occultation between the qualified person and the Imam.

When the Imam reappears, he will execute the divine law, to spread justice, prescribed by Islam, all over the globe. He would represent the Holy Prophet in both name and the real meaning of the word – the mastership of Mohamad on earth. He will by the order of Allah appear on the scene of

humanity to deliver mankind from the miseries of injustice and licentious existence of the time. During this period of the Zahoor, communication throughout the world will be very quick. People will see each other from remote places. Good people of the past will reappear and some of the opponents will be brought to face punishment in this world- this is the era known as Rajat when the evil ones will be brought to justice and made to bear the consequences of their wretched deeds – pointing to the partial resurrection before the total resurrection of the Qiyamat.

The leadership of this son of Mohamad will be preceded by the reappearance of Jesus, who will accept and follow the lead of Al Mehdi. The Mulk e azeem (great kingdom) promised by Allah will be fulfilled and manifested through the executive authority of the Sahibul Asr all over the world. This authoritative leadership of the perfect man is the axis of the rule of Islam.

We pray for the zahoor of the Imam through Dua e Nudba, (which is recommended to be recited every Friday) where we ask Allah to bridge the gap that separates us from the vision so that we may refer to his authority. We implore the Almighty to return him as our Leader Guide so that he takes us to the eternal land of peace and bliss and be in the company of the shohada. We plead that we are united with him. *Allahumma baynaha wa baynahoo wuslatun* and to give us

courage to disperse those who oppose him and discharge the duties incumbent upon us by him and make every effort to obey him.

The ziarat Jamia Kabeer reiterates similarly our longing to be with the Imam, where we declare our readiness to be with the Imam, denouncing his enemies and obeying only him. Repeating the dua e Arafa taught by the fourth Imam we ask Allah to:

O Lord, Revive through the Imam the outstanding teachings of the religion which have been obliterated by the unjust despots.

O Lord! Remove through him the rust of injustice, which has covered your path. Push aside through him the obstacles that have come in the way leading to You. Remove through him those perverted ones who push people backward

When we are able to devote ourselves in words and deeds then we would become worthy of dua from the Imam himself

*“O Lord, Bless those who yield to the Imams out of sheer love,
those who profess the Imam’s status,
stick to their path,
follow their footprints,
adhere to their rope and cling firmly to their leadership to follow their instructions,*

*submit to their orders and make full efforts to
obey them
and are waiting the days of their Imam's rule to
come.*

Ziarat Sahibul Asr

Assalamo alaika ya sahib uz Zamaan
Assalamo alaika ya Qalifatur Rahmaan
Assalamo alaika ya Imamal ins wakl jaan
Assalamo alaika ya shareekal Quraan
Ajjallalaho farajak wa sahlallaho maqrajak wa
Assalamo alaikum wa rahmatullahi wa barakatoh

Peace be on you o the Master of the Time
Peace be on you o the Viceregent of the
Beneficent
Peace be on you o the Leader of men and the jinn
Peace be on you o the Partner of the Quran
May Allah hasten your reappearance and make
easy your mastership
Peace Mercy and blessings and of Allah be on
you.

Hazrat Zainab(AS)

Jo hadde qatme risalat pe aagayi Zainab
Samajhne walo ne samjha tujhe Ali Zainab

Hussainiyat hai jo baqi Hussain zinda hain
Hussain ibne Ali ki hai zindagi Zainab

Yazeediyat pe jo bharpoor vaar karna tha
Chali jo tegh e zabaan ban gayi Ali Zainab

Payame haq bhi diya aur Yazeediyat todi
Kabhi Nabi to kabhi ban gayi Ali Zainab

Hujoom e dard mei badte hue qadam na rukey
Ali ki shaan se maidan me aagayi Zainab

Bandhe thhe haath uthaya Hussainiyat ka alam
Dayaar e Sham me Abbas ban gayi Zainab

Yazeediyo ke kaleje hila ke chhod diye
Ali ka raaz e qitabat dikha gayi Zainab

Padha jo qutba utha shor Murtuza aaye
Ali ki bolti tasveer ban gayi Zainab

Hujoom e yaas hai toofan me safeena hai
Pukarta hai madad ko tujhe Ali Zainab

Qasida

Duqtare Shahe Lafata Zainab
Apni manzil ki Fatima Zainab

Koi samjhega tujh ko kya Zainab
Tujh pe Shabeer thhe fida Zainab

Ye thha bus tera haunsla Zainab
Tujh se zinda hai Karbala Zainab

Deene Islam ki bina thhe Hussain
Deene Islam ki baqa Zainab

Qalb e Hyder ke mudua thhe Hussain
Dil e Zahra ki thhi dua Zainab

Kaare eemaan ki ibteda Shabeer
Kaare eemaan ki inteha Zainab

Tui thi dunya me Saniye Zahra
Tera sani na ho saka Zainab

Naamey bayat Yazeed le na saka
Toda yu tu ne haunsla Zainab

Mit gaya Shaam se Yazeed ka naam
Tera rauza magar raha Zainab

Tu ne dekhi qiyamatein lakhon
Par na ki tu ne bad dua Zainab

Tere dam se hai aaj dunya me
Matam e Shahe Karbala Zainab

Baade Shabeer ab barae Kaleem
Hai faqat tera aasra Zainab

Qasida

Qatoone jahan ki dunya me ab raaj dulari aati hai
Hai salleala ka shor macha
Ahmad ki nawasi aati hai

Arasta hai sab kauno makan
hai shad nihayat sara jahan
Kis jaho hasham se dunya me
Zainab ki sawari aati hai

Hain shad Nabi qush hain Hyder,
bhai bhi hain qush, qush hai madar
Lo Saniye Zahra aashiq e Haq
Allah ki pyari aati hai

Qutbe se janaab e Zainab ke
kafir kai eeman layenge
Hamshaan e janab e Qairunissa
Islam ki haami aati hai

Hai jashn Hussaini aaj bapa
meelad ka Zainab ki har ja
Qilqat ki madad farmaane ko
Hyder ki ye pyari aati hai

Qasida

Sadaen hain salwat ki aaj ghar ghar
Ghataen hain rehmat ki apne saronpar
Qusha deeno dunya ae mae muqadar
Hua aaj meelade Zainab mukarar
Hui aaj Zahra ko Zahra si duqtar
Ali waliyaan ayeen kya ban sawar kar

Zia ghar me Hyder ki kis noor ki hai
Fida ankh jis par har ek hoor ki hai
Samajhne me go baat ye door ki hai
Tajalli yaqeenan magar toor ki hai
Hai noorul ala noor Zainab se sab ghar
Ali waliyaan ayeen kya ban sawar kar

Muhammad ke gulshan ki yakta kali hai
Ye naaze Ali e wali ki pali hai
Ali ke mohebo pe ye sab jail hai
Ye Zainab nahi jaane Nade Ali hai
Vo paida hui jo hai Maryamse behtar
Ali waliyaan ayeen kya ban sawar kar

Batool eik ek asle Quran Zainab
Ali ki qasam jaane eiman Zainab
Qasam Haq ki Qalaaq ki shan Zainab
Kaho dil se ham tum pe qurban Zainab
Falak bhi hai joshe mohabat pe shashdar
Ali waliyaan ayeen kya ban sawar kar

Hadees on NAMAZ

The Holy Quran says:

Bismillahir Rahmanir Raheem.

***Wa aqimi salata tarafain nahari wa zulfaminal
lail***

***Innal hasanaati uzhibnaas sayyiyaati zalika
zikra liz zaakireen***

Wasbir fa innallaha la yuziyo ajral muhsineen

And establish thou, prayer in the two ends of the day, and at the approaches of the night, Verily the good deeds take away the evil deeds; This is a reminder for the (believers who are) mindful (of their Lord) Hud 9:114

Prayer is the first and foremost duty of every believer, to seek nearness to Almighty Allah. The above Quranic verse gives the ordinance about the five times of the prescribed daily prayers. It denotes the times for the prayers, but for the details of how to offer them, the wordings, the number of rakats, the method etc, we have to refer to the Holy Prophet and the Masoomeen. Prayer is enjoined on every Muslim and it is his first of the Furu e Deen. Several verses in the Holy Quran remind the believers to worship Allah, to establish the prayer 'aqamas Salat'. It is so important that man is reminded to be mindful of it, even when facing the enemy in battle. In Sura Nisa, the Quran asks us to remember Allah

and be in communion with him at the prescribed times.

Prayer is the best means of spiritual migration to achieve nearness to Allah. The path to benefit from this great blessing is always open. The Holy Prophet said that the likeness of the prescribed five daily prayers is that of a river flowing at every door and he who bathes five times in it (offers prayers regularly five times every day), no dirt of any sin will remain on him. Imam Ali called this verse the most hope- giving ayat of the Holy Quran.

Prayer or Salat was the practice of the chosen ones of Allah, the Prophets. We read in the Quran that Hazrat Ibrahim AS had supplicated to Allah that he and his offspring are among those who prayed. Allah's commandments to Hazrat Musa AS included the establishment of prayer to remember the Almighty.. Hazrat Luqman, though not a prophet himself but a wise man, advised his son to establish prayer and do good deeds. Hazrat Zachariah AS was praying in the mihrab when the angel visited him. Hazrat Eesa AS spoke of namaz while still in the cradle.

The Holy Prophet and the Masoomeen have shown us the decorum for salat. We need to perform them with Taharat and wudu, wearing clean clothes and facing the Qibla. Prostration on

the earth, especially the qaak e shifa adds virtue to the sajda.

The Holy Prophet, though he knew that his place is in heaven, used to exert himself so much in daily prayers that he physically suffered on that account because he wanted to keep up the prestige of the order of Allah He advised “Enjoin prayers on members of your household, and regularly and steadily adhere to it.” Thus, the Holy Prophet ordered the members of his family to offer daily prayers regularly and he himself was particularly careful of it.

Indeed his beloved daughter Fatima called Salat an exaltation for you from conceit, reminding people that if they kept up their daily prayer you would remain humble. From her we have learnt the Tasbeeh, which accompanies every namaz, continuing the zikr of Allah through Allah o Akbar (34 times), Alhamdulillah (33 times) and subhanallah (33 times). Because of the intensity of fear of Allah, during prayer even the number of her breaths could be counted.

Praying at the appointed times is vital. The Holy Prophet says “One who delays his prayer after its time will not attain our Intercession.” In a letter to Malike Ashtar, Imam Ali writes “Offer your prayers in time. Do not rush through them and never delay in offering them. Remember that

piety and nobleness of all your actions are subject to sincerity and punctuality of your prayer.”

Our first Imam, through his own example and words, showed the importance of prayers. “All things have a visage, the visage of your religion is the prayer” he said and described salat as ‘the pillar of your religion’. The 204th Khutba of Nahjul Balagha begins with these words of advice: “Offer your prayers regularly. Be careful when you are offering them. Pray as often as you possibly can and through prayers seek the proximity of His Realm.”

He then reminded the Muslims that prayers are compulsory for faithful Muslims and continued, quoting the Quran “Have you not read in the Holy Quran the reply of those who would be thrown into Hell. When they will be asked what has brought them to Hell, they would say ‘We were not among those who prayed’. (Sura Muddasir 74: 42,43).He then enumerated the benefits of prayer continuing: “Remember Salat removes sinful desires from your mind as a strong wind sheds dried leaves from trees and it frees you from the clutches of vice and wickedness”.

Only such persons can appreciate and realize the worth and usefulness of daily prayers (Salaat) whom pomp and glory of this world has not allured or whom family ties, prosperity and

power have not made negligent of their duty. The Almighty Allah says: “There are some people whom their business and trade cannot make unmindful of their prayers and paying poor rate”.

The criteria for the acceptance of prayer are the concentration and attention towards Allah, the realisation that you are standing in front of the Lord, your Creator. Many instances have been narrated about the Holy Prophet and the Imams when during prayer they were seen trembling with fear of Allah on their faces. The Holy Imams have presented to the world matchless models of perfection, unequalled by anyone. They are the ones who guard their prayers ‘*wal lazina hum ala salatihim yuhafzoon*’ (Al Maarij 70:34). Imam Ali AS described prayer as a fortress against the attacks of the devil, and said that Iblis gets jealous when he sees Allah’s mercy enveloping those in prayer. “When a servant prostrates, Iblis cries out “he obeyed but I disobeyed; He prostrated but I refused” (Biharul Anwaar). Indeed if a person knew the mercy that was enveloping him, said our Imam, “he would never raise his head from prostration”

We find that Imam Ali AS showed through example that prayer is the means of seeking nearness to Allah. It is a means of love, communication and remembrance of the Lord of the Universe. A tradition from Imam Reza says “Prayer is a means of attaining God’s nearness

for every righteous human being.” Imam Jafar Sadiq AS said “Ali was such that when he was gripped by any difficulty, he would stand for prayer and then recite the ayat which recommends that we seek help through steadfastness and prayer: “ *Wastaeeno bi sabr wa salat*”

If we recall the salat of our first Imam we see that he was the first to offer prayers behind the Holy Prophet. He had such concentration while praying that he did not realise when an arrow that had pierced his foot was dislodged. Regarding Imam Hasan it is written that at the time of prayer his body used to tremble with the fear of God- Almighty.

Imam Jafar Sadiq AS said if you wish to know whether your prayer is accepted or not, then see if your prayer has prevented you from indecencies and the dishonourable, for it is accepted to the extent that it has prevented you from sins. He advised the Shias “to offer prayers like someone who is offering his farewell prayer and is afraid that after this he will never have the opportunity to offer the prayer again. Pay attention to the meaning as to whom you are talking to and what you are saying. Make your heart free from everything, which prevents you from Allah’s remembrance. Consider yourself standing in Allah’s presence”.

Prayers offered in Karbala on the day of Ashoor show how even under the severest conditions, it is essential to remember Allah's commands. Imam Hussain (A.S.), with his supporters, offered prayer on time in the most miserable and dangerous situation. Facing hunger and thirst on the desert plains of Karbala, the devotees prepared themselves for the fajr prayers after the azan of Hazrat Ali Akbar, Imam Hussain's brave son. Prayers were said after tayammum instead of wazoo, as the water from the river had been denied to the Prophets's family.

By the time of Zohr many of the Imam's companions had been killed but those who remained joined the Imam for Zohr. Two of his friends, Zohair ibn Qain and Sayeed bin Abdullah Hanfi defended the Imam and whenever an arrow was shot towards him, they acted as his shield and took the arrows upon themselves. The Imam was all-alone by the time of Asr and his head was severed while he was in sajda. After the tragedy of the day of Ashoor and the unbearable sufferings of the Shaame Gharibaan the fourth Imam and the ladies not only performed the Maghrib and Isha prayers, but also the Tahajud. Such faith and sincerity of actions can be seen only in the household of the Holy Prophet SAW

Imam Zainulabideen AS relates that during the entire journey from Karbala to Kufa to Sham

then back to Medina that his aunt Zainab never missed even her Namaz e Shab”. As Imam Hussain AS had bade his last farewell to the Ahlebaith on the day of Ashoor, his words to his sister were “*Ya uqta la toon senee fe na fi lailatil lail*. O sister don’t forget me in your namaz e shab.” Such was the stature of the personality of Hazrat Zainab AS that we have the words of two Imams, who have recorded their respect for her ibadat. Indeed the very name Zainab is derived from the two words *Zain* and *ab*, which means the embellishment of her father, the Imam ul Mutaqeen Ali ibne Abu Talib

Salawat

Hazrat Zainab AS was born on the 1st Shaban 4 A.H. in Medina, the city of the Prophet. It was a day of rejoicing for now Bibi Fatima and Imam Ali had a daughter and leaders of the Youth of Paradise Imam Hasan and Hussain had a sister. Imam Ali took his daughter in his arms and recited the azan and iqama. As soon as the Holy Prophet was informed of the birth of his granddaughter, he hurried to his daughter’s house, embraced the baby but tears welled up in his eyes. Hazrat Fatima asked “Why are you crying Father?” The Prophet named her Zainab and replied “This daughter of yours will suffer immense hardships and misfortune.”

Hazrat Zainab AS was known as *Siddiqua e Sughra*, *Abida* and *Zahida* for she was devoted to Allah. She grew up in the house that was frequented by angels and where the holy Quran was revealed. She absorbed the teachings of Islam and emulated the examples of the holy household of the Prophet Muhammad, Ameerul momineen Ali and Syedatunisa il alameen Fatima. She was extremely intelligent and was called the *Aqeela e Bani Hashim*. She knew the Quran and Hadees and was well versed in the principles of Ethics and Fiqh. She remembered and narrated the words of her mother's Qutba to ladies who visited her to learn about Islam.

In Kufa in the time of Imam Ali's Khilafat she taught ladies the tafseer of the Quran and answered their queries about Islam. In Madina too it was her practice to hold regular meetings for ladies to teach them the precepts of religion. Her gatherings were well attended and she imparted knowledge with such clarity and eloquence that she was known as *Faseeha* and *Baligha*. She represented Imam Zainulabideen during his illness and he said that she is so knowledgeable that she does not need other's knowledge: *Innaha Aalimatul ghaira moallima*.

Another title given to this daughter of the Imam ul Mutaqeen was "Taqiya", the emblem of piety, who knew her duty and lived according to the rules of the sharia. When she wanted to

accompany her brother Imam Hussain on his journey from Medina, she sought permission from her husband Hazrat Abdullah ibn Jafar Tayyar. On the day of Ashoor, after the shahadat of Imam Hussain AS, when the tents were on fire, she asked the Fourth Imam what his order was “Do we stay in or leave?” as the ladies were all bereft of their veils, which had been looted by the Yazeedi forces. The question shows her comprehension of the role of Imam and the importance of submission to the Imam’s word as the order of Allah.

Her steadfastness in the face of tragedy was seen on the day of Ashoor. She displayed *sabr* as one shaheed after the next was brought into the tent. Hazrat Zainab AS was a tower of strength for each lady as they mourned their loved ones. Indeed when her own two young sons Aun o Muhammad were brought before her, she went into sajda, thanking Allah for accepting her sacrifice. When the Imam himself was beheaded, she went to the severed body of her brother and prayed “*Allahuma taqall minna haazal qurbaan* O Allah accept this sacrifice” to save Islam. She is therefore known rightly as the *Shareekatal Hussain*.

Indeed without her contribution the message of Karbala would be incomplete. Her eloquent and defiant words in the streets and courts of Kufa and Sham proved that Yazeed had unjustly killed

Imam Hussain AS. Her words show her unbroken spirit and unparalleled faith and prove that hardships in the way of Allah do not deter those whose beliefs are strong. Though the hardships in the prison and captivity took a toll of her physical strength, it did not dampen her resolve to spread the true message of Islam.

Hazrat Zainab AS continued her prayers sitting down when the meagre rations sapped her energy and deprived her of the ability to stand up. When orders came for the release of the Ahlebaith, she held gatherings to mourn the Imam and instituted the majlis to remember the martyrs of Karbala. The people of Syria were thus appraised of the cruelty of Yazeed and the merits of the Prophet's household. On returning to Madina this practice continued and the majlis became a focus for learning about Islam.

Her appellation, *Ummul Masaeb*, the mother of misfortunes, reminds us of the immense sufferings she had to face in her life. She was inconsolable when her grandfather, the Holy Prophet passed away on the 28th Safar 11 A. H. Within a few weeks she witnessed the door of their house being set on fire and her mother Bibi Fatima crushed behind it leading to the loss of the stillborn baby, Mohsin. Years later when the captive ladies faced the loss of their babies on the way to Sham, Hazrat Zainab AS would make their tiny graves in the sand and write *Haza*

Muhsin e Karbala. Her mother died, unable to face these hardships. In Kufa, she witnessed the shahadat of her father, Imam Ali, who was killed in the mihrab as he led the Fajr prayers on the 19th Ramadan 40 A.H. Ten years later she saw her brother Hasan poisoned at the instigation of Moaviya. There was trouble even as he was being taken for burial as arrows rained on his bier.

In Karbala atrocities on the holy family reached their peak and Hazrat Zainab AS faced each test with great fortitude and patience. On the day of Ashoor, she lamented with the mothers for each loss as the martyrs achieved their shahadat. She shouldered the responsibility as the guardian of the orphans and widows when the Imam himself bade his last farewell and bravely came out to help him mount his horse as he left the tent for the very last time. It is difficult to imagine how she faced life after Hussain AS, in captivity, bereft of all her loved ones.

She died a martyr, a *shaheed*. When the fourth Imam was imprisoned for a second time, she accompanied him. A few miles before they reached the city of Damascus they camped in a garden. As she stood up for Salat e Fajr, she recalled that there was a tree where the head of her brother Hussain had been placed. When she saw the tree, she wept inconsolably. Ibn Tameem who was an enemy of the Ahlebaith heard that this was the daughter of Ali. He hit her with the

rake he had in his hand. Hazrat Zainab AS reeled to the ground, attaining shahadat as she wept for her brother Hussain AS. Her mazaar stands on the outskirts of Damascus and every year thousands visit the shrine and witness for themselves the miracles that happen at the tomb of this grand daughter of the Holy Prophet SAW.

Ziyarat Hazrat Zainab(A.S.)

As salaamo alaikay yaa binta Rasoolillah
As salaamo alaikay yaa binta Nabee Allah
As salaamo alaikay yaa binta Mohamad deenil
Mustafa
As salaamo alaikay yaa binta Walee Allah
As salaamo alaikay yaa binta Ali ee nil Murtuza
syedil ausia ay wus siddeeqeen
As salaamo alaikay ya binta Fataymataz Zahra ay
Syedatay nisa il aalameen
As salaamo alaikay yaa uqtaal Hasanay wal
Hussainay syeday shababay ahlil jannatay
ajmaeen
As salaamo alaikay ai yatau hus Syedatuz
zakeeyah
As salaamo alaikay ai yatau had daa ay ya tool
khafeeyah
As salaamo alaikay ai yatau huth Taqui ya toon
naqeeyah
As salaamo alaikay ai ya tau her raazay ya tool
marzeeyah

As salaamo alaikay ay ya tau hul aalay matool
ghairool mo allamah
As salaamo alaikay ai ya tau hul faheematoool
ghairool moofah hamah
As salaamo alaikay ai ya tau hul mazloomah
As salaamo alaikay ai ya tau hul mahmoomah
As salaamo alaikay ai ya tau hul maghmoonah
As salaamo alaikay ai ya tau hus siddeeqah
As salaamo alaikay ai ya tau hul makrobah
As salaamo alaikay ai ya tau hul Maasoorah
As salaamo alaikay ai ya tau hus saahay batul
moosee batil uzma
As salaamo alaikay ya Zainabool Koobra wa
rahmatoollahay wa barakatoh.

Peace be upon you O the daughter of the Holy
Prophet
Peace be upon you O the daughter of the
Messenger of God
Peace be upon you O the daughter of Prophet
Mohamad
Peace be upon you O the daughter of the Leader
of Prophets and Messengers
Peace be upon you O the daughter of the Friend
of God
Peace be upon you O the daughter of Ali ul
Murtaza Chief of the successors and the truthful
Peace be upon you O the daughter of Fatima
Zehra, the leader of all women of the world
Peace be upon you O the sister of Imam Hasan
and Imam Hussain who are the leaders of the
youths of paradise

Peace be upon you O the leader of the pious and pure women

Peace be upon you O the preacher towards the right

Peace be upon you O the God fearing and the pure

Peace be upon you O the one who pleases Allah and with whom Allah is pleased

Peace be upon you O learned, whose knowledge is hereditary

Peace be upon you O one whose wisdom is self attained

Peace be upon you O one who has been oppressed

Peace be upon you O one the distressed and miserable

Peace be upon you O one surrounded with sorrows

Peace be upon you O one the always truthful

Peace be upon you O one surrounded by difficulties

Peace be upon you O one engulfed with calamities.

Peace be upon you O Zainab (senior)

And may the peace and blessings of Allah be upon you.

Ummul Baneen's Grief

Her own Marsiya in translation

Ummul Baneen keh ke pukare na ab koi
Aate hain yaad mujh ko vo Sheraan e Hyderi
Jab tak thhe mere laal mai Ummul Baneen thhi
Ujdi hai aisi kookh ke ab kucch nahi rahi

Vo mere char sher e nayastaane Murtuza
Sar deke so gaye jo sar e qaak e Karbala
Maidan me jo bhi aagaya in sab ke ru ba ru
Vo jang ki zamin pe barasne laga lahu
Ay kaash koi aake mujhe deta ye qabar
Kya waqiyen thha dast e bureeda mera pisar

Dekha hai jisne hamla e Abbas e naamvar
Thhe jis ke saath aur bhi Karaar ke pisar
Sunti hu haath katne pe zaqmi hua thha sar
Ya Rab gira thha laal mera kaisey qaak par
Hoti jo tegh paas na aata koi nazar

Marsiya Shahadat Imam Ali AS

Ay rozedaro aaho buka ke ye roz hain
Sadat par nuzoole bala ke ye roz hain
Sartaje ausiya ki aza ke ye roz hain
Tum se vida e Shere Quda ke ye roz hain
Zaqmi hua Imam tumhara namz me
Zalim nay rozedar ko mara namaz me

Jis se sharaf namaz ne paya vo rozedar
Rozey pe roza jis ko qushaya vo rozedar
Jo rahmate Quda ka hai saya vo rozedar
Phal jis ne teghe zulm ka khaya vo rozedar
Gham se har eik Panjatani beqarar hai
Mehmaan teen roz ka vo rozedar hai

Mahe mubarake Ramazan aur Quda ka ghar
Tadka vo noor ka vo shabe Qadr ki sehar
Pesh e Quda vo sajde me Shere Quda ka sar
Aur haye teghe zulm ki zarbat vo farq par
Fawware qoon ke zaqme jabeen se baha kiye
Sajde me aap Rabbiul Aala kaha kiye

Kis waqt me bahaya hai karar ka lahu
Hai hai madina door kameegaah me adu
Kuch chaar paanch saal ke Sajjade neik qu
Dada ke dil me pothe ki maktab ki aarzu
Kamsin kayi yateem Shahe daadras ke hain
Abbase naamdar abhi nau baras ke hain

Dunya me zinda hotey Hussain o Hasan agar
Itna hi rote sahibo tum ya ziyada tar
Kehte tadap ke haye pidar jab vo bepidar

Shaq hota shia aane Ali ka dil o jigar
Koshish munasib aaj bhi aah o fughaan me hai
Pota Ali ka Mehdi e Hadi jahaan me hai

Kya Sahib u Zamaan ke qalaq ki qabar nahi
Dada utha hai sar se vo kya nange sar nahi
Kya quld me Rasool e Quda nohagar nahi
Ye matam e Ali e wali bey asar nahi
Hil hil ke arsh roega Rabb e Qadeer ka
Taboot jab uthega janab e Ameer ka

Kis ki aza ka hai ye maheena karo nazar
Jis ko pukarte ho harek dukh me saal bhar
Wallah mehrbaan nahi aisa koi pidar
Qud Shah e Zulfiqar hain har Shia ki sipar
Jab ya Ali kaha waheen maujood ho gaye
Hai in dino jahaan se nabood ho gaye

Likha hai jab do neem hua farq e Murtuza
Sidre se Jibraeel ke rone ka ghul uttha
Pheinki saro se Zainab o Kulsoom ne rida
Chilla ke bhaiyon ko pukari ghazab hua
Sunte ho Jibraeel ne is waqt kya kaha
Vo boley peet kar Qatalul Murtuza kaha

Daure ye kehke janibe masjid vo neik zaat
Doobi hui lahu me mili kashtiye najat
Maathhe pe qoon baap ka mal kar kahi ye baat
Hai hai uthaya Qibla o Kaaba pe kis ne hath
Rulwaya Nanajan ko Darus salaam me
Bin baap ka kiya hamei maahe Siyaam me

Shion me is bayan se hua aur shoro shain
Laye pisar gileem pae Shahe mashraqain
Yu le chale gileem me Hyder ko noore ain
Kandha diye sarhane Hasan paenti Hussain
Aage jilo me Roohul amin nange sar chala
Lasha kuninda e dar e Khaibar ka ghar chala

Lashe ki peshwai ko sab Ahlebaith aaye
Sar ko sambhale hatho pe baitusharaf me laye
Ummul Baneen zameen pe tadap kar pukari haye
Abbas hai kahan arey jarraah ko bulaye
Jald aaye zaqm e farq ke marham lagane ko
Bola koi Hussain gaye hain bulane ko

Ummul Baneen ko paya jo sadme me mubtila
Bahein gale me daal ke Abbas ne kaha
Ay Amma sadqa dene se rad hoti hai bala
Bhai Hasan Hussain hain Zahra ke dilruba
Roshan karo jahan me tum apne naam ko
Sadqa utaro Shah e Najaf par ghulam ko

Ye sun ke us hiraas me sambhli vo beqarar
Lekar balaen boli chalo mere gulayzar
Baba pe tum nisaar ho tum par ye Maa nisar
Chillayi bad ke majma e matam me eik bar
Saydaniyo randapey ke gham se panaah do
Sadqa utarne ko mai aati hu raah do

Aage se hut ke Bibyaan sab poochhne lageen
Kya layi hai Ali ke tasaduq ko ay hazeen
Boli vo bawafa ke ye farzande mahjabeen
Ab maang par bani hai qabar kookh ki nahee

Is laal e bebaha ko mai wali pe varoongi
Shahe Najaf pe Durre Najaf ko utaroongi

Bhaari zameen mujh pe randaape ke gham se hai
Is yaas me umeed Quda ke karam se hai
Matlab na beto se hai na maalo dirham se hai
Meri to sultanat mere Sahib ke dam se hai
Qairunissa si bibiyaan jannat me hoti hain
Ham si jo benaseeb hain vo bewa hoti hain

Bole Ali tu hosh me ay nohagar naheen
Abbas ke viqaar ki tujh ko qabar naheen
Ye Fatima ka beta hai tera pisar naheen
Shabeer ke liye koi aisi sipar naheen
Zahra se rutba poodchiye is noore ain ka
Ye Karbala me hoega fidqa Hussain ka

Nagaah Ahlebaith ki basti ujad gayi
Ekeesvin ko dhoop Qiyamat ki pad gayi
Dunya ke intezam ki surat bigad gayi
Ghul padh gaya ke baap se Zainab bicchad gayi
Shio chalo Quzadiyon ka dam nikalta hai
Taboot e Baadshahe do alam nikalta hai

Hadees on SAUM

The Holy Quran says

Bismillahir Rahmanir Raheem

*Ya ayyuhal lazeenz aamanu kutiba alaikum
siyaamu*

kama kutiba alal lazeena min qablikum

la allakum tattaqoon

In the name of Allah, the Beneficent the
Merciful

O ye who believe Fasting has been ordained for
you

as it was ordained for those before you

so that you guard yourself against evil.

Baqra 2:183

Fasting in Islam is one of the cardinal doctrines of the practice of faith, taking its rank only next to the prescribed five times daily prayers. It aims to lead us to piety so that we can seek nearness to Allah, through practising self-discipline and through improving our physical, moral and spiritual life. It should not be mere abstention from food and drink but from every kind of evil. Fasting is an act of worship that combines negation and confirmation. When you fast you

give up food, drink and desire; and practise self restraint, disengaging from what is prohibited. Purifying the self from sins, you then engage in prayer, dua and worship. Devoting yourself to Allah, you seek His nearness by supplication, Quran recital and charitable deeds. The prescribed fasts are during the month of Ramadan, the days and nights of which are holy and sacred. Ramadan is the month of Allah, Shahrullah, a time when you can seek the blessings of the Almighty. It is the month when the Holy Quran was sent down as a guide to mankind, *unzila fihil Quran hudan lilnaas*. It is a month when sins are forgiven and repentance is accepted.

Extolling the merits of Ramadan , the holy Prophet SAW said,

“It is the month the days of which are more dignified than the days of other months, the nights more blessed than any other month.You are the guest of Allah and He has honoured you with this invitation. Every breath you take, as you fast, is Tasbeeh and your sleep in the state of fasting is worship.....O people unlucky is he who cannot obtain the forgiveness of Allah in this holy month.” The month of Ramadan is an opportunity given by Allah to seek nearness to Him, to plead forgiveness of sins and to seek fulfilment of needs. As the crescent of Ramadan is sighted we have been taught to

pray seeking Allah's grace, *Razae ilahi*, through submission, standing in prayer, through abstinence, restraining our limbs from disobedience. We implore the Almighty to efface our sins and rid us of evil deeds and to guide us to spend our time in worship and obedience. A tradition from the Prophet says "Ramadan burns the sins and faults, as fire burns wood."

Imam Ali in Nahjul Balagha explains that the Lord tests the quality of faith and sincerity through hardships and suffering. While fasting "you suffer pangs of hunger and thirst willingly and in obedience to the orders of Allah."(Khutba197) The Lord protects his faithful and obedient creatures with the help of salat, saum, zakat and jihad. Enumerating the good deeds that leads one to approaching the realm of the Almighty, the Imam mentions Faith in Allah and the Prophet, and endeavour in the service of God to the best of one's capacity. Fasting during the month of Ramadan is recommended because "it saves you from the Wrath of God." The Imam advised the people to "During the month of Ramadan read a lot of supplication and seek Allah's pardon, because by means of supplication, calamities are removed from you and by means of asking God's pardon, your sins are forgiven." Our sixth Imam Jafar Sadiq AS said fasting serves as a strong shield from the fire of Hell.

The holy Quran, the divine book of guidance, was revealed to the Prophet during the night of Qadr in the holy month of Ramadan. Our first Imam in Nahjul Balagha recommends that we follow the teachings of the Quran, which “is a permanent covenant, a bright beaconprotecting those who adhere to it”(159).This holy book, revealed by Allah through the Prophet Muhammad contains “such knowledge and enlightenment that it shall never be ineffective, futile or fruitless. It carries in it words of wisdom so deep that man cannot actually reach its depths. ...It creates such distinctions between truth and falsehood, that its decisions will never be challenged or refuted. ... It is such a sublime source of information, that nothing can surpass it. . Allah has made it a blessing for the learned, the wise and pious persons.....It is such a powerful binding force to keep men within the bonds of faith and love. It is the safest refuge from sin and vice.It is the harbinger of peace for humanity. It honours those who accept it, guides those who follow it, protects those who act according to its dictates....it is the quickest and shortest way to salvation for those who formulate lives according to its tenets....it is the best source of information and as far as justice and equity is concerned, it is the best code of law.”(203)

The Imam emphasized the close link between the Quran and the Ahlebait, saying “the Ahlebaith are the true companions, trustees and treasurers

of the knowledge granted to the Prophet.” They “possess in their deeds and words the excellence, that the Holy Quran preaches. They are the treasure house of the Mercy and Benevolence of God and they are the source from which real wisdom and true knowledge destined by Him for man could be obtained. Their speeches contain nothing but the truth.”(157). In another sermon, he promised that if you follow the true Imam then there is eternal security for you.”

When the Imam asked the Holy Prophet what is the best deed during the month of Ramadan the reply was “O Abul Hasan the most supreme deed in this month is *taqwa* piety and the renunciation of Divine forbidden acts.” Imam Ali too in his sermons, many a time, exhorted his followers to adopt *taqwa*. “It is incumbent upon you to be pious for piety is the most noble and exalted way of life and the strongest tie between man and Allah. Do your duty towards man and towards your Creator before death or extreme sickness makes it impossible for you to do so. Be prepared to face death with the help of your good deeds.”

Piety, said Maula, is the safest way to salvation, coming to your help when there will be no one to plead for you or intercede on your behalf, when even your nearest relative shall not have the time or nerves to come to your help, you will find piety coming to your help. (201) He has

described the attributes of *taqwa* piety to Hamaam in these words:

He is unwavering in his convictions and beliefs. He is thirsty for knowledge. His prayers are models of humility and submissiveness to God. ...he will bear sufferings patiently. He will only resort to only honest means of living. Every night he thanks God for having passed one more day under His grace and mercy. Every morning finds him starting the day with the prayers of the Lord. ... Worldly pleasures do not interest him. His wisdom is mixed with patience. His deeds reciprocate his words- he does what he says. He is courteous to others. He possesses a contented mind. He eats little. He does not harm anybody. He is easy to be pleased. ..He forgives those who harm him. He helps those who have forsaken him and have refused to help him. He is kind to those who have been cruel to him. He does good to those who do evil to him.....He is hard to himself and very lenient to others. He bears hardships in this life to attain eternal comfort and peace....
(198)

If through fasting we acquire *taqwa*, then indeed we would be among those who have truly achieved the object of this worship. If fasting leads us to purify ourselves from sins and continue the habit of renunciation of sins even after the holy month, then we would dominate over our *nafs* and achieve the object of fasting.

The month of Ramadan is a special time, endowed with exclusive favours for in it is a night which is unique, honourable grand and sacred. This is the most blessed night of this month of blessing- the night of Qadr. This night is important because the Glorious Quran was revealed to Prophet Muhammad from the Lauhe Mahfooz during the Lailatul Qadr. The merits of this holy night cannot be counted- the Quran says it is better than a thousand months-*Qairun min alfi shahr*- Only Allah knows how much better it is. It is the selected night when destinies are decided, the most majestic time when angels descend, *tanazallul malaikata wa rooh* .They bring the scrolls of destiny for every affair .According to Imam Muhammad Baqar “The fate of the whole year is written in the Night of Qadr” It is the night of Mercy and Forgiveness, the night of Peace, *salamun hiya hata matlail fajr*.Salaam here means peace and security from all calamities manifest and hidden. The one who prays this night will enjoy peace and security in this world and the next. Those who keep awake, seeking forgiveness sincerely will not be deprived. Our Imams have advised their Shias to seek the night of Qadr in the nights of 19th, 21st and the 23rd of Ramadan.

These three holy nights are linked not only with the Holy Quran but also with the Quran e Natiq- the speaking Quran, the door of the city of

Knowledge, the Nafse Rasool, the Ameerulmomineen, Ali ibn Abu Talib. He personified the teachings of the holy book in his every action and thought. Several ayats of the Book of Allah praise him and remind the believers to acknowledge his leadership. He is the first of the Ulil Amr, the Wali whose authority is linked with the authority of the Prophet and Allah. On the morning of the 19th Ramadan, this holy Imam was attacked with a poisoned sword as he knelt for Fajr prayer in the Masjide Koofa in 40 A.H. Two days later, on the morning of the 21st, he breathed his last, achieving the honour of shahadat in the way of Allah. History records his immense sacrifices for Islam both through his own contributions in every sphere of life and through the members of his family. Among them was Hazrat Ummul Baneen, whose personality shines through as a wonderful example for us to emulate.

Hazrat Ummul Baneen's name was Fatima. She was the daughter of Huzam and Laila bint Shaheed, who both belonged to the family of Kelab, a tribe well known for its valour and bravery. Her father was one of the most celebrated personalities of the Arabs and her mother too belonged to a family known for their heroism and courage. Imam Ali asked his brother Aqueel, who was an expert in genealogy, to suggest a chivalrous family he could marry into, so that she could be the mother

of brave and fearless children, who would support the cause of Islam in Karbala. Hazrat Aqueel had no hesitation in recommending the name of Fatima Kelabia. Her family hailed such brave and courageous men, that their fame was well known not only in Arabia but also in Rome. "Are you related to the family of Kelab?" they would ask in Rome. Imam Ali AS sent his proposal of marriage for marriage to Fatima Kelabia, which was accepted as a great honour. When her father asked her regarding her feelings, she said "My heart wished for a husband who would be exceptional and now it looks as if my wishes are being granted. You have my acceptance and it's up to you."

The marriage took place according to tradition in 25 A.H. When she was married to the Imam, she said "I feel proud that I am the kaneez of Fatima Zahra and that my husband is the best in the world." Hazrat Ummul Baneen however was conscious of the high status of the Ahlebait and always considered herself their follower and slave. When she entered the house, she kissed the threshold of the door and said to Imam Hasan and Imam Hussain "I come here as your servant, to serve you. You are the children of my Lady Fatima." She loved them more than her own children, as history was to prove. She was aware of their exalted state in the eyes of Allah and knew that love for them is a part of faith, the very essence of eemaan. On their side they had the

highest respect for her and accorded her great honour.

In a household, which held such perfect sons as Hasan and Hussain, Imam Ali AS prayed to Allah to grant him another son. In answer to Maula Ali's prayer in 26A.H. on the 4th of Shaban Hazrat Ummul Baneen was blessed with the first of her four sons. She swaddled her baby in a white piece of cloth and handed him to his father who then recited the azan and iqama and chose his name, Abbas. A wave of happiness flowed through the house, as this beautiful baby, the Qamare Bani Hashim (Moon of Tribe of Hashim) came into the world. The mother looked at her son and prayed

I seek the guard of the One (Allah) for him
From the eye of every envious
Including the rising and the sitting
The Muslims and unbelievers
The comers and the goer
The sons and the fathers.

It is narrated that once Hazrat Ummul Baneen saw Imam Ali weeping when he had his infant son Abbas on his knees seated. She saw him kissing the hands and arms of her baby. Hazrat Ummul Baneen was astonished and asked Imam the reasons for his tears. He told her "These hands will be severed in Karbala." Hearing this she wept profusely. Then the Imam consoled her

“Allah will bestow wings for Abbas in the manner of Jafar e Tayyar.” After the birth of Abbas, she had three more sons, Abdullah, Jafar and Usmaan and became known as the mother of sons, Ummul Baneen.

She nurtured them on faith, loyalty; knowledge and high principles. She instilled the love of the Ahlebait in their hearts and always reminded them that their first priority was to obey the Imam and to remember that they were to consider themselves fortunate to be the slaves of Hazrat Fatima. She advised them, as they left Medina for Karbala, that they should protect the Imam and keep the needs of the Ahlebaith as their priority. A letter of reprieve was brought for them on the day of Ashoor to entice them to leave the Imam. But the brave sons of Ummul Baneen refused to give up the support for the Imam and sacrificed their lives to uphold the Truth. Hazrat Abbas, 34 years old, angrily retorted *Tabbat yada*, to Shimr and his offer. “We are in the Amaan of Allah and that is enough for us.” On the day of Ashoor he called his brothers Abdullah (26 years), Usman (24) and Jafar (22) to repel the enemy’s attacks, saying “*Ya Bani Ummi Taqaddamu* O the sons of my mother come forward” Perhaps by addressing them as the sons of his mother, he was reminding his brothers of her farewell wish. They went forth, identifying themselves to the enemy, and fought bravely in spite of their intense thirst and hunger in the heat of Karbala. They

were all martyred. Our twelfth Imam mentions each of them by name in the Ziarat Nahia and praises their efforts.

When news reached Medina that Imam Hussain AS had been attacked by the devilish hordes of Yazeed, Hazrat Ummul Baneen's queries were about Imam Hussain rather than her own sons, much to the astonishment of the reporter. This again demonstrates her love for the Imam, surpassing the love of her own children. After the return of the Ahlebaith to Medina, she learnt of all the details of their sufferings. She found out how each of her sons especially Hazrat Abbas had fought in Karbala. It is said that the first majlis held in Medina on the return of Imam Zainulabideen AS and the ladies was in the house of Hazrat Ummul Baneen. She was deeply affected by the tragedy and would often weep so inconsolably that anyone who heard her would also burst into tears. It is recorded that even Marwan, an arch enemy of the Ahlebaith, would weep if he heard her cry.

She composed lamentations in praise of her sons, which translate as follows

O those who have seen the bravery of Abbas,
Who had with him the other brave sons of a
fearless father
I hear that his head was wounded after this hands
were severed

O my Lord! When my son fell from his horse,
how did he dismount?
If he still had his sword in hand, noone would
have dared come near.

She would request people not to call her Ummul
Baneen any longer, as she no longer had her sons.
She said :

Don't anyone call me Ummul Baneen now
I remember my lionhearted sons when you do
Till I had them, I was Ummul Baneen (the
Mother of Sons)
Now I am nothing
My four lions of the Lion of God (Ali)
Gave their life on the sands of Karbala
Whoever came in front of them
They fought so that it seemed as if the sky was
raining blood
Can someone tell me
Is it really true that my son's hands were
severed?

She died on the 13th Jamadiusani, 64 A.H. and
was buried in Jannatul Baquee in Madina. The
members of the Ahlebait held her in high esteem
and recognised the immense sacrifices she had
made. Hazrat Ummul Baneen occupies a very
high position and when we give her waseela in
times of difficulty; our duas are accepted in the
sight of Allah.

Hazrat e Ali Akbar AS

Ay Ali Akbar sana teri bohat dushwar hai
Tu Hussain ibne Ali ke qalb ki raftaar hai

Hai azaan mein kis qadar Allah se Akbar qareeb
Beech mein aa jaye ek lamha bohat dushwar hai

Naam e Akbar naam eHaq ke sath hai sunlo azan
Tu Ali Akbar nahin hai Ahmede muqtar hai

Ay Ali Akbar tujhe mein kya kahun hairaan hun
Mislej Paighambar teri raftar hai guftaar hai

Kal to agoshe Mohamad Mustafa me thhe Husain
Goad mein Shabeer ke ab Ahmed e muqtar hai

Tujh ko paala hai Ali ki laadli ne pyar se
Mustafa ka pyar hai ye Murtuza ka pyar hai

Kya koi samjhega teri tarbiyaat ka ehtemaam
Mehnat e Zainab ka andaaza bohat dushwar hai

Qasida

Shabeer ko Quda ne dure bebaha diya
Beta diya to vo bhi Payambar numa diya

Quadrat ne yu namoona e qudrat dikha diya
Haq ne tujhe Shabeeh e Payambar bana diya

Misle Abu Turab thhe bazu bhare bhare
Jab waqt aya zor Ali ka dikha diya

Ma ki hayat baap ki dharas phupi ki jaan
Tujh ko Ali bana ke bhi Akbar bana diya

Sin Sayyada ka aur shabahat Rasool ki
Dono ka wasf tujh me Quda ne mila diya

Main jaanta hu mushaf e natiq Hussain hain
Qaliq ne tujh ko maqsad e Quran bana diya

Baitha to yaad aagaye aqlaaq e Mustafa
Uthha to zor sher e Quda ka dikha diya

Ahle nazar ye kehte hain Akbar ko dekh kar
Qismat ne phir Rasool e Quda ko dikha diya

Hazrat Ali Asghar AS

Gunehgaro ko mehshar me bachaenge Ali Asghar
Ajab andaz se bigdi banaenge Ali Asghar

Mujhe malum hai rahe mohabat ki katthin manzil
Girunga jab main raste me utthaenge Ali Asghar

Hayat e javida milti hai ham ko chhe mahine me
Khizr ki ab to ankho me samaenge Ali Asghar

Kaha Shhe ne ke ek qatra na paya hai dam e aqir
Magar darya shifaat ke bahaenge Ali Asghar

Usi ke hain ye pothe Nooh pe ehsaan hai jiska
Bhanvar se meri kashti bhi bachaenge Ali Asghar

Mera zati yaqeen e eiteqadi mujh se kehta hai
Ali ki gode me marqad me aenge Ali Asghar

Dam e aqir zara ahista thham ay dil ke gehware
Jo tu ruk jaega to chaunk jaenge Ali Asghar

Mawadat loriyaa deti hai aise rang me Baqar
Ke mere dil me reh kar muskuraenge Ali Asghar

Qasida

Ya Shahe Karbala mubarak ho
Asghar e mehlaqa mubarak ho

Hamshabeehe Ali hua paida
Shaad hain Murtuza mubarak ho

Hami e deen ye aaj qalq hua
Qush hain Qairulwara mubarak ho

Diya Umme Rabaab ko Haq ne
Chand sa dilruba mubarak ho

Ali Asghar ka aasiyo ke liye
Hai waseela bada mubarak ho

Hadees on HAJJ

Bismillahir Rahmanir Raheem

*Wa lillahi alan naas hijjul baiti manistataaailaihi
sabeela*

In the name of Allah the Beneficent, the Merciful

And purely for Allah is incumbent upon mankind the pilgrimage to the House for those who can afford to journey thither. Aal e Imran 3:97

This Quranic verse spells out the divine command from Allah to mankind to perform the Hajj. It is incumbent upon every Muslim, who has the means (istetaa a) to do it to visit on pilgrimage the Kaaba at least once in his lifetime. Like other Furu e deen the purpose of Hajj is to seek nearness to Allah. *Wa lillahi* Indeed at every step the pilgrim has to repeat the niyyat *qurbatan ilallah*. Hajj is the flight of the pilgrim towards Allah's mercy. It is to benefit us; for Allah has no need for our ibadat- He is *ghaniyun anil aalameen*, independent of the worlds.

The Bait referred to in the ayat is described in an earlier verse as the first house made for mankind- *Avalla baitha vuzia lin naas*. It is the blessed place *bakkata mubarak*a, and guidance for the world, a place from where humanity can always have Allah's blessings and the greatest of Allah's

blessing for man is guidance *hidaya*. The Kaaba is a guidance as it shows people the way to happiness in the hereafter, leads them to nobility and divine nearness because Allah has designated it for worship. Muslims turn to the Kaaba and it is the symbol of guidance bringing believers together, unifying their goal, both in this world and the next. The Kaaba is referred to in the Quran as the Sacred House and the mosque as the Sacred mosque *masjidul haraam*. The Prophet Ibraheem AS had raised the foundations of the House at the place which was held in reverence from time immemorial. He and his son Hazrat Ismail AS built the Kaaba, dedicated to the worship of the Only True God. As they completed the task they prayed to Allah: “*Rabbana taqabal minna wa anta sameeun aleem* Our Lord accept this service from us. Verily Thou art the all hearing and All knowing.” Allah accepted their prayer for he called the Kaaba “My” house *Baitiya*. The Kaaba was designated by the Almighty as a sanctuary for mankind *masaba lillnaas wa amnan*. It is the *Qibla*, the focal point for prayers.

Several verses in the Quran detail the rites of the Hajj. The days are specified *ayyamul madudaat* in the month well-known *shahrul maloomaat*. The pilgrims have to seek Allah’s bounty, celebrating His praise in the plains of Arafat in the *masharul haraam*. They should remember and glorify Him advancing *afizu* with others;

seeking pardon *astaghfirullah,i* for verily Allah is Forgiving and Merciful, *innallaha Ghafoorur Raheem*. Completing the holy rites, *manasik*, with remembrance of God *fazkurullah*, pilgrims are enjoined to pray for goodness both in this world and the hereafter: *Yaqoolu rabbana aataina fid dunya hasanatan wa fil aqirata hasanatan wa qina azabun Naar*.

The best provision to take with you on Hajj is piety. The rites of Hajj completed with piety would be worthy of acceptance and become a support for religion, *taqviyatad deen*, as Maula Ali calls Hajj in one of his khutbas. He also described Hajj as the jihad of the weak, *Jihade kulle zaeefin*. In another place, he describes Hajj as “a severe test and a hard trial to measure one’s sincerity of faith to seek nearness to Allah and achieve His favour to reach Heaven.” He calls it “an institution to judge the submission of the human mind to Allah’s might and a manifestation of their belief and respect to His greatness.” People assemble at the House of God to obtain hope and peace of mind, to find a refuge from sins and vices.

Maula reminds us that Allah has made Hajj wajib for those who have the means, and equates those who ignore this divine command with *kufr*. Maula says that we need to remember that it “is a house dedicated to God but not a God itself. “ Having placed His house in a dry and desolate

place Allah ordered mankind, bani Adam, to turn their faces to it in prayer and to come to its pilgrimage. Maula says this was to test the sincerity of belief *Azeeman imtehanan shadeedan wa iqtibaran mubeena*. Hajis come from distant lands to the Kaaba and carry out the various rites with zeal, in obedience to His call. With dishevelled hair, they run hither and thither to achieve the blessings of Allah *ja alahu llaho sababan li rahmati* and to reach the heaven *wa wuslatan ila jannati*.

The Imam then explains that if Allah had so willed, His sacred house could have been in the midst of green valleys, surrounded by beautiful gardens with flowing streams and orchards. But the lessening of hardships would have reduced the heavenly reward too. If He had His house constructed of priceless shining diamonds, emeralds and rubies, then the sight would have awed the minds of people and perhaps Satan would not have so well succeeded in leading people against the apparent humbleness and desolateness of the place and difficulties of travel to such shrines. But Allah wants to test the quality of faith and sincerity of His creatures through hardship and suffering.

The Hajj is a sign of a return to the Almighty as pilgrims call out, "*Labaik allahuma labbaik*. Here I am o Lord Here I am!" Wearing the simple unstitched garb of ehraam they come

before the Creator in simplicity, shedding distinctions of wealth, status and place. Everyone is present in the sight of Allah, attempting to overcome the artificial divisions that separate one Muslim from another. Together they circumambulate the Kaaba and recall the story of the sacrifice of Hazrat Ibraheem AS and his son Hazrat Ismaeel AS. They reenact the endeavour of Hazrat Hajira AS, *Sayee*, running between the hills of Safa and Marwa, as she tried to find water for her thirsty baby.

In the plain of Arafat they spend the day glorifying Allah, asking His forgiveness on the day, which as Imam Zainulabideen AS says is a day, that Allah “has made noble, given honour and magnified”. Within it He has “spread His mercy, showed kindness through His pardon” In Mashar they collect stones from the very plain, where Abraha was destroyed as he attempted vainly to destroy the Kaaba. These stones will be ammunition for the stoning on the next three days. In Mina they recall how Iblis tried to tempt the prophets Ibraheem AS and Ismail AS and Hajira AS and by stoning the three pillars of the Jamarat, they make their resolution that they will fight their nafs, the Jihade Akbar. As they complete the *qurbani* they need to ponder: are they ready, like Hazrat Ibraheem AS, to give their best in the way of Allah.

The Quran says that the qurbani of Ismail was replaced by the Zibh e Azeem. We know from our Imams that this refers to the sacrifice in Karbala. Imam Hussain AS, the waris e Khaleelullah, offered everything he had to uphold the Deen of Islam. The story of Ibraheem AS is mirrored in Karbala. Hazrat Ibraheem AS had been ready to sacrifice Ismaeel AS. In Karbala Imam Hussain AS gave everything he had: his brothers, nephews, friends, companions, and sons before offering his own life, in the way of Allah.

Imam Hussain AS had three sons and each of whom was named Ali. His son Ali Zainulabideen AS was ill on the day of Ashoor and could not take part in the battle that day. His jihad was yet to come, as he faced hardship after hardship in Koofa and Shaam. His other two sons were Hazrat Ali Akbar AS, who was in the prime of his youth and Hazrat Ali Asghar AS, who was a tiny infant, barely six months of age.

Hazrat Ali Akbar AS was born in Medina on the 12th of Shabaan. His mother's name was Umme Laila, the daughter of Abi Marat ibn Urwat ibn Masud Saqafi. His aunt Hazrat Zainab AS had taken special care of him throughout his life and loved him even more than she loved her own sons. He was extremely dear to everyone in the family, especially because he resembled the Holy Prophet in his appearance, gait and manners. He was the very image of his grandfather, so much

so that he became known as Hamshabeeh e Rasool. Indeed his father, Imam Hussain AS said “Whenever we wanted to do the ziarat of the Holy Prophet, we would look at Akbar’s face.”

Hazrat Ali Akbar AS was extremely intelligent and had many endearing qualities. He was taught the art of fencing and archery by his uncle Hazrat Abbas AS. He was well versed in the Quran and when he heard his father Imam Hussain AS reciting the ayat from Quran, which indicated that the Imam was thinking of the impending death that faced them, he asked “Aren’t we on the Right?” When the Imam replied “We are” Akbar said “Then we have nothing to fear” The Imam gave him dua :“May Allah reward you”

As the day of Ashoor dawned, the Imam chose Ali Akbar to call out the azaan e Fajr. Akbar’s beautiful voice echoed through the desert. It seemed as if the Holy Prophet himself was in Karbala. Perhaps it was the very sound of Akbar’s azaan that awakened the conscience of Hurr and led him to seek the Right Path and join the Imam.

It is reported that Hazrat Ali Akbar AS was the first among the Bani Hashim to give up his life on the day of Ashoor. “*Taqabbal waladi*” “Be the first and foremost in the way of Allah, my son;” said the Imam to his 18 year old son. Akbar went to bid goodbye to his aunt Hazrat Zainab AS and

his mother, Umme Laila for the very last time. As Akbar prepared to leave, Hameed ibn Muslim reports that the curtain on the door of the tent rose and fell many times. This was perhaps because the ladies wanted to do the ziarat of the Prophet one more time and thought that he may not return alive from the battlefield. According to the ziarat e Nahia (related from our 12th Imam) he was the “First of the martyrs among the scions of the noblest descendants of the Prophet Ibraheem.” As he left for the battle the Imam said, “O Allah, bear witness that I am sending this son of mine in Your way, who resembled the Holy Prophet in speech, gait and appearance.”

Hazrat Ali Akbar AS inherited his grandfather Ali's eloquence and as he approached the Yazeedi army, identified himself saying “I am Ali Ibn Hussain ibn Ali. By the House of Allah, we are the Prophet's nearest kin. I come to defend my father in a manner befitting an Alawi youth”

He fought bravely in spite of his immense thirst and wrought havoc in the fleeing army of Umar Saad. Imam Hussain AS was watching his son in the battle and his mother Umme Laila watched the face of the Imam, knowing that if Akbar faced any problem, she would be able to see it in the Imam's face. Imam Hussain AS turned to Laila and said “A mother's prayer is accepted by Allah, so pray for my Akbar” Umme Laila lifted

her hands in prayer saying, “O my Allah, the one who returned Yousuf to Yaqoob and Ismail to Hajira, let me see my son once more.” The prayer was accepted, as Akbar exclaimed “Allah o Akbar” on vanquishing the enemy. He returned to the camp and met his parents briefly. He was parched with thirst and wished for water, but alas, there was no water available. The patient son of a patient father returned to the battlefield.

Akbar returned to fight the enemies of Islam and soon was surrounded and attacked with a spear, which lodged in his chest. “Accept my last salams” he called out to his father, who rushed out to reach his dying son. Even when he was in extreme pain, Akbar tried to hide his gaping wound from his father. As he breathed his last, the Imam mourned “After thee the world is worthless” and called his death a “sacrilege against the Holy Prophet.”

Hazrat Hajira’s struggle to find water for the baby Ismail reminds us of the dying thirst of Imam Hussain’s baby Ali Asghar. Hazrat Ali Asghar was born in Medina on 15th Rajab 60 A.H. His mother was Umme Rabaab, the daughter of Imrau Qais and his sister was Hazrat Sakina, three years old. This beautiful infant was barely two weeks old when Imam Hussain AS left Medina on the 28th Safar 60 A.H. Imam Hussain AS arrived in Mecca on the 3rd Shaban, where he stayed till the month of Zilhij. But the

Imam was unable to complete the rites of Hajj that year to save the holy precinct from being the place of bloodshed. "I will not be the ram with whose blood the sanctity of the shrine would be marred." He left that very day for Koofa.

The baby Ali Asghar was hardly 5 months old when he embarked on the second long journey in his short life. It was indeed a test of forbearance and hardship, as Asghar travelled with his father through the hot desert for 23 days before arriving in Karbala on the 2nd Muharram 61 A.H.. Tents were pitched by the banks of the river Euphrates, but not for long, as the hordes of Yazeed objected. From the 7th of Muharam, no water was allowed for the family of Hussain AS and cries of *alataash* were heard from the children.

The infant Ali Asghar suffered the most as is evident from the fact that he was one of the last Shaheed on the day of Ashoor in the list of Martyrs. His reaction to the Imam's call *Hal min Nasir* can only be seen as a miracle, for Asghar threw himself from the cradle! It is said that Hazrat Hajira was not told of the intended sacrifice of Hazrat Ismail and only learnt about it later. Even so, her grief (at seeing the mark of the knife on Ismail's neck) was so intense that she died soon after. Here in Karbala, Umme Rabaab, the mother of Ali Asghar witnessed the tragedy with her own eyes. When the Imam returned with

the slain baby in his arms, Umme Rabaab saw that the baby's neck had been pierced.

If the Muslims are asked to repeat the actions of the restless mother (Hajira) and perform the Sayyi as a compulsory rite of Hajj and leaving it out is not permissible and if we must recall the sacrifice of Ibraheem and Ismaeel in the valley of Mina, how much more should we not remember the actions and sacrifice of the sons of Imam Hussain in Karbala? Hazrat Ali Akbar AS like Hazrat Ismaeel AS was in the bloom of youth when he was sent by his father in the way of Allah, and Hazrat Ali Asghar AS suffered pangs of thirst but alas did not get water to quench his thirst. It was through the sacrifice of Imam Hussain AS and his children that Islam has survived.

Special salams are recorded for the sons of Imam Hussain AS, when we visit the holy shrine of the Imam in Karbala. Whenever the ziarat is recited for Imam Hussain AS on all the holy days in the Muslim calendar, our Imams have taught their followers to convey their respect to Ali ibn Hussain, who is buried with his holy father.

Assalamu alaika yabna Rasoolallah

Aqd e Ali o Fatima

Aaj Shere Quda ki shadi hai
Aaj Mushkilkusha ki shadi hai

Aisi vaisi nahi hai ye shadi
Duqtar e Mustafa ki shadi hai

Mezbaan hai Quda o Paighambar
Aaj Qairunissa ki shadi hai

Jagmata hainaaj dono jahan
Dekho noor e Quda ki shadi hai

Qana e Haq me jo hua paida
Usi noor e Quda ki shadi hai

Jo ke hai faqr e Maryam o Havva
Usi Qairunissa ki shadi hai

Jis ne dedi talaq dunya ko
Us se ab Fatima ki shadi hai

Jalwa inka na kyon ho parde me
Ke ye Ahle Kisa ki shadi hai

Dil ka nazrana laye hain momin
Sahib e Halata ki shadi hai

Padhe salwat josh me momin
Fatima Murtuza ki shadi hai

Shab e Hijrat gavaah hai jis ki
Us mujasim wafa ki shadi hai

Ho rahe hain nisar hoor o malak
Qasagaan e Quda ki shadi hai

Shad hai aaj Qaliq e aalam
Mazhar e Kibriya ki shadi hai

Qalq ki mushkilain hui aasaan
Aaj Mushkilkusha ki shadi hai

Abidi had ho kya masarrat ki
Aaj nafse Quda kishadi hai

Qasida

Bula kar Madine se layen Ali ko
Chalo aaj dulha banae Ali ko

Kiya surq ru aaj dunya me Haq ne
Utho ham bhi mehndi lagaen Ali ko

Qirama qirama Dulhan aarahi hai
Nabi se kaho leke aeen Ali ko

Liye baithe kab se hai sehra Muhammad
Abuzar kahan hain bulaen Ali ko

Vo aaya vo Tatheer ka jama aaya

Ye shadi ki qillat pinhaen Ali ko

Na chhodenge ham bin liye dil ka maqsad
Ilaahi zara dekh paen Ali ko

Dur e mudua se mera bhar de daaman
To chehra Dulhan ka dikhaen Ali ko

Dulhan Dulha ek noor ke do hain tukde
Zara aaena to dikhaen Ali ko

Jina me vo roohe Khadija ki qushiyaan
Vo Binte Asad ki duaen Ali ko

Qiyamat me lena hai Kausar ka saghar
Chalo aaj sharbat pilaen Ali ko

Racha hai maddaho me hai jashn Fazil
Chalo apna sehra sunaen Ali ko

Qasida

Ajab shadi hui zeba, Dulhan Zahra Ali dulha
Hue do noore Haq ek ja Dulhan Zahra Ali dulha

Quda ne arsh par aqd inka kar ke kar diya roshan
Yahi hain ayate kubra Dulhan Zahra Ali dulha

Ye beti hai vo bhai hai payambar ki kamayi hai
Ye be misl aur vo yakta Dulhan Zahra Ali dulha

Nabuvat ki ye ujrat hai payambar ki ye daulat hai

Quda e paak ki dunya Dulhan Zahra Ali dulha

Hai shame qadr kya ab is shab e masood ke aage
Murad e inna anzalna Dulhan Zahra Ali dulha

Dulhan bhi laadli Dulha bhi kaisa laadla banda
Quda ka muntaqib joda Dulhan Zahra Ali dulha

Dulhan ko gah Dulhe ko Muhamad pyar karte hai
Bani pyari Bana pyara Dulhan Zahra Ali dulha

Qasida

Hai aaj din qushi ka qush hai Quda mubarak
Hai Fatima se aqd e Shere Quda mubarak

Rashke qamar Dulhan hai Dula hai mehr e anwar
Ghul hai bapa jahan me salwat ka mubarak

Shadi hai aaj ghar me Sultan e dosara ke
Dono jahan hue hain aarasta mubarak

Zahra ke mehr me hai aab o namak jahan ka
Aur hai jehez me sab arz o sama mubarak

Kul kaenate Haq ki muqtar Fatima hai
Binte Rasool ka hai kya martaba mubarak

Nafse Nabi hain Hyder aur shan e Haq ke mazhar
Rutba hai kya Ali ka swalle ala mubarak

Damaad ho mubarak ye aap ko Payambar
Shohar ye aap ko ya Qairunisa mubarak

Zauja mili Ali ko kya chand si Hussaini
Hain shad aaj behad Shere Quda mubarak

Hadees on ZAKAT

The Holy Quran says:

Bismillahir Rahmanir Raheem

*Innal lazeena aamanu wa aamilus salihat wa
aaqamus salat wa aataz zakat lahum ajrahum
inda rabbihum wa la qaufun alaihim wa la hum
yahzagoon.*

Verily those who believe and act righteously and establish prayers and disburse away the (Prescribed) poor rate, they shall have their reward with their Lord, neither shall they have (any) fear, nor shall they grieve. (Al-Baqarah 2:277)

The Holy Quran exhorts the believers to pay the Zakat and this important command is repeatedly coupled with the order from Allah for regular salat, *Aqamus Salat wa aatuz Zakat*, reiterating the close link between these two articles of faith. Zakat is mentioned 32 times in the Holy Quran, exhorting the believers, those with faith (eeman)

to pay the poor rate, the zakat. The refusal to give zakat has been termed in the words of the Quran as kufr –“ *Al lazeena la yatoonaz zakat wa hum bil aaqirati hum kafiroon*. Those who give not zakat and they in the hereafter too are disbelievers” (41:7). Allah condemns those who do not give their dues, who give no zakat and deny the hereafter. Imam Muhammad Baqar says “Then one who recites prayer but does not pay zakat, it is as if he has not performed prayer because the two of them are connected.”

Zakat means “something which purifies” and is linked to *tazkiya*. Through the payment of the prescribed poor rate we are performing obligatory duties in obedience to Allah’s commands. It must be with the intention (*niyya*) of seeking closeness to Allah “*qurbatanillallah*” and when so rendered, will purify us from selfishness and greed. Zakat is linked with piety (*taqwa*) and those who are pious and give zakat and have belief are promised divine mercy (7:157). “Attend to your prayers and pay the alms tax. Allah shall reward whatever good you do. He is watching over all your actions (2:110)”

Maula Ali, in *Nahjul Balagha* , reminds us in Khutba 113 to approach the realm of Allah through good deeds, through *eeman* in the kalma of *shahada*, through *salat* and *zakat*. Charity, given in secret, washes away sins and when given openly prevents accidental or horrible death. In

one of his sayings, Ameerulmomeen exhorts us to defend our eeman with the help of charity (sadqa) and to protect our wealth with the aid of zakat and guard against calamities (bala) through dua – *susu eemanakim bi sadqa qa hassina amualakum biz zakat wadfu amwaaajal bala bi dua*. In another famous sermon known as the Khutba Quasea, Imam Ali AS explained to his followers that Allah protects his faithful through *salat, saum, zakat and jihad* giving peace to their hearts, comfort to their bodies and humility and meekness to their minds. By paying zakat “you distribute yields of the land and money among the poor and the have-nots thus in some measure alleviating their poverty and making contact with them.”

In Khutba 204 the Imam reminds us to offer prayer regularly, seeking proximity of His Realm for they remove sinful desires and free man from vices and wickedness. He then goes on to say: “Besides the daily prayers there is another means of achieving proximity of His favour it is “Zakat” which is an expiation of sin and delivery from Hell for those who willingly and cheerfully pay it”. Here Maula is reiterating the importance of one’s niyyat. “Remember that after paying it no one should feel sorry at the thought of loss thus suffered – no one should even imagine it to be a loss because whoever pays zakat without sincerity and selflessness but with an eye to benefits which may follow and popularity

gained” will be a loser and put to permanent shame and disgrace. All our actions will be judged by their intentions. Niyyat in our aamaal is all-important. In the Holy Quran we are told that Zakat multiplies your wealth though you might imagine that giving away is going to decrease it provided you do it with the intention of pleasing Allah (Sura Room, v 39)

There is no compulsion in religion and this was spelt out clearly by Maula to his administrators during his reign as Khalifa. In his letters to the assessors and collectors of Zakat, Maula points out that those paying the zakat should be given choice every time when the collectors go to gather the dues of God. If someone tells you that he does not hold wealth enough to make him liable for zakat, accept his plea. If someone can pay, go with him but do not harass, tyrannise or frighten. If he offers gold or silver accept it. If he is paying zakat using his cattle, divide the cattle into parts and ask him to choose which part he wishes to retain – never object to his selection.(Letter 25) If in spite of all precautions if he considers the division unfair, then mix the whole lot and go through the process again, till you arrive at the dues of Zakat to the satisfaction of everyone. Misappropriation of zakat will carry severe punishment in this world and the next, says Maula, and he calls it the worst form of dishonesty if public funds are abused and this

maladministration tolerated by those in power.
(Letter 26)

The Messenger of Allah said “Cure your sick ones through *sadqa*, deflect the storms of calamities through *dua* and guard your wealth through *zakat*.” Hoarding is not allowed in Islam and the Almighty condemns those who are niggardly in giving away in the name of Allah. Echoing the words of the ayat in Sura e Momineen (23:100) our sixth Imam said, “One who does not pay the Zakat of his wealth, at the time of death will desire to be sent back to the world once more so that he may pay *zakat*.” A person who accepts that Zakat is wajib, but does not pay due to niggardliness, is a transgressor. If he does not believe that zakat is wajib, he is a kafir. One who avoids paying zakat is neither a believer nor a Muslim.

It is obligatory to pay zakat on the following specified items when the property reaches a specified limit: Wheat, barley, palm date, raisins, camels, cows, sheep and goats. It is also due on gold and silver coins. The Zakat-e-Idul Fitr is a specified amount that every Muslim needs to pay at the end of Ramazan. It is to be given with the intention of qurbat ie complying with the orders of Almighty Allah. Imam Jafar Sadiq said “Zakatul Fitr completes (perfects) the fasts of the month of Ramadan.” In addition to the obligatory zakat, it is recommended to take out

zakat on wealth, jewellery, treasure and income from leasehold properties.

There is hidden wisdom in making zakat and other charities obligatory. As our Imam says “Indeed zakat is made obligatory to test the wealthy and to fulfil the needs of the poor. And certainly if everyone paid zakat honestly, there would not have been a single poor or destitute person among Muslims.....The third benefit is the purification of the self from a base quality like niggardliness and the cure of this debilitating and moral disease.” The Quran reminds us “take alms out of their property, you would cleanse them and purify them thereby.”(Sura Tauba 9:103). It increases wealth, for Allah recompenses manifold in this world and the next. (Sura Saba 34:39). Seek sustenance, *rizq* through giving *sadqa*, our first Imam advises us.

Zakat can be given to the poor and the destitute, to the Imam’s representative, to non-Muslims, who are inclined to Islam, to slaves to set them free and to persons who are in debt and unable to pay their loans. It can be used for the common benefit of Muslims like the construction of a masjid, school or roads and can also be given to travellers in need.

Islam indicates the spirit of sharing and caring in us, where we can look beyond our personal desires and needs and put others ahead Gifts

given on special days like Eid, Arafat, Fridays, Ramadan bring Allah's mercy to the giver. Hosting treats for believers is a characteristic of the Holy Prophet and his Progeny who showed that the recipients of their generosity included orphans, widows, passersby, the needy and the destitute. Providing those in need with food, clothing and shelter makes you worthy of Allah's mercy and forgiveness. Traditions mention that an amount given to protect the honour and respect of the believer is the best form of charity.

Imam Ali while performing namaz also gave zakat, an incident which is referred to in the ayat in Sura Maidah, v55 which says: "Verily your guardian is none else but Allah, His Apostle and those who believe, those who establish prayer and pay the Zakat (poor rate) while they be even bowing down in prayer (rukoo)". This verse was revealed about Ameerulmomineen who while in prayer gave away his ring to a beggar. A man had come to the Holy Prophet's mosque in Medina, appealing for charity. None attended to him and the poor man was about to go away disappointed when Imam Ali pointed to his finger while in rukoo; the man took away the ring. The word "Vali" used in this verse, is singular, which points to the fact that wilayat (guardianship) is of all three – Allah's, the Prophet's and Imam Ali's – which is essentially one in nature and effect. Vilayat is the highest state of spiritual attainment, where is enables one at the same time to be fully

absorbed in witnessing the glory of Absolute and meanwhile be alive to the needs of His creatures and respond to it. Zakat, Salat and Vilayat are brought together in the verse, through the personality of Maula Ali.

The Holy Ahlebaith showed us repeatedly through example to give in charity out of the desire to seek Allah's nearness. We find many instances of their selfless generosity and the ayats of the Quran praise their endeavour and Allah himself declares that their action was not to reap thanks from the recipients but purely for the sake of Allah. The Sura e Dahr is a panageric in their praise as they gave away their food to the orphan, the destitute and the prisoner, while needing it themselves.

Allah brought the personalities of Hazrat Fatima AS and Maula Ali AS together in the most perfect of marriages. When Hazrat Fatima AS came of age, there came forward a number of aspirants to ask for her hand in marriage. The Holy Prophet SAW was awaiting a Divine order in this respect. When Maula Ali approached him and asked the Holy Prophet he was so pleased that he smiled and said "Ahlan wa Marhaba." He then came to Fatima and sought her consent. By this action he made it clear that it is imperative to obtain the daughter's permission for marriage. The Prophet said, "Fatima, you know Ali ibn Abi

Talib's relation to us and his devotion to Islam. I asked Allah to give you in marriage to the best of His creatures and the most beloved to Him. Ali has declared his wish to marry you. What do you say?" Janabe Fatima bowed her head in modesty. Umme Salma relates that the face of Fatima bloomed with joy and her silence was so suggestive that the Holy Prophet stood up reciting "Allaho Akbar" saying, "Her silence is her approval." The Prophet then informed Maula Ali of her acceptance.

The Messenger then announced and assigned witnesses to the engagement proceedings and specified the amount of dowry as 400 misqal. Imam Ali AS sold his shield and brought the money to the Prophet who divided it into thirds – one-third for household necessities, one third for perfumes and embellishments for the wedding and one third to pay for food for guests at the ceremony.

On Friday the 1st Zilhij in the second year after the Hijrat the marriage of Ali and Fatima was celebrated in Medina. All the Muhajir and the Ansar assembled in the Masjid e Nabi. After an eloquent sermon by the Prophet, he announced "I have been commanded by Allah to get Fatima wedded to Ali so I hereby solemnise the matrimony between Ali and Fatima on a dower of 400 misqal". Then he asked Ali "Do you consent to it o Ali?" Hazrat Ali replied, "Yes I

do, ya Rasoolallah” Then the Holy Prophet raised his hands and prayed “O my Allah bless both of them sanctify their progeny and grant them the keys of Thy Beneficence, Thy treasures of wisdom and Thy genius and let them be a source of blessing and peace for my ummat.”

Ibn Abbas relates when Janab e Fatima was taken to Hazrat Ali’s house on her wedding night, the Holy Prophet accompanied her, Jibraeel was on her right and Michael was on her left and seventy thousand angels followed her. These angels praised and glorified Allah until dawn. The Hashemite women, Abdul Muttalib’s daughters and the Muhajireen and Ansar women all accompanied Hazrat Fatima’s caravan that night. The Prophet’s wives joyfully led the caravan and were also the first to enter the house. The Prophet placed the hand of Fatima in Ali’s hand and said

“May Allah bless his Messenger’s daughter
Ali this is Fatima, you are responsible for her and
I entrust her to you

Ali what an excellent wife Fatima is!

Fatima what an excellent husband Ali is!

O Allah, bless them bless their lives and bless
their children.

O Allah, surely they are the most beloved to me
from among your creatures so love them too and
assign for them a guardian

I place them and their progeny under Your protection from the cursed devil”

Then the Prophet asked for some water and sprinkled it on Bibi Fatima’s shoulders and did the same for Imam Ali.

It was the most perfect of marriages- the centre of Asmat, Hazrat Fatima moved from the house of Risalat to the house of Imamat to become the companion of the father of the Imams. They lived in harmony and sanctity, possessing such noble traits as generosity and kindness, showing mutual respect and glorifying Allah in their every action and thought.

Hazrat Fatima had been given a new set of clothes for her wedding but when a beggar came to the door, the next morning, she gave it away and kept the old clothes for herself. When her father, the Holy Prophet, visited her the next day and found that she was wearing her old clothes he asked her why she had given the beggar the new set of clothes, she quoted the ayat: “Never shall you attain to righteousness until you give away in the way of your Lord of what you love and whatever you give; Verily Allah knows it (Ale Imran 3:92). This verse invites every seeker to attain spiritual progress by going beyond the minimum prescribed charity of Zakat and Khums; to give preference to the needs of the welfare of his fellow beings.

Imam Ali AS in one sentence described the best woman in the world and expressed the main purpose of marriage. When Prophet Muhammad congratulated them and asked Imam Ali “How do you find your spouse? Imam Ali replied, “I found Zahra as the best help in worshipping the Almighty Allah” The Prophet then asked the same of Zahra and she replied “He is the best husband”

Salawat

Imam Muhamad Baqar AS advised his followers that after nikah when the bride and groom come into their house they should both offer two-rakat namaz, and then say salawat. All those who have come with them should also say salawat and Ameen. Then the bridegroom should recite this dua:

Allahumar zuqnee ulfataha wa wuddahaa wa rizaaha war zinee bihaa wajma baynanaa bi ahsanij timaa inaa aysari tilaafin fa innaka tuhibbu halaala wa tukhrihul haraama

O my Allah, bless me with her love, friendship and readiness to please me. Let me also be always ready to please her. Keep us together and let it be the best togetherness and let us always compensate each other easily. Verily you like the lawful and dislike the unlawful

Another recommended dua to create and develop love between man and wife is to recite

BismillahirRahman ir Raheem 786 times on a glass of water and give it to your spouse to drink.

Salam o alal Hussain wa ala Ali ibnal Hussain wa ala auladal Hussain wa ala as-haabal Hussain

Salawat.

Eid e Mubahila

Qasida

Hai aaj din qushi ka Eid e Mubahila hai
Batil ka aur Haq ka dekho muqabila hai

Jate hain Panjatan ab ghar se mubahile ko
Hain jama sab Nasara maidan me ghulghula hai

Ye Ahlebaith bhi hain aur hain Nabi ke qurba
Sab par mawadat inki ek farz e Kibriya hai

Karte rahe hamesha Islam ki madad ye
Quran me har jagah par inhi ka tazkera hai

Eesayi ho ke qaif hairat se dekhte hain
Kehte hain Quda ne jalwa inhe diya hai

Anwaar e Panjatan ko ek ja jo jama dekha
Eesayion ka majma sharminda ho raha hai

Jizya qubool kar ke Aaqib ne sulah karli
Paya shikist Batil Haq jagmaga raha hai

Zilhij ki kya mubarak chaubees hai Hussaini
Ahmad ne fatha payi qush aaj Kibriya hai

Qasida

Farsh e zamin se arsh talak ru numayi hai
Sadqe me Panjatan ke fiza jagmagayi hai

Azad kar diya hai gham e do jahan ko
Mushkilkusha ki momino mushkilkushai hai

Ye madhe Ahlebaith hai ya zikr e Mustafa
Main ne zabaan bas isi maqsad se payi hai

Qushbu hai Ahlebait e Muhammad ka eik naam
Gulshan me ye payam saba leke aayi hai

Hai Sadiqeen kaun zamane me jaan lo
Eid e Mubahila isi maqsad se aayi hai

Hasnain hain Ali hain Muhammad hain Fatima
Quran hai gavah ke inki Qudayi hai

Ya Rab, Rasool e paak ki kheti hari rahe
Be saqta dua ye mere lab pe aayi hai

Ye bazm hai quloos ki mehfil suroor ki
Sadiq har eik dil ki tamanna bar aayi hai

Qasida

Ay momino ye rahmat o barkat ka roz hai
Izhar e shan e Haq o Sadaqat ka roz hai
Swale ala ye qas fazeelat ka roz hai

Farhat ki baat chhedo ke farhat ka roz hai
Eid e Mubahila hai masarrat ka roz hai

Makkey ko fath kar chuke jab Sarwar e Arab
Jibreel ne sunaya Nabi ko ye hukm e Rab
Bhejo har eik mulk me Haq ka payam ab
Likhe qutoot Sheh ne ke Islam layein sab
Eid e Mubahila hai masarrat ka roz hai

Najran ke Nasara bhi us me shareek thhe
Jo apne saath laye thhe alam bade bade
Samjhane se Nabi ke vo qayel nahi hue
Thhairaya ek muqam pe sab ko Rasool ne
Eid e Mubahila hai masarrat ka roz hai

Aya Mubahile ke liye hukm e Kibriya
Najran ke Nasara ko Sheh ne talab kiya
Farman e Haq jo aya thha sab ko suna diya
Farmaya hoga kal Haq o Batil ka faisla
Eid e Mubahila hai masarrat ka roz hai

Behr e Mubahila chale Sultan e ambiya
Laye Ali ko anfusuna me Shahe huda
Ayeen nisa ona me faqat Binte Mustafa
Abnaona me Sibte e Shahinshah e dosara
Eid e Mubahila hai masarrat ka roz hai

Aage thhe Ahlebaith ke Mehboob e Kirdegaar
Peechhe Nabi ke Fatima Zahra basad viqaar
Thhe aap ke aqab me Ali Shah e Zulfiqaar
Aur dehne baaen Shabar o Shabeer e namdaar
Eid e Mubahila hai masarrat ka roz hai

Qasida

Bahre mubahila jo Rasool e zaman chaley
Hamraah Murtuza Ali Khaibar shikan chaley

Peechhe nisa ona me hui sirf Fatima
Abnaona me sath Hussain o Hasan chaley

Hukme Ilaah pathe hi Najraniyo ke paas
Ghar se Mubahlie ke liye Panjatan chaley

Dekha jo Panjatan ko to jizya kiya qubool
Najrani mu ke khaye ba sue watan chaley

Qasida

Eide Mubahila hai ye barkat ka roz hai
Qallaaq e kaenat ki rahmat ka roz hai

Nazil hui hain aayatein Quran e paak ki
Ye Panjatan ki qaas fazeelat ka roz hai

Abnaona me Hazrate Sibtain hain murad
Wallah kya nishat o masarrat ka roz hai

Dono pisar Ali ke hain bete Rasool ke
Nasse Quran o Haq ki shahadat ka roz hai

Aur hai nisaona se faqat Fatima muraad
Qatoon e dojahan ki jalalat ka roz hai

Maidan e jung me jo gayi yaan na aa saki

Ye sirf Fatima ki sharafat ka roz hai

Anfas me Muhammad o Hyder shareek hain
Izhaar e izzo shan e Imammat ka roz hai

Sach ja raha hai jhoot se karne muqabila
Ye imtehaan e Kazb o Sadaqat ka roz hai

Tum ko Lateef shukr ka sajda zaroor hai
Ye Rab e do jahan ki inayat ka roz hai

Hadees on KHUMS

The Holy Quran says

Bismillahir Rahmanir Raheem

Wa lamu annama ghanimtum min shayin fa anna lillahi khumsahu wa li Rasooli walizil qurba wal yatama wal masakeena wabnas sabeel inkuntum amantum billahi wa man anzalna ala abdina yaumal furqan yaumal taqal jamaani wallahu ala kulli shayin qadeer. (Al Anfaal 8:41)

In the name of Allah the Beneficent the Merciful
And know ye (o Believers) that whatever of a thing you acquire, a fifth of it is for Allah and for the Apostle and the Apostle's near relatives and the orphans and the needy and the wayfarer, if ye believe in Allah and that which We sent down unto our servant (Muhammad) on the day of distinction on the day, when met the two parties. Verily Allah has power over all things.

The above Quranic ayat spells out the divine order regarding Khums, which is obligatory on every Muslim. It is an important religious duty to pay the Khums. It is prescribed by the Quran as the share of the Prophet and his Ahlebaith, and anyone who denies this obligation is an unbeliever. Paying Khums is an article of faith. Imam Jafar Sadiq AS says "Since Allah has made sadqa haram on us (Ahlebaith) and prescribed Khums for us, Khums is wajib and Hadiya is

permissible for us.” Our eighth Imam Ali Reza AS in one of his letters wrote “Without doubt, Khums is our need and a command of our religion, a channel of sustenance of our friends and it is to be spent to protect our honour, meaning those from whose side we are at the risk of being harmed. So do not avoid paying Khums to us. And as far as possible do not deprive yourself from our supplications. Indeed Khums is a saving that will benefit you on the day of affliction and helplessness (Qiyamat)”

Khums has been ordained by Allah to show the regard for the Prophet and the Ahlebaith. Through the payment of Khums, we are reminded of their special position and their role in the spread of Islam. Allah has reminded us in the ayat how the Muslims were helped on the day of Badr. Compared to their enemies, they were few in number, only 313, but victory was theirs, through Allah’s help. The booty of the war, however, was not theirs to fall upon- the order of Khums was given so that the believers remembered Allah in their success. Muslims have been warned not to change any precepts spelled out by the Holy Prophet and the Quran. (59:7). We must obey the divine commands and not interfere. Our sixth Imam Jafar Sadiq AS said “Denying Khums is like usurping a share belonging to the Prophet’s family.”

Khums literally means 1/5 and 20% is payable on all earnings after expenses, on assets that are surplus to needs, on property where it has not been paid by the deceased owner you have inherited from, in short, on your savings after all the necessary expenses have been allowed. It is also incumbent when lawful wealth is mixed with unlawful, on minerals, gems obtained from deep sea diving, on spoils of war and on land sold to a non-Muslim.

The Holy Prophet SAW used to collect Khums in his day. It is recorded that he sent Amr ibn Hazm to Yemen to gather the Khums of Allah from the gains of the Yemenis. Once a delegation from Bani Abdul Qays came to Medina and was advised by the Prophet to “believe in one God, establish prayer, pay zakat, fast in the month of Ramadan and to pay Khums on whatever you gain”

The amount of Khums is split into two equal halves- Sehme Imam and Sehme Sadaat. The first half has to be paid to the Imam’s representative. Alternatively, it can be given for use in institutions, which have the permission for utilisation. The second half is to be distributed among the Sadaat, who are in need. The Syeds are not allowed zakat and sadqa from the ummat and it is Sehme Sadat that they are entitled to. Historically the Sadat have suffered many hardships and were tortured, disinherited and

killed mainly because they belonged to the Prophet's family.

Misappropriation of either half of Khums carries heavy penalties in the Hereafter. After the wafat of the Holy Prophet SAW we hear how funds, property and rights were denied to the Ahlebait and their sincere followers. In a famous sermon known as the Khutba e Shaqshaqiya, Imam Ali AS speaks of how Allah's wealth was swallowed like a camel devouring the foliage of spring. Zakat meant for the poor was given to the Caliph's family and Khums from Africa misappropriated to Marwan ibn Hakam, instead of giving it as the right of the Ahlebaith. Fadak, the fertile village near Medina in possession of Hazrat Fatima AS and Imam Ali AS was confiscated and snatched away. Fadak had been given to Hazrat Fatima AS in 7 A.H. under divine command (60:6/7) and had been in her possession during the lifetime of the Prophet SAW. The heart- rending Khutba that Hazrat Fatima AS gave in the Masjid e Nabi spells out the injustice that was done. She makes it clear that Quranic injunctions were violated and false hadees fabricated to deny her rights. Imam Ali AS in a letter to the Governor of Basra mentions Fadak in these words,

Try and follow me and be my companion in virtue, piety and simple living. I swear by Allah that from this world I have neither amassed gold

nor have I gathered wealth and possessions nor have I changed these coarse and old garments of mine with even an ordinary raiment from your treasury.

Verily under the sky we had only Fadak as our personal property but we were deprived of it; it tempted them, they took forcible possession of it and we had to bear the wrench patiently and cheerfully, the best judge is the Lord Almighty. What was I going to do with Fadak or with any other worldly possession? I never wanted it for myself. I know that tomorrow my lodging will be my grave.” Imam Ali prioritised the re establishment of social justice in the Muslim community. He advised his officers to take great care and not misappropriate the umma’s trust.

Islam aims at eliminating need and making each individual free from want. Imam Moosa e Kazim said “The Imam is the heir of the person who has no heir and he is the provider of the person who has no provider” Economic security is to be extended to all, Muslim and non Muslim. For example, when Imam Ali once saw an old man ,begging at the roadside, he asked why he was begging and was told that the man was a Christian. “You have used him until he became old and unable to work, then you have deprived him of his basic needs! Provide him from the public treasury.”

Khums keeps us away from the disease of materialism. Islam does not condemn wealth, rather the love of wealth and deters believers from the hoarding of wealth. Jihad is for sake of religion not for getting rich. Jihad, without the payment of Khums, degenerates into a power struggle and takes man away from its true purpose.

Khums, like Zakat, purifies the individual from selfishness and greed and it helps those less fortunate in society. They ease social tensions and build brotherly love. Economic equality in Islam is pursued through moral and ethical teachings of charity.

In addition to obligatory acts of worship like zakat and khums, Muslims are also encouraged to help others voluntarily. In fact there are more verses in the Quran dealing with voluntary charity than obligatory dues. We are asked to spend what we can spare from what Allah has given us. Spending benevolently is the attribute of the pious (3:134) and the Ahlebaith through their example showed that they gave away to the poor, the needy and the orphan, while remaining hungry themselves. The revelation of Sura Dahr illustrates the unparalleled charity of not only members of the Prophet's own family but Fizza, the maidservant, who imbibed their teachings and joined them in this action. The whole income from Fadak too was distributed among the needy,

the widows and the handicapped. The Panjatan were perfect examples of nobility, sanctity and Truth.

Indeed we see that it was the Panjatan e Pak – Muhammad, Ali, Fatima, Hasan and Hussain, as the personification of Truth, who faced the Christians of Najran at the historic Event of Mubahila. In 9 A.H. the Holy Prophet sent out letters to all the places around Arabia, inviting the people to accept Islam. The Christians of Najran sent a delegation of fourteen of their learned priests who came to Medina to meet the Prophet. Initially they tried to impress the Prophet and the Muslims with their display of pomp and vanity, but the Prophet would not even return their greeting till they removed their robes of silk and rings of gold; and come into his presence in humble garments.

The Holy Prophet then greeted them and when they asked about Jesus, explained that in the words of the Holy Quran :

“Surely the likeness of Jesus with Allah is as the likeness of Adam

He created him from dust, then said to him Be and he was

This is the Truth from your Lord so be not of the disputers.”

They were again invited to accept Islam, but when they still did not agree, they were invited

for an imprecation, Mubahila, which meant that both parties would invoke Allah to condemn the liars among them.

On the 24th Zilhij people in Medina assembled outside the city to witness the event of Mubahila. The divine command was

“If anyone disputes in the matter with thee now, after the knowledge has come to thee, say “Come let us call our sons and your sons, and our women and your women our selves and your selves. Then let us earnestly pray and invoke the curse of Allah on those who lie.” Sura Aale Imran (3:61)

Everyone was eager to see who would accompany the Holy Prophet. What the Christians of Najran and the people of Medina saw was that the Holy Prophet did not come out with a large crowd though all the words of the ayat were in the plural. Instead he came out with one man, one woman and two children. The five who had come out were Muhammad, Ali, Fatima, Hasan and Hussain – the Holy Ahlebaith
Salawat

They were the very people in whose honour the ayat e Tatheer has been also revealed. *“Innama yureedullahi liyuzhibaankum rijsa ahlulbait wa yutahirrakum Tatheera*-Verily Allah intends to keep away from you every kind of uncleanness and purify you with a thorough purification.(

Ahzaab 33:33) The Ahlebait enjoy the exalted position as the ayat of Muwadat shows, where in love for them is the recompense for the Prophet's guidance . Their likeness is like that of the Ark of Noah. Whoever went aboard the Ark was saved and whoever turned away got drowned and so was lost to Allah's mercy.

When the Christians saw the five holy ones they were so awestruck that they withdrew their challenge and their leader Abdul Haris said "I behold such faces that they can move mountains if they pray to God" They then sent a message to the Prophet withdrawing from the Mubahila and offering to pay an annual tribute.

The Muslims celebrated the victory of Islam and the 24th Zilhij was declared a day of Eid, a day of triumph. It silenced the Christians who did not again venture to compete with the Prophet. It also reiterated to the Muslim community the indispensability of the Ahlebait in the defence of Islam. In the words of the Holy Quran they are the Truthful ones. The event also illustrated the fact that age is no criteria for virtue or knowledge;and that affairs of religion are determined by Allah and Allah alone.

It is recommended that on the day of Mubahila we do the following aamaal:

Ghusl-bath

Keep a fast

Pray 2 rakat namaz half an hour before midday.

In each rakat after sura Hamd recite Sura touheed
10 times Ayatal Kursi 10 times and Sura Qadr 10
times

Read Dua e Mubahila

Recite Ziarat Jamia

Read 2 rakat namaz followed by 70
astaghfurullah wa atabo ilaih

Give sadqa to the poor in the manner of the
Ahlebait.

Assalamo alaikum ya Ahlebaitin Nabuva wa
Maadina Risalat wa rahmatullahi wa barakatoh

Peace be on you the Ahlebait of Prophethood and
the Mines of the Messengership.

May Allah's mercy and blessings be on you all.

Hazrat Abbas AS

Qasida

Mominon ka nara hai Ya Hussain Ya Abbas
Qalb ki tamanna hai Ya Hussain Ya Abbas

Is ke naam me shamil hai mehak ibadat ki
Motebar wazeefa hai Ya Hussain Ya Abbas

Naam do hain do leikin kaam inke hain eksaan
Mushtarik qasida hai Ya Hussain Ya Abbas

Do sahife hain ek ja sabr aur wafaon ke
Pyas ka musalla hai Ya Hussain Ya Abbas

Ahmad o Ali Zahra aur Hasan ka noor in me
Panjatan ka toghra hai Ya Hussain Ya Abbas

Padhte jaaiye har dam inke naam ki tasbeeh
Haan dua e Zahra hai Ya Hussain Ya Abbas

Dhoom hai zamane me aaj inke aane ki
Zarra zarra kehta hai Ya Haussain Ya Abbas

Suraj aur sitare bhi jashn ye manate hain
Chand gungunata hai Ya Hussain Ya Abbas

Murtuza o Zahra ke in haseen beton ka
Naam kitna pyara hai Ya Hussain Ya Abbas

Qalb ko mili quwat aur mila sahara bhi
Ham ne jab pukara hai Ya Haussain Ya Abbas

Matami hain ham in ke ham hain inke parwane
Lab pe apne rehta hai Ya Hussain Ya Abbas

Karbala pohanch jaen hazeereen e mehfil sab
Dil tadap ke kehta hai Ya Hussain Ya Abbas

Ay Rasheed ek pal me qatm kar le do Quran
Muqtesar sa sura hai ya Hussain Ya Abbas

Qasida

Aazmaya hua naam kam aagaya
zauqe midhat ko yu mudua mil gaya
Ya Ali kehke mai ne uthaya qalam
madhe Abbas ka haunsla mil gaya

Mai ne Abbas ka wasta de diya
meri taqdeer me jo na thha mil gaya
Jo hamesha se qismat ke qayel rahe
un ko kaise batau ke kya mil gaya

Mai ne Babul Hawaej ko avaaaz di
Panjatan ka dar e faiz wa ho gaya
Ek waseele se kitne waseele miley
jo bhi manga thha us se siva mil gaya

Roz e Mehshar qiyamat ki thhi tashnagi

aur deedar e Saqi ki lau thhi lagi
Naam e Abbas lekar mai aage badha
ta ba Kausar mujhe rasta mil gaya

Vo Ali e wali hon ke Abbas ho
naam badle magar kaam badla nahin
Jab bhi Mushkilkusha ki zaroorat hui
is gharane se Mushkilkusha mil gaya

Hain Ali Murtuza mazhar e Kibriya
aur Abbas hain mazhar e Murtuza
Mujh ko Abbas ka aastaa kya mila
ta ba Mabood ek silsila mil gaya

Jab wafa ka kahin tazkera chhid gaya
baat pohnchi beharhal Abbas tak
Justaju karne walo ko manzil mili
chand ki chandni se pata mil gaya

Aasman me hai roshan zameen ka qamar
aur zameen par hai roshan Ali ka qamar
Yu zameen ko jo hasil hua ye sharaf
aasmaan se badha martaba mil gaya

Haq ye hai aake dunya me Abbas ne
mere Maula ki hajat ko poora kiya
Vo Ali qalq ka hai jo hajatrawa
aaj usko bhi hajatrawa mil gaya

Qasida

Ye mehfil e jashne turab aasaar mubarak

Beta tumhe ya Hydere karrar mubarak

Masood biradar Hasan e sabz qaba ko
Bhai tumhe ya Syede abraar mubarak

Kehte hain Ali gode me Abbas ko lekar
Shabeer tumhe bhai wafadaar mubarak

Kehte hain malak quld me aa aake Nabi se
Ye nasir e deen Ahmad e muqtar mubarak

Kafi hai hamei Hazrat e Abbas ka jalwa
Moosa tumhe Allah ka deedar mubarak

Lo Sayyeda Shabeer ka ashiiq hua paida
Ay Ummul baneen tum ko ye dildar mubarak

Hai eid ki shab shad hain jo Shahe wilayat
Mil mil ke gale kehte hain deendar mubarak

Deta hai munadi ye nida ahle wila ko
Ay qafila walo tumhe salaar mubarak

Fazil shab e meelad hai kar arz Ali se
Karrar ko farzand ye jarrar mubarak

Qasida

Saqi sharab e naab zara si pila mujhe
Peshe Batool hona hai midhat sara mujhe

Shaban ka maheena bhi kitna azeem hai
Is maah me Hussain sa agha mila mujhe

Badhta raha jo chand mili kitne nimatein
Abbas aur Abid e wala mila mujhe

Ab gardish e falak se sarokar kuch nahi
Dil mutmain hai mil gaya hajat rawa mujhe

Noor e ruq e pisar se hai Ummul baneen nihai
Lagta hai pur sukoon ruq e Lafata mujhe

Abbas wirsedar e Ali Hamil e alam
Bole Hussain mil gaya Mushkilkusha mujhe

Ghazi ki madah ki hai na paltunga qaali haath
Lena hai Fatima se sana ka sila mujhe

Shehzadi dekhein badr bhi kamil hua hai aaj
Karna hai zikr e Qaim e Aale Aba mujhe

Batil ki justaju thhi mie noor e Mustafa
Aya nazar ye mojiza e Haq numa mujhe

Noor e Quda hai Narjis e Khatoon ki gode me
Ye baarvaan wasi e Muhammadmilamujhe

Kaabe me Saamere me Najaf me Madine me
Ya Rab vo noor e Shah e zamana dikha mujhe

Tasheer choome naqsh e qadam un ke baar baar
Mil jaye eik baar mera mudua mujhe

Qasida

Hai jamal e rue Abbas e dilawar chandni
Aagayi hai chand me goya simat kar chandni

Chand chauthi ka qushi se maah e kamil ho gaya
Ho gayi hai isliye aape se bahar chandni

Gode me lethi hai apne chand ko Ummul baneen
Bun raha hai noor se daamaan e madar chandni

Jab kabhi zere samaan aate hain Abbas e haseen
Kehkashaan ke phool karti hai nichhavar chandni

Rauza e Abbas par ab bhi jalal e noor hai
Qabr me hai chand aur marqad ke bahar chandni

Roshni hai charq ki janib Ali ke chand ki
Ab badal degi sitaron ka muqadar chandni

Hain jalal e Hazrat e Abbas ke zer e asar
Dhoop saya abr o mehr o maah e aqtar chandni

Dekh kar Maah e Bani Hashim ko kehta hai jahan
Eik markaz par nazar aayi simat kar chandni

Aaj hai Maah e Bani Hashim ke aane ki qushi
Jashn ghargar ho rahe hae ya hai ghargar chandni

Qasida

Kya taajub hai jo sab ka mudua Abbas hai
Jo dil e Hyder se nikli vo dua Abbas hai

Muqtesar alfaaz me vo bawafa Abbas hai
Hai wafa ek lafz jiska tarjuma Abbas hai

Bazm me Ummul Baneen ka mudua Abbas hai
Razm me Shere Quda ka haunsla Abbas hai

Hain agar Shabeer apne ahd ke ek Mustafa
Bil yaqeen us Mustafa ka Murtuza Abbas hai

Haq se Hyder ko mila Shere ilahi ka laqab
Sher jiskokehte hain Shere Quda Abbas hai

Hazrat e Shabeer hain Deen e Quda ka aasra
Hazrat e Shabeer ka ek aasra Abbas hai

Nanhe bachon ki tamanna qalb e Zainab ka
sukoon
Yaani har bey aasra ka aasra Abbas hai

Har taraf se aati hai aavaaz ya Abbas ki
Do jahan me aaj tak Mushkilkusha Abbas hai

Aati hai rauze pe dunya hath phailae hue
Yani sab mohtaj hain Hajat rawa Abbas hai

Sarey jhande dehr me utth te rahe girte rahe
Jis ka parcham aaj tak ooncha raha Abbas hai

Tazkira Abbas ka ho kyon na meraj e Kaleem
Qana e Hyder ka Quran e wafa Abbas hai

Hadees on JIHAD

Bismillahir Rahmanir Raheem

*Ya ayyuhal lazeena amanuttaqullaha wabtaghy
laihil waseelata wa jaahidu fi sabeelihi
laallakum tuflihoon.*

O ye who believe Fear Allah and seek ye an approach unto Him and strive hard in this way that ye may be successful (Al Maidah 5:35)

The Holy Quran enjoins those with true faith (eeman) to adopt piety (taqwa), seek the pleasure of Allah by obeying His commands and abstaining from everything forbidden. They are asked to seek a waseela, a means of approach to reach Him. Had He so willed, he could have guided mankind individually. But in His infinite wisdom he deputed Prophets, apostles and the Holy Imams as a means to reach Him. The believers are then asked to strive hard, to do Jihad in His way (fi sabeelihi) so that they may succeed.

The Arabic term jihad is derived from the root word “jhd” which means to strive. Jihad literally

means utmost effort to achieve an objective; to struggle with all our endeavours in the way of Allah, using all your strength to defend Islam. It is the sign of eeman and is achieved through sabr (Nahl 110). It shows the momin's true belief and running away from Jihad is a sign of a hypocrite (munafiq), one who merely professed belief but did not really believe in Islam. The aims of Islamic Jihad are to establish Allah's justice in the world, helping the oppressed and putting an end to persecution. Aggression towards others is not allowed as this goes against the limits of justice. Defence however is a special form of jihad and if we look closely at any of the battles that the Holy Prophet or the Imams had to fight, we will see that they were not the ones to begin it, rather they defended themselves against the aggressors.

Jihad can be on various levels: jihad bis saif, (sword) jihad bil maal, (wealth) jihad bil ilm (knowledge) and jihad bin nafs(self). Fighting with the sword when it was in the defence of Islam is termed *Jihad bis Saif*. This kind of Jihad was under the orders of the Holy Prophet and the Imams, it cannot be for the extension of boundaries, nor for personal glory. In the early years of Islam, when the Muslims were attacked because of their beliefs, *jihad bis saif* was necessary. It was essential to fight the forces of evil which made attempt after attempt to extinguish the light of Islam. The battles of Badr,

Ohad, Khandaq and Khaibar had to be fought to defend Islam. Leaving the battlefield in a situation like this amounted to a grave sin, for when Islam was being attacked if you leave Jihad, you are making religion weak. When Islam is in danger, you give up your life. This is where the rules for Jihad are different to the rules for other furoo-e-deen like Saum and Haj. You can postpone fasting and Haj, if your life is in danger but not when you are called in Jihad. When asked why he did not abandon the battlefield in Ohad like others had, Imam Ali AS replied “Would I adopt kufr after eeman?” – indicating that those who ran away did not have eeman.

Jihad bil maal is endeavour through spending one’s wealth is also mentioned in the Quran (9:41) – *wa jahidu bi amuaatikum* – go forth with your property. We can see the example of Hazrat Khadija AS, the first Muslima and Ummul Momineen, who spent her entire wealth to support Islam. The Ahlebait, repeatedly, through their support of the poor and the needy among Muslims, showed by example that wealth given by Allah is a trust to spend in the way of Allah. They lived frugally themselves but never turned anyone empty handed from their door.

Jihad bil ilm is endeavour through the spread of knowledge, without expecting recompense or fame.. Another term for this is *jihad bil qalam*, endeavour through the pen, through literacy,

through education, through telling others about Islam, Prophet and the Imams. It is through propagation of the universality of the message brought by the Prophet Muhammad who was sent forth as the Mercy for all the worlds, *Rahmatullill Aalameen*. This was shown by the Prophet himself when he wrote letters to all the rulers inviting them to accept Islam. He endeavoured to write his will and had asked for a paper and pen to be brought to him, when he was ill, but was denied it by those who later wreaked havoc and tore the fabric of Islamic society apart. The Imams who followed him always spread knowledge and guided the Umma; in fact noone even today can deny the superiority of the knowledge of the Ahlebait. The Nahjul Balagha remains one of the prime examples of eloquence echoing the message of the Quran and the Hadees. The Sahifa e Kamila, through the medium of duas, explains concepts of Touheed, Adl, Nabuvat, Imamamat and Qiyamat.

In its most outward sense *jihad* came to mean the defence of *dar al-islam*, that is, the Islamic world, from invasion and intrusion by non-Islamic forces. The earliest wars of Islamic history which threatened the very existence of the young community came to be known as *jihad* in this outward sense of 'holy war'. But it was upon returning from one of these early wars, that the Prophet emphasized the greatest form of Jihad i.e. *Jihad e Nafs*. Allah and His Prophet (SAWA)

knew the diabolical trap the ummah was likely to fall into, if they failed to grasp the meaning of jihad in its entirety. On return from one of the battles the Holy Prophet addressed the Muslims as follows: “Congratulations for those who have successfully completed the minor struggle (Jihad-e-Asghar) but have yet to engage themselves into the Greater Struggle (Jihad-e-Akbar). He was asked: “O Prophet of Allah! What is the Greater Struggle?” “Struggle against the self” replied the Prophet.

Unlike armed struggle which becomes compulsory only under certain special times and circumstances and is not incumbent upon women, elderly or the sick, the Jihad-e-Akbar is incumbent upon everyone as an individual, during all times, circumstances and situations to be continued until the very last moments of our life.

The struggle with the self, *Jihad al Akbar* is harder than all worships because it requires absolute surrender before God. It is because of this reason that we recite in every namaz the sentence “Guide us along the straight path”. To follow up the straight path of perfection is so difficult that the prophet of Islam has taught us to pray, “O Allah do not leave me at the disposal of my self even for the fraction of a second”.

From the spiritual point of view every one of the Furoo-e-Deen can be seen as being related to *jihad*. Our daily prayers which constitute the heart of the Islamic rites are a never ending *jihad*. To perform the prayers with regularity and concentration requires the constant exertion of our will and an unending battle against dissipation and laziness. It is itself a form of spiritual warfare. Likewise, the fast of Ramadan in which one wears the armour of inner purity and detachment against the temptations of the outside world requires an inner discipline which cannot come about except through an inner holy struggle. Nor is the *hajj* to the centre of the Islamic world in Mecca possible without long preparation, effort, often suffering and endurance of hardship. It requires great effort and exertion so that the Prophet could say, "The *hajj* is the most excellent of all forms of *jihad*".

Ayatullah Khumaini describes *jihad al-Akbar* as a migration from one's ego to eternal Truth, where the Creator's wishes become the desires of the creature. This is exemplified in the personality of the Holy Ahlebaith. Our first Imam has described Jihad-a war in defence of religion and humanity- as one of the doors of Paradise for which Allah has opened for His privileged friends. It, in fact, is an armour designed by Him for defence of His cause and a strong shield to protect His friends from His foes and enemies of mankind." (Sermon 32) "Jihad" said Maula "was

prescribed by Allah for the honours of Islam and the purpose of Jihad is to fight with all possible might those forces which oppose Islam so that Islam may achieve stability”. Turning away from it will lead to disgrace, sorrows and calamities. In his will, after the attack by Ibne Muljim, Maula Ali advised his sons to “fear Allah and keep Allah in view of the matter in Jihad with the help of your property, lives and speech in the way of Allah”.

When we read ziarat-e-Ameenullah we testify before Allah that the Imam showed not only through his sermons but also that our Imam made utmost effort as it should be in the course of Allah – *ashhaduannaka jahadta fillahi haqqa jihaadihi* – in his practical life how to be a true mujahid. “I risked my life to save the life of the Holy Propeht and to defend the course of Islam” he says in one khutba. Even a cursory glance at Imam Ali’s life shows that he was at the forefront of every battle waged for the defence of Islam. The Imam’s life is an example illuminating all aspects of the teachings of Islam, whether it was salat or saum, hajj or zakat. In his personality he encapsulated all the aspects of jihad, from fighting valiantly in every battle for Islam, Jihad bis Saif (Sword) to jihad bil maal (with his wealth), through jihad bil ilm (knowledge) to jihad bin nafs (self), Indeed in each of these he showed himself perfect. As he fought in battles he went forth fearless; his courage and bravery

earned him praise from the Holy Prophet and Allah in the Quran. He spent his entire wealth to benefit Islam and lived a frugal life, eating the hardest of dry bread and wearing the roughest of clothes, living in a small house, even when he was in power as the Caliph in Koofa. About his knowledge, the Holy Prophet said “Ana Madinatul ilm wa Aliun baabuha.” The Baab e Ilm the door to knowledge had a wealth of information in all aspects, which he was always ready to share. Jihad bin nafs was seen at its zenith when he slept in the bed of the Prophet on the night of Hijrat, ready to sacrifice his youth to save the life of the Prophet. This spirit of self sacrifice continued right to the day in Koofa, when he was attacked while he was in prayer. No wonder then that he said “*Fuzto bi Rabb e Kaaba*, indeed by the Lord of the Kaaba, I have been successful”

Hazrat Abbas AS was the valiant son of his valiant father, Imam Ali AS. Just as Imam Ali AS had shown that he was a true follower of the Holy Prophet Muhammad SAW and had helped him in the establishment of Islam, Hazrat Abbas AS gave up everything he had to help Imam Hussain AS in his endeavour to save Islam’s crumbling edifice in 60 A.H. In the words of Imam Jafar Sadiq AS he was the “righteous servant of Allah, the obedient to Allah, His Messenger, Ameerulmomineen, Hasan and Hussain, blessings and greeting be upon them”

dying like a mujahid in the cause of Allah “*mujahidoon fi sabeelilllah*”. Serving the cause of Allah and making the utmost effort to pursue its purpose (*balaghta fi naseehati wa ataita ghayatal majhood*) has given him the reward of being a martyr (*ba asaka Allaho fi shohada*) the Shaheed, which then leads the soul to be in the company of the Prophets, the Truthful ones, the Martyrs and the Pious (*ma an nabiyeen wa siddiqeen wa shohada wa saliheen*).The martyrs of Karbala hold a unique position and have been addressed by the masoom Imam as “*antum Sadatu shohada fidunya wal aqira*”, leaders of all shohada in this world and the hereafter.

In a household, which held perfect sons like Imam Hasan AS and Imam Hussain AS, our first Imam Maula Ali AS raised his hands in dua for another son. Nearly fourteen years after the death of Bibi Fatima AS, Imam Ali called his brother, Aqeel, an expert in genealogy and asked him to search for a lady from a family of heroes so that she would give birth to a courageous and gallant son to support Hussain in the field of Karbala. Without hesitation, Hazrat Aqeel suggested the name of Fatima Binte Hizam for she came from a family in the tribe of Kelab, renowned for its courage and heroism. Imam Ali sent his proposal, which was accepted as an honour, and he married the lady who would become known as Ummul Baneen. She was totally devoted to the Ahlul Bayt, considering herself a kaneez of Bibi

Fatima.Hazrat Abbas was born on the 4th Shabaan 26 AH in answer to his father's prayer.

The world was lit with the radiance of this newborn child, who was loved by Imam Hasan AS and Imam Hussain AS, the leaders of the Youth of Paradise. The first voice he heard was that of his father Ameerulmomineen AS reciting azaan and iqama in his ears. His mother, Ummul Baneen, prayed that Allah kept him safe from the eye of every envious person. He was such a beautiful a baby that as he grew up, he was renowned as "Qamar-e-Bani Hashim", the moon of the tribe of the noble and handsome Bani Hashim. His very name "Abbas" signifies courage and is used in Arabic for a lion which other lions fear. Indeed Hazrat Abbas grew up so strong and fearless that while he lived, the members of the Ahlebaith felt protected and safe.

Hazrat Abbas has many titles, the most famous being Abul Fazl. Some think that it means the father of Fazl (his son). But this title represents his personality for Fazl also signifies virtue and Hazrat Abbas encapsulates many virtues and attributes. He was courageous and his very name is a by word for bravery. He was the model of valour and loyalty and stood firm for his principles in the face of extreme hardship. He was the most faithful and self-sacrificing among the shohada of Karbala, showing patience and

willpower, keeping his resolve to help the Imam unshaken, fighting to protect Islam.

Known as Babul Hussain, Hazrat Abbas was close to Imam Hussain AS right from his infancy. The face that he saw when he opened his eyes for the very first time was that of Imam Hussain, who took his younger brother in his arms. The special bond between them continued all through their lives. Hazrat Abbas was foremost to do whatever he could for his brother, but always considered himself “abeedal Hussain” a servant of Imam Hussain. Anyone wishing to approach Imam Hussain needed to go through Hazrat Abbas. The bond between the two was so close that Imam Hussain chose him for every mission.

On Shabe Ashoor, Hazrat Abbas was sent to talk to the Yezidi army under Ibne Saad when they were advancing to attack the Hussaini camp. Single headedly, he was able to obtain a night’s respite from Yezid’s army. Shimr tried to tempt him to leave Imam Hussain on the night of Ashoor but Hazrat Abbas refused angrily the offer of amaan saying “tabbat yada” “Cursed be on your amaan. We are in the amaan of Allah and that is enough for us”. He was a source of immense strength to all the ladies in the Hussaini camp as long as he lived. No wonder then that it is recommended for the zaer of Imam Hussain to visit the mazar of Hazrat Abbas before

approaching the zareeh of the Imam. Hazrat Abbas is the “Babul Hussain - the gate to Imam Hussain”.

Hazrat Abbas’s name is inextricably linked with the epithet “Saqqa” - “the provider of water”. During the lifetime of Maula Ali AS when Hussain asked for water in the masjid e Kufa, Abbas, though still a young child, was the first to run to fetch it. As he approached the place where Hussain was sitting with his father, the water soaked him, Tears welled up in Maula Ali’s eyes. People asked, “why are you sad? This is a moment of joy that Abbas is so keen to get water for Hussain”. Maula replied, “I can see that one day Abbas will go to help Hussain’s children but will be drenched in his blood.” In 61 AH we saw that Abbas was responsible for fetching water for the camp of Imam Hussain in Karbala. This was an honour that he had inherited from the Bani Hashim who undertook the mission of providing water to the pilgrims in Mecca. In Siffin, he had watched his father, Imam Ali, generously allowing water to the very army of Moaviya who had earlier imposed a blockade.

On the way to Karbala, Hazrat Abbas helped Imam Hussain to quench the thirst of the 1000 strong contingent of Hur, providing water to soldiers and their horses. When Umar ibne Saad stopped water from reaching the Hussaini camp

from the 7th of Moharram, Hazrat Abbas was foremost in his efforts to provide water. He approached the riverbank with a group of warriors facing the hordes of the Yezidi army but as they returned to the camp, the thirsty children were so keen that the water escaped the mashks and drained into the hot sand. Hazrat Abbas then with the other members of the Bani Hashim tried to dig wells in the tents but no water was found. As the day of Ashoor wore on, the cries of Alatash became unbearable and Hazrat Abbas obtained permission from the Imam to go and fetch water for the children especially his dear niece, the four year old, Sakina bintal Hussain. Hazrat Abbas bravely took control of the river bank, filled the mashk with water but not a drop touched his own lips. Al qama is the name of the river where he lost his arms before an arrow pierced the mashk and he was martyred, so he is also remembered as Battal ul Alqami, the hero of Allqami.

“Alamdaar/Hamil ul Liwaa – the standard bearer” is another famous epithet for him. The alam has always been given to soldiers who have exceptional abilities: knowledge, bravery, undaunted courage, valour and chivalry. When the Prophet of Islam was once asked who should bear the alam when an expedition was being sent, he replied “Give it to the one who has the most knowledge of the Quran”. Maula Ali carried the alam of Islam in the battle of Khaiber, when the

holy Prophet Mohamad declared that the bearer of the alam would be the one who loved Allah and the Prophet and who was the beloved of them.

In Karbala there were hafize Quran like Habeeb ibne Mazahir and chivalrous mujahids of the most valiant sons of the Bani Hashim. We can appreciate the lofty position that Hazrat Abbas has when we see that on the day of Ashoor the alam was given to him. He was excellent not only in his deep knowledge of the Quran but also ilme Rijaal and Fiqh. He had the ability to differentiate between Truth and Falsehood. Hazrat Abbas held the alam high until his last breath. As the commander of the mission in Karbala he was responsible for protecting and managing the troops so was known as Kebshul Kateeba, and Al Aameed the courageous and brave commander. When the alam was seen in the court of Yezid, the whole of the pole had marks on it showing where it was attacked, except the place where the hands had held it, signifying that the holder did not let it go in spite of continual and repeated attacks by the enemy. Indeed when his right arm was severed, Hazrat Abbas AS had transferred the alam to the left and when that was severed he protected it by the chest calling out to the Imam “alaika minni salaam”.

As he was responsible for the safety and protection of the family of Imam Hussain on the

journey to Karbala, Hazrat Abbas was called Hami-az-Zaheena the Protector of the Ladies of the Ahlebaith. On the way to Karbala, Hazrat Abbas was a source of great strength and support to the Ahle Baith. Following his shahadat, Bibi Zainab mourned “O Brother Al-Abbas, we have certainly lost everything as we lost you.” Imam Hussain in tears cried “My spine is now broken and my enemies are rejoicing at my misfortune”.

The ladies called out “wa Abbasa” repeatedly as they suffered during the hours of Shaame Gharibaan. Bibi Zainab recalled his efforts as she did the tilaya, keeping guard in the night after the day of Ashoor and Bibi Sakina called her uncle when the tents were set on fire. As the looted caravan was being taken to Kufa, the Bibis remembered him again. During the march through the thronged streets of Kufa and Shaam, the Bibis felt his loss dearly. The fourth Imam Zainulabideen commends him saying “May Allah have mercy on my uncle Abbas who preferred his brother to himself and sacrificed himself for his brother until he lost his two hands. He will be rewarded with wings in the manner of Hazrat Jafar e Tayyar in paradise”. When they were finally set free and the alam was returned, there was renewed weeping for the Alamdaar. On reaching Medina, when Hazrat Abbas’ son, Ubaidullah, asked for his father and the first majlis was held in the house of his mother

Ummul Baneen, the Ahlebaith and the Shias mourned for him.

In his ziarat, Hazrat Abbas is called “Aabid” the worshipper. His forehead bore the marks of sajdah, prostration. During the night of Ashoor there were four kinds of ibadat in the Hussaini camp: Prayer including ruku, Sujood, Qiyam and Dua; Tilaya: safeguarding the camp; Qandaq: digging a trench around the camp and encouraging the valiant supporters to give their best. Hazrat Abbas AS was foremost in all these activities and a source of courage and determination to fight the evil forces of Yazid.

Abd Salih is another title that has been used by our sixth Imam Jafar-e-Sadiq for Hazrat Abbas. It is the highest rank that one can attain. In the holy Quran, some of the prophets like Hazrat Ibrahim, Hazrat Dawood, Hazrat Ishaq, Hazrat Yaqoob, Hazrat Ayoob, Hazrat Eesa and Hazrat Muhammad have been identified as saliheen. It is as the chosen abd that the Holy Prophet Mohamad attained the glory of meraj (Ascension) When we read namaz and convey out salaams of the Holy Prophet he is called “Abd “ first then Rasool – as abd shows his relationship with Allah and Rasool is the relationship bestowed on his abd to preach His message to the people.

Our living twelfth Imam Hazrat Mehdi AS in the Ziarat Nahiya conveys his Salams to Hazrat Abbas AS saying, “Salam be on upon Abul Fazl Abbas, son of Ameerulmomineen. He preferred his brother to himself, supplied himself with opportunities of today for rewards of tomorrow, sacrificed himself for his brother, protected him hurried for fetching him water and his two hands were cut”.

In times of difficulty we are recommended to seek Allah’s help through the name of Hazrat Abbas AS for the fulfilment of our wants and needs. He is “Babul-Hawaij” and by seeking the intercession of Hazrat Abbas for the special rank that he enjoys in the sight of Almighty Allah, we will have our prayers answered, inshallah.

Indehaam Jannatul Baquee

Salaam

Phir Fatima pe zulm hua wa museebata
Ki dushmano ne aur jafa wa museebata

Aaraamgaathe Fatima Zahra ujad gayi
Bechayn hain Rasoolo Quda wa museebata

Naam o nishan e Binte Payambar mita diya
Aqir mazaar tak na raha wa museebata

Marne ke baad Fatima Zahra pe ye sitam
Turbat me bhi na chayn mila wa museebata

Qabr e Hasan pe qahr giraya ghazab kiya
Darde jigar kuchh aur badha wa museebata

Ki ashqiya ne be adabi turbaton ke sath
Qabro me bhi na chayn diya wa museebata

Afsos zulm e lashkar e Ibne Saud se
Barbaad sab Baquee hua wa museebata

Ab qabr e Syeda ka pata bhi nahi raha
Syedaniyo pe hashr hua wa museebata

Marsiya

Shio phir aaj aatveen Shawal aayi hai
Huzn o malal o yas ko hamraah layi hai
Az farsh ta ba arsh ghata gham ki chhayi hai
Qaar e alam ne dil me khatak ye lagayi hai
Todhe mazaar dushman e Rab e wudood ne
Rauze giraye Aal ke ibney Saud ne

Quraan me jo aaya mawadat ka aya hai
Hai hai lisi ko dil se laeen ne bhulaya hai
Yaani mazar e Abid o Baqar giraya hai
Rauza Hasan ka Binte Nabi ka mitaya hai
Bidat samajh ke Mus haf e Natiq ki qabr ko
Nahaq dhavaya Jafar e Sadiq ki qabr ko

Is par bhi us laeen ne sitam ye dikha diya
Yane mazar e Hazrat e Hamza gira diya
Marqad ka Amina ke nishan bhi mita diya
Molud janab e Qatm e Rasul ka bhi dha diya
Turbat mita ke Binte Asad dil malool ki
Masjid milayi qaak ke andar Rasool ki

Taaif me qatl Shia kiye aah be shumar
Bechari aurtein hui bewa kayi hazaar
Bache yateem phirte hain dar dar ba haal e zar
Inke liye to aaj hi mehshar hai aashkar
Naam e Nabi ke lene pe durre lagaye hain
Ulama e deen bhi qaid e sitam me phansaye hain

Ay shio kyon qamosh ho riqqat ka waqt hai
Aulad e Mustafa ki museebat ka waqt hai

Sar peeto qaak udao qiyamat ka waqt hai
Izhaar e dosti o muhabat ka waqt hai
Kaam aoge jo Aal ke dunya e zisht me
Le jaenge Ali tumhe bagh e Bahisht me

Farmate hain janab e Rasool e falak panah
Zahra mere jigar ka hai tukda Quda gavaah
Jis ne ise sataya vo jallad o rusiyah
Kafir jahanumi hai nahi is me ishtebaah
Ki qabr Fatima jo laeen ne shaheed hai
Ibn Saud waqt ka apne Yazeed hai

Mashhoor ye bhi aam hadees e Rasool hai
Quran o Ahlebait ka baaham shamool hai
In me judai ho ye qiyale fuzool hai
Shaqein ye do pa eik hi inka usool hai
Laikin bhulayi baat ye Najdi laeen ne
Qubbe giraye Aal ke dozaq makeen ne

Zalim ne apna zulm jo had se siva kiya
Hai hai Baquee pak ko jungal bana diya
Apne Nabi ki Maa ko chacha ko sata diya
Maadar ka Sher e Haq ki bhi rauza gira diya
Qabro me jo ghareeb ke sotey thhe chayn se
Har waqt un ko dhyan hai ab gham ke bain se

Rutbe me jo Baquee ke jannat se thi na kam
Ibn Saud ne kiye is par ajab sitam
Rauze giraye Aal e Muhammad ke ek qalam
Shia dilon ko baithe bithaye diya ye gham
Atbate paak qaak ke andar mila diye
Chauda tabaq zameen o falak ke hila diye

Qabrein zaban e haal se kehti hain baar baar
Tode hain Ahle bait e Muhammad ke sab mazar
Ibn e Saud ne vo kiye zulm aashkar
Kafir talak bhi kar naheen sakte jo zeenhar
Qabro ka Aal e paak ka naqsha mita diya
Dher eent patharo ka laeen ne laga diya

Maujood hote aaj zamane me gar Nabi
Kab dekhte vo Aal kie rauzon ki bekasi
Karte dua e bad to fana hote sab shaqi
Par kya karein ke maut se hai sab ko bekasi
Qair ab nahi to hashr me surat dikhaenge
Aqir ko aage apne Payambar ke jaenge

Farmaenge Rasool ke ay qaum e behaya
Kyon mere Ahl e Bait pe zulm o sitam kiya
Denge na kuchh jawab jo vo bani e jafa
Irshad tab karenge yahi un se Mustafa
Jaisa amal kiya hai saza us ki pao tum
Kuchh mujh se wasta nahi dozaq me jao tum

Noha

Bechayn hain Rasool e Quda wa museebata
Phir zulm naariyo ne kiya wa museebata

Mismaar kar ke Fatima ki qabr ko laeen
Hain shad dil me had se siva wa museebata

Hai waqt ka Yazeede laeen taza kar diya
Phir aaj zulm e Karbobala wa museebata

Zainuliba ki Baqar e zeeja ki qabr ka
Hai hai nishan tak na raha wa museebata

Kyon kar kahoo ke Jafar e Sadiq ki qabr ko
Zalim ne hai meit diya wa museebata

Sunne se is qabar ke hai tukde dil o jigar
Kucch ham se haye ho na saka wa museebata

Imdad jald keejiye ya Sahib uz Zamaan
Ho der abna behre Quda wa museebata

Ye waqt hai zahoor ka Aagha e naamdar
Do naariyo ko aake saza wa museebata

Qabro ko jis tarah se kiya hai ye benishaan
Bedeem ko keeje yunhi fana wa museebata

Kis tarah chayn aaye ke Mehdi hamara dil
Naari jala ke qaak kiya wa museebata

Hadees on AMR BIL MAROOF

& NAHI ANIL MUNKIR

The Holy Quran says

Bismillahir Rahmanir Raheem

Wala takun minkum ummattun yadoona ilal qair wa yamuroona bil maroof wa yunhauna anil munkar ulaika humul muflihoon

In the name of Allah ,the Beneficent the Merciful

And there should be among you a group who call mankind unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful.

Al e Imran (3:104)

This Quranic verse enjoins a group, *min kuntum*, to invite people to the right and forbid the wrong. The Arabic words translated here as right and wrong are *al-maruf* and *al-munkar*, which literally mean known and unknown respectively. *Maruf* means any action, which is desirable in the eyes of Shariat and intelligence and *Munkar*, on the other hand, means any action, which is considered evil in the eyes of shariat and intelligence. *Amr bil maruf* means inviting people towards good actions and *Nahi anil Munkar* means to restrain people from undesirable actions and sins. Amr bil Maruf and Nahi anil Munkar constitutes one of the important Islamic

principles and is wajib upon every Muslim male and female.

The full knowledge of good and evil is essential to discharge this duty. If this fine point is kept in mind, then it will be clear that this responsibility can never be discharged to the divinely desired maximum, except by those who have been created pure and infallible by Allah himself. They are the Holy Ahle-bait, the Rope of Allah, likened to the Ark of Noah. This is the *qair e Ummat*, the best people, who are identified in verse 109 and Muslims are exhorted to follow in their footsteps to spread truth and justice.

Enjoining good and forbidding evil serves as a tool for reforming the society and so represents movement in society and guarantees the welfare of all human beings. Hazrat Luqman advised his son to be steadfast in prayer, exhort the good, restrain from the bad and be patient in hardship (7:199). In another verse, we are asked to adopt moderation, enjoin virtue and to turn away from the ignorant ones. Our first Imam reminds us “Your best friend is one who leads you to do good deeds.” Describing the four aspects of Jihad, he said that the first one is to ask others to do good, the second is to keep away others from doing evil. Jihad bis saif, fighting in the way of Allah comes as the third aspect and the fourth is to detest the vicious. For whoever asks others to do good provides strength to the believers and

whoever desists others from evil in fact humiliates the unbelievers. Hazrat Ameerulmomineen AS described *Amr bil maruf* as the most excellent deed, *afzalul aamamili qalq*. The sixth holy Imam, Jafar Sadiq AS compared all good deeds to be like a small amount of spitting, when placed next to *Amr bil Maroof and Nahi anil Munkar*, which he compared to a deep ocean.

It is such a great obligatory deed by which other deeds survive. *Fareezatun azeematun biha tuqaamulfaraiiz*, according to our fifth holy Imam Muhammad Baqar AS, because it can ward off injustice and fill the earth with prosperity. The Holy Prophet SAW equated it with the performance of seventy accepted Hajj and said that abandoning it is like declaring a fight against Allah. “The day my ummat leaves the enjoining of good and restraining from evil then they should be ready for punishment of Allah” Maula Ali AS reminded people that previous ummats of other prophets were destroyed when they abandoned this duty. Without performing this essential duty, a Muslim is like a moving corpse among the living *mayyati bainil ahya*. In a khutba, given just before the battle of Jamal, the Imam described *Amr bil maruf and Nahi anil munkar* as the two basic principles of religion. He said that these two commands and interdictions neither bring a man nearer to death, nor lessen his livelihood, so do not give them up. In his last

will, our first Imam advised his sons Imam Hasan and Imam Hussain “do not stop advising people to do good and to abstain from evil.” The eighth Imam Ali Reza AS told the Muslims that if they abandon this holy duty “then vicious people and sinners will rule you and if you willingly allow such persons to be your rulers then even if the righteous among you supplicates, the Lord will not hear your prayers”.

The Holy Prophet SAW was once asked why *Amr bil Maruf and Nahi a anil Munkar* was so important and how one individual’s deed could affect others. He gave an example to explain the answer: He said it is like someone making a small hole in a boat in his own place. If others on the boat do not object and prevent it, then soon the whole boat will sink. He also said “Indeed Allah is furious with the weak believer who has no religion, the one who sees evil but does not try to prevent it.” There is a curse upon the ignorant sinners and the intelligent, that neglect *Nahi anil Munkar*. Disregard for this duty is unpardonable as it leads to ruin and degradation of morals in the society.

The Quran reminds us that this duty is not only for others but also for you. (2:44). Imam Ali said, “Don’t be like the ones who hope for reward in the hereafter enjoining good and forbidding the wrong to others but don’t do it themselves”. The fourth Imam called such a person a *munafiq* for

he stops others but not himself. When someone asked the Prophet: “Who is the best person? *man qairun naas?* His reply was “The best person is the one who does the greater *amr bil maroof and nahi anil munkar*. He is more pious, *muttaqi* and moves forward to attain Allah’s pleasure.”If you have the knowledge and do not perform this duty, then you also become among the cursed ones. Persuasion for the good is for the good of the common people and dissuasion from evil controls the mischievous.”

There are effective ways of showing others the correct path and preventing them from wrong. The method used by the Prophet and his Ahlebait were with wisdom and exhortation. The Holy Prophet SAW, *Rahmatunlillalameen*, was an example to us as he demonstrated how to perform the duty of *Amr bil maroof and Nahi anil munkir*. One day he was sitting in the masjid, surrounded by his as-haab, when a young man approached him and asked whether he could have an illicit relationship with a woman. The Prophet showed no anger at the youth’s impertinence and calmly put a counter question to the young man “would you like that to happen to your mother or sister or daughter?” “No “replied the man “Then, you don’t do it either, for she is someone’s mother and sister and daughter.” The youth realised his error and desisted from his evil intention. The object of enjoining the right was achieved

through explanation by awakening the conscience of the individual.

The grandsons of the Holy Prophet too displayed sensitivity when correcting an old man. When Imam Hasan and Imam Hussain, as children, watched an old man performing wuzu incorrectly, they did not tell him directly, so that he did not feel humiliated. Instead they approached him and asked him to judge which one of them was doing it right. Then they both did the correct wazu in front of him and he realised that his own wazu had been incorrect. He expressed his thanks to them for guiding him in such a beautiful manner. The holy Quran says “Call towards the way of Allah with reasoning and good judgement.”(Sura Nahl)

Amr bil Maroof and Nahi anil Munkar are such important and significant obligations that we need to consider them carefully. Traditions from the Masoomeen tell us that there are five conditions that must accompany those who enjoin the good and forbid the evil. The first and foremost is that the person must be able to recognise the right from the wrong i.e. they must have the knowledge to identify the good and the bad. Secondly, it should have the desired effect on the person who is being advised. Thirdly, they must ensure that the person is still on the wrong action otherwise if he is already on the path to correction, the admonishing might put

him off. They need to be certain that there are no special circumstances why the person is not following a rule-eg: a woman not praying because she is in the state of haiz. Finally if the admonishing will create fasad, then they are not obligated to perform this duty.

There are three grades of Nahi anil Munkar:

Despising the haraam act and expressing our dislike

Refraining by tongue, where we criticise the bad actions

Employing force as given in the Sharia

The third grade of condemnation is only possible under an Islamic government and should not be done by individuals. The Sharia depends on Amr and Nahi and without it is only lip service.

Imam Hussain AS in 60 A.H. recognised the worsening condition of the morals of the followers of Islam “The people are becoming disloyal and unkind. Their goodness is disappearing. The world today is just like a pasturage in which nothing grows except harmful pasture.” He saw that Truth was not being followed and falsehood not being abandoned. In fact, Falsehood was masquerading as the Truth and no one was objecting to the abandonment of the values of Islam and divine justice. In his letter to his brother Muhammad Hanafia, Imam Hussain AS wrote: “The only thing that invites me to this great movement is that I should reform

the affairs of the followers of my grandfather, eradicate corruption, undertake enjoining to do good and restraining from evil and follow the tradition of my grandfather the Prophet of Allah and my father Ali.”

Imam Hussain’s mission, in his qiyam against Yazeed was not merely to speak about correct weighing in the market and not charging interest, this could have been performed by the ulema in Kufa. It was much higher-it was to perform a deed whose freshness would not fade and which could not be forgotten. Speaking to Hur’s companions after quenching their thirst, he said, “O people if you fear Allah and are pious and recognise the right of the rightful persons, Allah will be pleased with you.”

Here what the Imam meant by “right” was the right of Imam, for if this right is secure then all other rights are also secure; but if that right is eliminated, then all other rights are also violated. This was further clarified, when he spoke next at the halting place called Bayza, “Yazid is tyrannical and oppressive and considers lawful the things declared by Allah to be unlawful. He breaks divine covenants, opposes the path of the Prophet and oppresses the people.”

Matters had taken such a turn that it was not possible to restrain corruption and eradicate its foundation, except through self-sacrifice and martyrdom. In such circumstances, the Imam

knew it was imperative to restrain such behaviour of a tyrant and if stopping Yazeed in his tracks required the sacrifice of Hussain, he was ready. His decision was to face martyrdom in a battle of Truth and Islamic values against Oppression, Tyranny and Deviation from the Truth; so that a society based on truth, freedom and social justice could be built. The rising of Imam Hussain was to awaken the conscience of the Muslims, so that they fear Allah more. It was to revive the spirit of piety in their hearts, to lead them back to the teachings of the Quran and the Prophet, through good deeds. It was to free the people from oppression, from the yoke of Yazeed who had obliterated the difference between Halal and Haram. He rose so as to restrain people from sin and to lead them to have a true concept of Touheed, Nabuvat and Imamat.

The day of Ashoor witnessed the most outrageous atrocities perpetrated against the family of the Holy Prophet, when all the male members except Imam Ali Zainulabideen AS were martyred. It did not stop there. The enemies treated the widows and orphans most brutally, looting their veils, setting fire to their tents and even trampling on the bodies of the martyrs. They then took them as captives from one city to another. However, their heinous acts recoiled on the enemy themselves for Hazrat Zainab AS and the fourth Imam carried the mission of Imam Hussain AS forward, as they boldly identified

themselves to the people and dispelled the doubts and misunderstandings sown into the public mind by the regime. Their speeches made it clear to the people, who were ignorant, that it was the Household of the Prophet, the home of Revelation, that was the true upholder and the source of the teachings and values of Islam.

Hazrat Zainab AS became the very torch that illuminated the reality of the events of Karbala for the people of the time and the author of its history for posterity. Without her sermons we would have been denied the true accounts. The words of the Fourth Imam in the court of Ibn Ziad and Yazeed obliged the people to make a deeper study and investigation to assess the importance and value of Imam Hussain's rising. It stimulated their thoughts and roused them from slumber. When the Ahlebait were freed from the prison in Damascus, the first thing that Hazrat Zainab AS did was to hold a majlis, a gathering to mourn Imam Hussain. The events of Karbala were recounted and all who attended wept. Gatherings held to mourn the Imam continued in Medina after the Ahlebait returned. All the Imams held majalis and encouraged the Shias to remember the sacrifices of Karbala.

The majlis has evolved into an institution for *Amr bil maroof and Nahi anil Munkar* and an irresistible instrument of Tableegh. Imam Jafar Sadiq said, "May Allah bless the person who

takes care of the Yateemane Aale Muhammad”
When asked who these orphans were, he replied
“They are the un-informed Shias, whose Imam is
in occultation (ghaibat) and they grope in
darkness. May Allah bless the one who teaches
them and educates them.”

The Imams kept the revolution of Imam Hussain
AS alive through majalis, listening to poems,
elegies, lamenting the atrocities faced by the
members of the Prophet’s family. They also
encouraged their followers to go for ziarat.
Following the example of the Holy Prophet SAW
himself who used to visit the cemetery of
Baquee, we read of his recommendation “Visit
graves for they will remind you of the Hereafter;”
the Imams have directed their Shias to make a
pilgrimage to the tomb of the Prophet, of the
Imams and of righteous men. Indeed the duas
taught by our fourth Imam asks us to pray that
Allah gives us the opportunity to visit for ziarat
every year. Going for ziarat puts us in direct
contact with the spiritual benefits of the link with
the Ahlebait, as we renew our commitment to the
holy ones.

Going for ziarat is an act of worship, aimed at
bringing us closer to Allah. It brings rewards in
the hereafter and blessings in this life. Those who
oppose it are the people who are aware of the
danger that these visits produce: a consciousness

against oppression and tyranny. Therefore throughout history, attempts have been made to stop the increasing number of pilgrims going for ziarat. During the time of the Bani Ummayya, garrisons and guards were put on the road to Karbala to deter people from reaching the grave of Al Hussain. Sometimes pilgrims were killed or their limbs mutilated. In the time of the Abbasids, under Mutawakil, the grave itself was destroyed. The tomb was razed to the ground and attempts made to till the land and redirect the flow of the river, so that it was drowned and no trace left. However, cattle taken there refused to go over it and the water flowed around the holy grave.

In 1926, the ruling family of Ibn Saud desecrated the graves of our Aimma in Medina and Mecca. In Jannatul Baquee where four of our holy Imams (Imam Hasan AS, Imam Ali Zainulabideen AS, Imam Muhammad Baqar AS, Imam Jafar Sadiq AS) were laid to rest, the mazars were demolished on the 8th Shawal. This cemetery also contains the graves of many members of the family of the Holy Prophet. According to one tradition, the mazar of Bibi Fatima was also here but in a secret location. The Baitul Hazn, the house of mourning, built for her was in the Baquee too was destroyed. A few miles from Medina, the mazars of Hazrat Hamza and the martyrs of Ohad were demolished too. The graveyard in Mecca known as Jannatul Moalla has many of the ancestors of the Prophet SAW,

but all of these graves were destroyed. Even today, more and more places of religious significance, like the Masjid e Bilal, Masjide Hamza, Masjid e Mubahila, the Masjid e Fatima, etc are being effaced and no traces left, in the name of expansion and extensions. The aim seems to be to eradicate the Islamic legacy and heritage and systematically remove all its vestiges, so that in the future the Muslims have no affiliation with their history.

On 22nd February 2006, 21st Muharram 1427 A.H., the Shias faced another deep wound, when the Rauza in Samarra, Iraq was bombed, inflicting massive damage on the holy shrine. It houses four mazars: the tombs of the 10th Imam Ali Naqui AS and 11th Imam Hasan Askari AS and Hazrat Hakeema Khatoon and Hazrat Narjis Khatoon, the mother of our twelfth living Imam AS.

We should strongly condemn this sacrilege and pray to Allah that these holy places are restored to their former glory and that the perpetrators of these heinous crimes be punished both in this world and the next. Amen

Masooma e Qum

Salam

Noha thha ye Raza ki bahan ka,
mere Bhai se mujh se milado
Basti walo Payambar ka sadqa,
mere Bhai se mujh se milado

Main Imam e Reza ki behan hu,
Syeda hu ghareebul watan hu
Rahm mujh par karo qastatan hu
mere Bhai se mujh se milado

Kyon siyahposh hai shehr sara,
kis ke matam me ho sar barehna
Qairiyat se tho hai bhai mera
mere Bhai se mujh se milado

Marsiya

Ay Shahe Qurasan teri shoukat ke tasaduq
Ay noor e mujassim teri surat ke tasaduq
Altaf ke qurban inayat ke tasaduq
Agha teri mazloomiyo ghurbaat ke tasaduq
Hu muztaribul haal ke rehta hu qalaq me
Mamdooh dua chahiye maddaah ke haq me

Karte hain bayan raviye aqbar e museebat
Manoos thi Hazrat se bohat qahar e Hazrat
Thhi qahar e Yousuf ki tarah aap se ulfat

Chhayi thhi shab e subha safar gham ki jo zulmat
Sham e ajal us raat ki eik eik ghadi thhi
Aayi na unhe neend ke tashveesh badi thhi

Allah se karti thhi dua kholey hue sar
Bhai ko mubarak ho safar Qaliq e akbar
Mehfooz rahein qair se phir aayein biradar
Ta roz e jaza bhai ka saya rahe sar par
Malik pae Zahra o Yadullah bachana
Tanha ko miyane safar Allah bachana

Shab bhar sifat e meh vo niko faal phira keen
Har eik taraf khole hue baal phira keen
Tasbeeh liye muztaribul haal phira keen
Nazdeek e shahinshah e qush eqbal phir keen
Zainab ki tarah gham ki chhuri aah chali thhi
Goya vo shab e qatl e Hussain ibne Ali thhi

Sab aurtein kehti thheen ke gham aap na khaein
Vasvaas karein raat ko aansoo na bahaein
Bibi jo Quda chaahe to jate hi vo aaein
Zaye na kabhi jaengi ham sab ki duaein
Hazrat ko hai tashveesh ke goya nahi milte
Jo loeg juda hote hain phir kya nahi milte

Kehti thhi bade jabr se jaate hain ghazab hai
Mayoos o pareshan nazar aate hain ghazab hai
Roke mujhe seene se lagate hain ghazab hai
Kehte nahi kuch haal chhupate hain ghazab hai
Ye dil ko yaqeen hai ke na ab aaeyenge Bhai
Afsos hai is shehr se kal jaenge Bhai

Chhutega watan lutf e qur a qaab na hoga
Kal raat ko is ghar me ye mahtaab na hoga
Raste me koi chayn ka asbaab na hoga
Mera dil is andoh se betaab na hoga
Hoga na koi paas jahaan hoenge Bhai
Kya janiye kal shab ko kahaan soenge Bhai

Marsiya

Jab koi qabar ayi na mazloom Raza ki
Muztar hui hamsheer ghareebul ghuraba ki
Had koi na baqi rahi faryad o buka ki
Sar me kabhi kanghi hai na hai fikr ghiza ki
Chaubees pahar dhyan hai farzand e Nabi ka
Zainab ki tarah ishq hai Qaliq ke wali ka

Aansu kabhi jaari hai kabhi aah o fughan hai
Sookhi hui har waqt ke roney se zabaan hai
Furqat me biradar ke ravaan tab o tavaan hai
Hai naam ka jeena ke faqat jism me jaan hai
Barbaad kahan tak ho Muhammad ka gharana
Zahra ke gulistaan ka hi dushman hai zamana

Karne lagi faryad kahaan ho mere bhai
Ut thi naheen hamsheer se Hazrat ki judayi
Wapis hue aap aur na qabar qair ki aayi
Kis haal me hai Musi e Kazim ki kamayi
Bhai mera majboor hua mulk e shaqi me
Allah kare qair ghareebul watani me

Karti thhi yahi bayn ke muztar hua yu dil
Ek aah ki masnad pe giri hogayi bismil

Taqat na rahi farsh se bhi utthne ke qabil
Maloom ye hota hai ke hai aaqri manzil
Ghabra ke qareen aagaye sab Aale Payambar
Talwe koi malne lagi aur haye koi sar

Hosh aate hi kehne lagi mar jaoongi logo
Bin bhai kabhi chayn nahi paoongi logo
Qud ja ke wahan bhai se mil aaoongi logo
Hai qaid agar bhai tho chudvaungi logo
Hai maut qareen keejiye samaan safar ka
Deedar to hojae mere jaan e pidar ka

Mil kar kiya sab bibiyon ne kooch ka samaan
Ja baithi vo mehmil me basad haal e pareshaan
Mehshar hua phir Aal e Payambar me numayaan
Jari hua har ek ki zabaan par basad afghan
Tum jaati ho Allah tumhe laye safar se
Maloom ye hota hai Raza jate hain ghar se

Ay Sanie Zainab ho fida aap pe sab ghar
Jaati ho watan chhod ke tum sue biradar
Shadaan tumhe lautae yahaan Qaliq e akbar
Hamraah biradar ke Quda laye mukarrar
Maqdooma e zeeshaan Quda hafiz o nasir
Masooma e hairaan Quda hafiz o nasir

Alqissa rawana hui Bibi ki sawari
Roti hui jaane lagi Allah ki pyaari
Har gaam pe bechayn hai shehzadi hamari
Kis tarah bayan ho jo qalaq dil pe hai taari
Phir ghar se Nabizadi ko ummat ne chhudaya
Firdos me bhi Moosi e Kazim ko rulaya

Manzil pe teharti na thhi dilgeer chali hai
Betaabi se mazloom ki hamsheer chali hai
Furqat ki dil e pak pe shamsheer chali hai
Zainab ki tadapti hui tasveer chali hai
Mabayn e safar pohncchi jo roti hui Qum par
Dekha to qiyamat hai bapa shor hai ghar ghar

Sar apna jhukae hue aate hain wafakosh
Chehron pe mali qaak badhe mil ke siyaposh
Mehmil jo nazar aayi tho matam ka hua josh
Masooma ka dil hilne laga aur udhne lage hosh
Farmaya arey jald kaho kiski aza hai
Dunya me salamat to mera bhai Reza hai

Kya kehte udhane lage sabahle aza qaak
Haihath ke dil hogaya Masooma ka sad chaak
Marqad me buka karne lage Syed e laulaak
Faryad ki vo sab ne ke hilne lage aflaak
Chillaye shahe kaun o makaan mar gaye Bibi
Ghurbat me imam e do jahaan mar gaye Bibi

Ye sunte hi ek zaqm laga qalb pe kari
Masooma pe ek ghash ka sa alam hua tari
Bhai mere bhai ki sada lab pe hai jari
Sau gham se uteri gayi muztar ki savari
Bibi ko jo sadme se nahi hilne ka yara
Lashe ki tarah mil ke kaneezo ne utara

Phir poochha rakhe qalb pe sau zabt ke pathar
Kya guzri kaho saaf merey bhai Reza par
Kya misle Hussain aah chala halq pe qanjar

Ya zehr se mara gaya mazloom biradar
Baba ki tarah qatl kiya bhai ko mere
Kya goro kafan bhi na diya bhai ko mere

Chillaye ke be jurm giraftar ko mara
Kul ummate marhoom ke ghamqar ko mara
Be wajah sitamgaar ne beyar ko mara
Zehre sitam o jaur se sarkar ko mara
Kaunaain ke sardar ko majboor banaya
Zalim ne bhara zehr se angoor khilaya

Sar khole hui guld se Zahra nikal aayeen
Ghar aake tadapne lage bistar pe shahe deen
Yu tadpe ke sad para hua paoo se ghaleen
Ye sun ke biradar ki tarah Bibi bhi tadpeen
Kuchh roz tadapte raheen is dard ki mari
Ek din lab e farsh aayi ye chillayi mai vari

Bhai ho jahaan aap behan ko bhi bula lo
Ab jald is awara watan ko bhi bula lo
Bhai mere paband e mehan ko bhi bula lo
Zainab ke liye soqta tan ko bhi bula lo
Hamsheer ki mayyat bhi uthaatey na gaye aap
Deedar bhi qahar ko dikhaate na gaye aap

Masroof e buka thhi ke hua naza ka aalam
Ahistha Nageen karne lagi bhai ka matam
Phir sue falak dekh ke ek aah ki pur gham
Bejaan hua tan ankhon se bhi jaaney laga dam
Sar peeto ke Masooma qaza kar gayi Shio
Hamsheer e Ghareebul ghuraba mar gayi Shio

Noha

Maula safar me mar gayi hamsheer aaiye
Kaun aqruba hain aaj yahan to bataiye
Maula mazar e qahar e muztar banaiye
Apni behan ko haathon se dafna ke jaiye

Moosi Reza mazaar se tashreef laiye
Ghurbat zada behan ka janaza uthaiye

Nikli thi ghar ko chhod ke noha kunaan behan
Aayi thi Sheh se milne ko baasad fughan behan
Mabayn e rah qatm hui neemjaan behan
Kis ja watan hai aap kahan hain kahan behan
Moosi Reza mazar se tashreef laiye
Ghurbat zada behan ka janaza uthaiye

Sheh ki sunani sunte hi kohe alam gira
Aur qalb binte Moosi e Kazim ka shaq hua
Chilla ke farsh e qaak pe aayi vo benava
Kis mu se haye bhai kaha dam nikal gaya
Moosi Reza mazar se tashreef laiye
Ghurbat zada behan ka janaza uthaiye

Hazrat ka qatl Toos me Qum me behan ki maut
Hai hai ye Aal e pak ki har mard o zan ki maut
Kuch kamnahi he hashr se Zainab mehan ki maut
Ummat ke zulm se hui Quran suqan ki maut
Moosi Reza mazar se tashreef laiye
Ghurbat zada behan ka janaza uthaiye

Hadees on TAWALLA

The Holy Quran says

Bismillahir Rahmanir Raheem

*Qul la asalakum alaihi ajran illal mawadata
filqurba*

In the name of Allah the Beneficent the Merciful
Say thou O Muhammad I demand not of you any
recompense save the love of my nearest relatives
Ash Shura (42:23)

This Quranic verse clearly states that the Holy Prophet is commanded by Allah to ask his followers no recompense but that they love his Qurba, his kith and kin i.e. his Ahlebait. Mawadat for them will be the required recompense for his apostolic services. The earlier section of the verse addresses the believers, *ibadahul lazeena aamanu wa amilus saalihaat*, O those who believe and do good deeds, that Allah is giving them the good news, *yu bashirullah*, that they should love the Ahlebait. The word *mawadat* is at times translated as *mohabat* or love, but it implies not mere declaration of love. Rather it encompasses a commitment to the Ahlebait, which includes a code of behaviour that would please them, through following their teachings and emulating their example. The Holy Prophet SAW identified the Qurba as the

Panjatan and the holy progeny of Hussain AS. They are the ones who had the same qualities as the Prophet SAW himself. They were the people of the cloak, the Ahle Kisa, who were the recipients of Allah's blessings and mercy. They were the very people who accompanied the Holy Prophet SAW on the day of Mubahila, identified as the Truthful ones.

Allah has himself, as pointed out in the Ayat e Tatheer, purified them. (Ahzaab 33:33) "*Innama yureedullahi lizuhiba ankum rijsa Ahlilbait wa yutahirakum Tatheera.* Verily verily Allah intends to keep away from you every kind of uncleanness and purify you with a thorough purification." They are the ones who Allah sends his salutations as follows: *Salamun ala Aal I Yaseen* and asks those who believe to send salawat on them too "*Innalaha wa malaikatu yusaaloona alan nabi Ya ayahallazeena amanu sallu alaihi wa sallimu tasleema,* Allah and his angels shower blessings on the Prophet O you who believe ask blessings on him and salute him with a worthy salutation." When asked how to send salawat, the Prophet replied, "*Allahumma salle ala Muhammadin wa Aale Muhammad.*" Say "O Allah bless Muhammad and the family of Muhammad" It is absolutely necessary for anyone who worships Allah to remember the Ahlebait in their prayers and their love is a duty imposed upon all believers. They are the leaders

among the verifiers, martyrs and righteous people (4:69)

The Ahlebait are the Rope of Allah the *Hablullah* about whom He has said, “Hold fast to the Rope of Allah, all of you together.”(3:103). They have been described as the Truthful ones, *Sadiqoon* (9:19) the supreme in authority the “*UlilAmr*”, who must be obeyed. Indeed obedience to them is like obeying Allah and his Prophet “O you who believe, obey Allah and obey His Messenger and obey those who are supreme in authority amongst you”(4:59). It is their path that is blessed, *siratil lazeena anamta*, the straight path, the *sirat e mustaqeem*. It was through them that Islam was perfected and it is about acknowledging their leadership that we will be questioned. (37:24). They are the men on the A ‘raf, the heights, the mysterious rampart between Paradise and Hell. The sixth Imam Jafar Sadiq AS , repeating a remark of the first Imam said, “It is we the Imams who are on the A’raf. And we are ourselves the *A’raaf*, for on the day of Resurrection we are those whom God recognises as being the Way (*sirat*). No one enters Paradise save those who recognise us and those we ourselves recognise.”

The Holy Prophet Muhammad SAW repeatedly, right from the day when the message of Islam was preached, had identified the closeness of the Ahlebait and reminded his followers to adhere to

them. Finally, on the day of Ghadeer he had held Ali up, in view of thousands of people, and declared: “*Man kunto Maula fa haza Ali un Maula*. Ali is the master of all those I am the master of.” He had raised him up and said *Ali ma al Quran wal Quran ma al Ali*. Behold this is Ali, Ali is with the Quran and the Quran is with Ali. He had repeated the Hadees e Saqalain “I leave behind me two weighty things: the Quran and my Ahlebait They shall never part from each other until they come to me at the pool of Kausar.” He warned his followers to adhere to them both and said that if they did that, they would never go astray. He compared them to the Ark of Noah; whoever boarded the Ark was saved but those who turned away were destroyed.

The holy Prophet SAW said “You must regard the love of the Ahlebait as absolutely necessary, for whoever meets his Creator as a friend of ours, shall enter Paradise by our intercession. By the Lord, no one’s good deeds can benefit him unless he acknowledges our rights” These words of praise for the Ahlebait were not merely because they were related to the Prophet but because they were the Proofs of Allah, the Springs of the Rivers of Guidance and the best examples of his faultless training and upbringing. They were the Representatives of the Prophet and true models of his character.

The recompense that is being asked from the believers is for the ummat's own benefit. *Qul ma sa altum min ajrin fa hua lakum*, Say thou whatever recompense I ask of you, it is only for yourselves. The verse then goes on to say that the Holy Prophet will get his recompense from Allah alone; *inajri illa allallah* for the Almighty is the witness over all things *wa hua ala kulli shayin shaheed*. The Holy Prophet delivered the message and if people followed it, then they would be on the path of salvation. They would then find a way to the Lord and benefit from the divine guidance, provided through Nabuvat and Imamat.

Maula Ali AS in Nahjul Balagha describes the Ahlebait as the base of religion and the pillars of faith. They are "the strongholds and repositories of Allah's commandments, the fountainheads of knowledge created by Him, shelters of His teachings, the refuges for the Heavenly Book and mountain-like citadels to defend His religion." (Khutba5). In another sermon after glorifying Allah and praising the Prophet "who lived as he preached and his life was a model of his teachings" he said "O people let be known to you that we are his descendants, we are the centres which receive the messages of God and where angels arrive with His orders. We are the fountains of knowledge and springs of wisdom. One who is our friend and follower deserves the blessings of God and one who is our enemy may

wait for the punishment he deserves.” *Nasiruna muhibina yantaziro rahmata wa aduvuna wa mubghizuna yantaziro satwata.*

Imam Ali AS further clarified that the Imams are “appointed and designated by Allah to lead and rule the human beings; they and only they can guide humanity to Heaven. Only those who recognise the leadership of the Imams and in turn are accepted as his followers will enter Paradise. Those who renounce their allegiance or are disowned by them will go to Hell.” The Ahlebait are the Holy Prophet’s true companions for they “own and possess in their deeds and words, the excellence and nobleness that the Holy Quran preaches.” (Khutba157) Their speeches contain nothing but the Truth. If you follow the true Imam, there is eternal security for you.

Tawalla then is loving the Ahlebait and acknowledging their leadership, following their teachings. It is being happy in their happiness and being sad when they suffer. Allah shows His love for the Prophet and his household through extolling their zikr, through showering His mercy and blessings on them and enhancing their position. We, as Muslims, have to show our love for the Ahlebait through obeying their teachings and emulating their example in doing good deeds. The love of the Ahlebait will lead us to the love of Allah. The Holy Prophet SAW had

prayed, “O Allah, love those who love the Ahlebait and be an enemy of those who are their enemies.” Therefore through Tawalla, Allah will love you. The love of Allah leads to the love of the Prophet, leading you to follow his teachings, which results in the forgiveness of sins.

Love for the Ahlebait is a passport for crossing the bridge of Sirat. Obedience to them is a protection against divine wrath. Imam Hasan AS said “Fear Allah regarding your attitude towards us, for we are your commanders”. Imam Zainulabideen AS reminds us through duas in the Sahifa e Kamila that Allah has made it incumbent upon us to love them. They are the ones who have been given the permission to seek Intercession or shifaath, on the day of Qiyamat. Our fifth Imam Muhammad Baqar AS pointed to the ayat “and soon will your Lord give you so that you shall be well pleased.” as the most hope-inspiring verse of the Quran. It points to the intercession, *Shifa at*, by the Ahlebait, bringing divine forgiveness to the believers and prevent them from entering Hell, thus extending mercy, benevolence and magnanimity of Almighty Allah.

Our sixth Imam Jafar Sadiq AS said, *Tuqabaza feehamraatun min wuldi, ismuha Fatimatu bintu Moosa, wa tadqul u bi shifaatiha Shiati aljannata biajmaihim*. A lady from my children, whose name will be Fatima, daughter of Moosa will die

in Qum. On the day of Qiyamat, this lady will intercede for all my Shia to enter Heaven.

Hazrat Masooma e Qum, named Fatima AS, was the daughter of our seventh Imam Moosa e Kazim AS. She was born on 1st Zeeqaad in the year 173A.H., twenty-five years after the birth of her brother Imam Ali Reza AS; the eighth Imam. Their mother was Najma Khatoon, a lady praised for her intellectual and spiritual excellence, by her mother in law, Hazrat Hamida, who was the mother of Imam Moosa e Kazim AS. Hazrat Imam Reza AS and Hazrat Fatima (Masooma AS) were very close, right from their childhood. As a child she imbibed the teachings of Islam from her noble father Imam Moosa e Kazim AS and her brother Imam Reza AS .

Her knowledge of Islam was so deep that even as a child of six, she was able to answer the queries of a group of Muslims, who had been visiting Medina. It so happened that both her father and her brother were away on a journey. The people had some queries to put to the Imam and wrote their questions and handed them in at the Imam's house. When it was time for them to leave Medina, they were handed the paper back, with their queries answered. The answers had been given by the daughter of the Imam. They were happy with the answers and on their way out of the city chanced to meet the seventh Imam and showed him the paper. When Imam Moosa e

Kazim AS read her replies, he was so pleased that she had so eloquently answered the questions that he remarked, echoing the Holy Prophet, *fida abuha* “May her father be sacrificed for her.”

This statement also points us towards the high status of Hazrat Fatima Masooma e Qum. It is said that when in 1335 A.H. Ayatullah syed Mahmud Marashi Najafi did amaal for forty days to find out the location of the mazar of Fatima Zahra, he was told in a dream by the Imam “Alaika Karimati Ahlebait” I advise you to go to the Karima (Noble one) of the Ahlebait” identified then as the mazar of Fatima Masuma in Qum. Other titles for her include Tahira, Razia, Marziya, Sayyada, Taqiya, Naqiya, Hameeda, Rasheeda.. Each of these epithets echo the titles of her holy grandmother, Fatima Zahra AS.

Like Hazrat Zainab, Hazrat Fatima Masooma was very knowledgable in the teachings of Islam. There were some hadees that children in the Ahlebait, both male and female knew by heart. Many traditions are narrated from her including the hadees of Ghadeer and Meraj. These have reached us with their complete chain of transmission.

Fatima (Masooma) the daughter of Imam Moosa e Kazim

Narrates from Fatima, daughter of Imam Jafar Sadiq,

who narrates it from Fatima, the daughter of
Imam Muhammad Baqar,
who narrates it from Fatima, the daughter of
Imam Ali Sajjad
who narrates it from Fatima, the daughter of
Imam Hussain
who narrates it from Zainab, the daughter of
Fatima Zahra,
the daughter of the Prophet of Allah,
who has narrated that the Prophet said,
*Ala man mata ala hubbe Aal e Muhammad mata
shaheeda*
Know that whoever dies having the love of the
family of Muhammad dies a martyr.”

Hazrat Masooma AS was only six years old when she suffered the separation from her father Imam Moosa e Kazim, who was blamelessly imprisoned by the Khalifa. In 179 A.H. Harun sent his soldiers to Medina to take Imam Moosa e Kazim AS prisoner. He was taken away to Basra and then to Baghdad to suffer torture and pain at the hands of the cruel Abbasid Khalif. The family of the Imam were saddened at the atrocities and the continuous harassment. The separation was very hard for her, for she could not see her father for many years. In fact, he was killed through poison and never returned home to his family. Hazrat Masooma was hardly 10 years old and deeply grieved.

After the imprisonment of her father then his shahadat on 25th Rajab 183 A.H., Hazrat Masooma AS was under the guardianship of her brother Imam Reza AS. She was under his supervision and continued benefiting from directly learning from an Imam for the next 21 years. Indeed, she acquired such a high spiritual level, that she was given the title Masooma from the Imam himself. He also said “Whoever visits Masooma in Qum is like the one who has visited me.” The ziarat for her is narrated from him and the words of the salutation denote her high status and esteem in the eyes of Allah, who will let her intercede on behalf of her zaers. The Imam addresses her as the daughter of the Messenger of Allah, the daughter of Fatima and Khadija, the daughter of the Commander of the faithful, the daughter of Hasan and Hussain. He conveys salutations to her as the Daughter and Sister and the Aunt of the viceregent of Allah.

Harun himself died in 193 A.H. and his brother Amin took power but was killed three years later. Mamun then became the ruler. He was cunning and deceitful and to get the support of the Shias, he devised a plan to offer Imam Reza the successorship after him. The Imam refused but Mamun did not give up and insisted. The Imam was forced to accept this invitation and went to Toos in 200 A. H. His departure from Medina increased her sorrow and the separation lasted for about a year. When her father had been taken to

Baghdad, Hazrat Masooma still had her brother to comfort her but when Imam Reza AS left for Toos, she was very sad and found the separation very difficult.

A year passed and according to one narration, Hazrat Masooma received a letter from her brother. She then began preparations for her journey to Toos with five of her half- brothers, Fazl, Jafar, Hadi, Qasim and Zayd, all sons of our seventh Imam. With her immense knowledge, piety and ability, she would be able to play an important part in the propagation of true Islam, especially among the ladies. It was traumatic to leave the city of the Prophet and embark on such a long journey. But like Hazrat Zainab, this sister of the eighth Imam was very close to her brother and keen to meet him. According to some reports, other members of the family, under the leadership of Ibrahim ibn Imam Musi e Kazim also went in another group to Khurasan. The caravan of Hazrat Masooma AS travelled through the long expanse of desert and the rough terrain in trepidation, but the thought of meeting her brother kept them going.

When they reached called Saweh it is said that they were ambushed and attacked (according to some sources by Mamun's mercenaries) and many members of the Imam's family were martyred, wounded and even taken prisoner. Some sources put the number killed as 23 of her

close relatives and companions. The brutal attack had a devastating effect on Masooma AS and she became ill. According to another report she was administered poison.

The Masooma asked how far Qum was from there and was told it was about 10 farsaq, 60-70 km. She asked to be taken to Qum, which was a place that was populated with Shias. A leading Shia family from Qum welcomed her and Musa ibn Khazraj had the honour of hosting her. His house is today the Madrasa e Sittiye, "School of the Lady" and her *mehrab e ibadat*, where she spent her last hours time worshipping Allah, is known as "Baital Noor." She died after a fortnight, on 4th Rabiulaval (according to one source) in 201A.H. at the age of 28, and was buried in "Babelan", a deserted area, which belonged to Musa ibn Khazraj, who donated it for her mazar.

According to another version, when she reached Qum, she saw that all the people were in mourning. When she enquired the reason, she was told that Mamun had killed her brother Imam Reza AS. This affected her so deeply that she died of grief. As they were about to bury this noble lady, two masked riders appeared on horseback and dismounted at the burial site. They came forward, recited the funeral prayer for her, and buried her, then left. It is believed that they

were her brother Imam Reza and her nephew
Imam Muhammad Taqui.

Assalamo alaika ya binta walialla

Assalamo alaika ya uqta walialla

Assalamo alaika ya ammata walialla

Assalamo alaika ya binta Moosa ibn Jafar wa
rahmatullahi wa barakatoh

Assalamo alaika arrafallah bainana filjannata

*Peace be on you o the daughter of the viceregent
of Allah*

*Peace be on you o the sister of the viceregent of
Allah*

*Peace be on you o the aunt of the viceregent of
Allah*

*Peace be on you o the daughter of Moosa ibn
Jafar , may Allah shower his blessings and mercy
on you*

Peace be on you

*May Allah grant us your companionship in
Heaven.*

Eid e Zahra

Qasida

Der se hi sahi hai ye dil ko yaqeen

Leney Shabeer ka inteqaam

Waris e Zulfiqaar aega

Aega Waris e Zulfiqaar aega

Aega Waris e Zulfiqaar aega

Mufti e dauraan hosh me aaja Eik Ali baqi hai

Teri fana ko faatah e Khaibar ka waris kaafi hai

Hai ye daawa mera ek din ba Quda

Eik din ba Quda hai ye daawa mera

Zulm ki neend karne haraam

Zulm ke baadal chat jaaenge vo mosam aega

Waqt ka Marhab bhaage se bhi bhag nahi paaega

Hyderi shaan se apni pehchaaan se

Apni pehchaaan se Hyderi shaan se

Zulm ka kaam karne tamaam

Noor e Imamat se roshan ho-ga ye sara aalam

Bame Haram par jab chamkega

vo qursheed e moazzam
Chaand sharmaega abr thham jaega
Abr thham jaega Chaand sharmaega
Hai yaqeen zulm ki hogi shaam

Aql ki pyasi dharti par abr e karam barseiga
Munkir e ghaibat tashnalabi me tarsega tadpeiga
Kufr hoga dhuaan Deen hoga jawaan
Deen hoga jawaan kufr hoga dhuaan
Leke hathon me Wahdat ka jaam

Waris e Zulfiqaar aeega
Aeega Waris e Zulfiqaar aeega
Aeega Waris e Zulfiqaar aeega

Qasida

Dhoom hai aij Madiney me ye har ja Shio
Koofa o Shaam ka lashkar gaya mara Shio

Qoob badla liye Muqtar jafakaaron se
Dil hua shad Bani Hashimyo ka Shio

Fauj e aada ko qushi Rai ki hukumat ki jo thi
Tama qaam ka nikla ye nateeja Shio

Zar ki qahesh mein kiye zulm o sitam qoob laeen
Mil gaya un ko jahanum ka qazana Shio

Ye sitamgaron se dozaq bhi panah mangta hai
Rusiya zalimo ka hoay bayan kya Shio

Kat ke aaye hain sarey nehas sitamgaro ke
Shukr karte hain mohib din jai qushi ka Shio

Qatl jallad huay qush hai Hussain momin
Jashn hai aaj bapa Eid e Nahum ka Shio

Mubarak

Mar gaye baniye bedad mubarak hoay
Jashne qatle sitam eejad mubarak hoay

Zalimo se liye muqtar ne kya qoob evaz
Mili bedaad ki ab daad mubarak hoay

Baad chhey saal ke soag Aale Nabika utra
Sab laeen ho gaye barbaad mubarak hoay

Aaj hai jashn bapa Eide nahum ka harja
Momineen aaj hai sab shaad mubarak hoay

Ay Hussaini teri bar aayi tamaana dil ki
Mar gaye sab sitam eejaad mubarak hoay

Haq ki laanat ho

Nabi ki qandan ke dushmano par Haqki laanat ho
Abi ke qandan ke dushmano par Haq ki laanat ho

Phiraya dar ba dar qaidi banakar aale Taha ko
Laeeno zalimo in nariyon par Haq ki laanat ho

Laga kar zaqm lakho pyasa zibha kar daala
Hussain ibne Alu ke qatilo par Haq ki laanat ho

Dhua chhe sal tak ghar se Mohamad ke nahi uttha
Jo they is ka sabab un qatilo par Haq ki laanat ho

Uthaye jin siyakaro ne fitne deen e Haaqqa mein
Dua hai Hashr tak fitna garo par Haq ki laanat ho

Ilahi jis ne na haq Fatima ka ghar ujada hai
Siya karo pe un gharat garo par Haq ki laanat ho

Quda ne jinki hurmat ka diya hai hukm Quran me
Unhe mara bula kar buzdilo par Haq ki laanat ho

Jo lanat dushmano aulad e Ahmad par nahi karte
Vo qud hai dushman e Haq dushmano pe Haq ki

Lateef ham ko jalaney us ki jo tareef karte hain
Yazeed e nahes ke kul dosto par Haq ki laanat ho

Hadees on TABARRA

The Holy Quran says

Bismillahir Rahmanir Raheem

*Innal lazeena yuzoonallah wa rasoolahu la
anahum illaho fidunya wala aqirati waadda
lahum azaaban muheena*

In the name of Allah the Beneficent the Merciful

Verily those who annoy Allah and His Apostle (Muhammad) Allah has cursed them in this world and the hereafter and He hath prepared for them a chastisement disgraceful, (Ahzaab 33:57)

This Quranic verse, coming immediately after the verse that enjoins salawat on the Holy Prophet, declares that Allah's curse in this world and the hereafter on those who annoy Him and the Holy Prophet, Love for the Prophet and his progeny expressed through actions is called Tawalla and hatred for his enemies is Tabarra, expressed through distancing yourself from those who annoy Allah and His messenger. Tabarra is the tenth and final specific obligation of a momin, a believer.

Tabarra is closely linked to Tawalla just as Amr bil maruf is linked to Nahi anil munkar. It is not merely an expression of emotion but it is an active striving to keep away from the enemies of

religion, identified as those who opposed the holy personages appointed by Allah for the guidance of humanity. Earlier prophets practised Tabarra. We read of Hazrat Ibraheem AS, who kept himself away from the worshippers of the stars, moon and the sun. Hazrat Hood AS was against those who were committing shirk. When the Holy Prophet Muhammad SAW conveyed Allah's message, those who disobeyed him were in effect disobeying Allah, so we condemn them and shun their actions. Those who disbelieved are kafir and those who hurt the Prophet and his Ahlebait earn the curse of Allah and are condemned by the Almighty. Laan means to be away from the grace of Allah's mercy and it is the worst that can happen to any creature. To be at the receiving end of Allah's wrath is to be in Hell, earning His displeasure.

As we pray every day we are asked to recite the Sura e Fatiha, which begins with the praise of Allah, the *Rahman and Raheem*. We ask Allah's guidance to keep us on the right path, the Sirat e mustaqeem. It ends with the ayat *Sirat al lazeena anamta alaihim ghairil maghzoobe alaihim walazaaleen*. This path is of those who have been bestowed His bounties, not those who have been inflicted with His wrath, nor those who have gone astray. Tawalla is following those who have Allah's neimat and Tabarra is keeping away from those *maghzoobe alaihim* those who have earned His wrath and those who have gone astray. Love

for the good and hatred for the evil are both essential for the purification of the nafs.

Laan, cursing the wicked is a godly act and Allah himself curses the zalimeen in the Quran . Allah declares that His curse and the curse of the angels and mankind is on those who disbelieve (2:161). This sentiment is repeated in the next sura, when the people who returned to disbelief after believing are mentioned; for they are unjust, qaumi zalimeen. The jaza (consequence of their action) is Allah's curse, laanatullahi wal malaikati wa naasi ajmaeen, the curse of Allah and the angels and mankind. The result of this laan is that they will suffer eternal punishment in the hereafter from which there is no relief or respite.

Who are the cursed ones then? The Quran identifies them as those who hurt the Prophet, yuzoonan nabi (Sura Tauba 9:61). They call him names and oppose him. Furthermore, they are also the people who hurt the family of the Prophet. Many hadees are recorded that the holy Prophet said Fatima bazatun minni“ Fatima is a part of me”. He then declared, “Whoever hurts her hurts me.” On the day of Ghadeer, after naming Ali AS as his successor, he prayed “O Allah love those who love Ali and hate those who hate Ali”Allahuma wala man walahu wa aada man aadahu. Ammar e Yasir relates that the Prophet then said, “I charge everyone who believes in me and has affirmed the truth of my

claim to love Ali ibn Abu Talib, for whoever loves him loves me and whoever hates him hates me. Whoever hates me hates Allah the Almighty.”The punishment for these zalimeen is Azaabun aleem (grievous chastisement) and naar a jahanum (fire of Hell), where they will abide forever.

The Holy Prophet SAW as he lay ill on his deathbed was annoyed with certain people, who disobeyed his orders and refused to do as he commanded. When he asked for a pen and paper, they said he was delirious. He condemned them and ordered them to leave his presence. These were the very same individuals who, soon after the death of the Prophet, created mischief in the ummat. They did not even attend the burial of the Prophet, instead busied themselves in a conspiracy to deny the rights of Ali AS. The house of Fatima AS was attacked and fire brought to the door. Detailed accounts of the atrocity are heartrending, as she was crushed behind the door, killing her unborn son Muhsin and breaking her ribs. They then tried to coerce the Ahlebait and dragged the hero of Badr, Khaibar and Khandaq to the masjid to force him to give his allegiance. Her property Fadak that the Prophet had given her and that was in her possession was snatched. Hazrat Fatima AS was so grieved by all the calamities that she compared her life to the darkness of the night and condemned the perpetrators of this crime saying “By Allah, I will curse you in every prayer”

Imam Ali AS in Nahjul Balagha, echoing the words of the Prophet declares, “he who is our friend and helper has the right to hope for Allah’s mercy and he, who hates us and bears us enmity, deserves Allah’s wrath.”(105) In Khutba e Qasea, Maula warns those who breach the commandments of Islam with divine punishment and reminds people that his enmity against anyone was only for the sake of Allah, whether it was in his youth or during the time of his caliphate. He had to wage war against the munafiqeen, in Jamal, Naharwan and Siffeen., to protect the true teachings of Islam.“When the Holy Prophet first started preaching Islam, society was in such a sinful state that no true form of religion was followed.” The commands of God were set at naught and justice was disrupted. Maula said that just before the battle of Siffeen “Conditions now have taken a similar turn. Teachings of the true religion are forgotten, blind faith is the order of the day, commands of Allah are disobeyed, Satan is appreciated and religion is ignored, its principles are being openly altered.”

After the shahadat of Imam Ali AS, when he was assassinated while in prayer in the masjid e Koofa, Imam Hasan AS had to endure constant harassment from Moawiya and forced to retire from wielding his rightful authority. A peace treaty was concluded, but Moawiya broke every

term of the treaty and paid no attention to its agreements, that he had signed. Once in power the Umayyads had no aims but government, wealth and worldly desires. Any tradition about the praise-worthy deeds of Ali AS and his family were prevented from being mentioned. Quranic verses that were in praise of the Ahlebait were not explained. On the other hand, false hadees were fabricated to vilify Ali AS and his followers. Tribulations against the Shias increased. They were killed, whipped and terrorised. They were hanged from date palms, blinded and made homeless through banishment. Imam Hasan AS himself was killed through poison, administered by Jaada at the instigation of Moawiya.

In 60 A.H. conditions in Damascus had deteriorated so much that Islam was only in name. The halal of Muhammad was no longer halal and the haram of Muhammad was no longer haram. Indeed Yazeed, the son of Moaviya, openly flouted the principles of Islam, did as he pleased, but now wanted the grandson of the Prophet to accept him, Yazeed, as the spiritual and temporal leader of the Muslims. He had the audacity to demand Imam Hussain's bayat and when the Imam refused, he killed the Imam and his companions mercilessly in Karbala on the 10th Muharram 61 A.H., the day of Ashoor.

The Ziarat e Ashoor, taught by our sixth Imam, highlights the practice of Tabarra as we disassociate ourselves from the assassins of the Imam and his companions. We call upon Allah to curse all those who laid the basis and set up the groundwork to heap the atrocities on the Ahlebait.

*Allahuma laan awalla zaalimin zalama
haqqa Muhammadin wa aale Muhammadin
wa aqira taabein lahu ala zalika
allahumma isabatalati jahadatil Hussain
wa shayat wa bayat wa taba at ala qatli
allahuma laanahum jameea.*

“O Allah curse the first tyrant who unjustly and wrongfully usurped

that which rightfully belonged to Muhammad and the children of Muhammad

and curse those, who after him, followed in his footsteps.

O my Allah condemn and damn those conspirators who vexed and harassed Hussain, showed eagerness, agreed mutually and joined hands to kill him.

We condemn those who obstruct and deny the rights of the Aaima. We say laanullah on those who killed Imam Hussain and ask Allah to

condemn and damn those who instigated, participated, abetted and supported the killing of Hussain. We disassociate ourselves from all those who had anything to do with the cruelty meted out to the Ahlebait. We seek Allah's nearness by keeping aloof bil baraati min aadikum from the Imam's enemies, both who were present then and those who associate or agree with them today. Enmity for the Imam is enmity for us and we pray that we are safe from their corrupting influence. We address the Imam and seek nearness to Allah and the Prophet, through cutting off our links with the enemies of the Ahlebait, denouncing them and disconnecting all links with those who devised and carried out the plan, giving currency to the reign of terror to oppress the family of Hussain, his friends and followers.

After the day of Ashoor, the Ahlebait suffered even more at the hands of the minions of Yazeed. Their tents were set on fire, their belongings looted and bereft of their veils, they were paraded through the streets of Koofa and Shaam. Brought before ibn Ziyad in Koofa, they suffered insult upon insult and saw Mukhtar in chains. They were taken barefoot through hard and rough terrain and denied food and water. At the court of Yazeed, they were tied in ropes and brought before the tyrant, who heaped insults at the severed head of the Imam Hussain and poked fun at the Prophet and Islam. They were then incarcerated in the zindaan e Shaam, where the four-year-old daughter of Hussain died and soon

after, the populace of Damascus turned against the tyrant demanding to know why the family of the Prophet SAW was still in prison. Yazeed, for his own safety, decided to let them go. The fourth Imam was called and told he was free.

The Ahlebait left for Medina but not before the foundation of azadari was laid in the very place, where the atrocities against the Ahlebait had been planned. Hazrat Zainab AS held the first majlis to mourn the martyrs of Karbala. After returning to Medina, the Ahlebait continued to mourn Imam Hussain AS and recall the events of Ashoor. The people learnt about the tragic events of Karbala, Koofa and Shaam. When they revolted against the governor Osman ibn Muhammad ibn Abu Sufyan, Yazeed sent his troops into Medina and Mecca to carry out further looting and carnage. Houses were demolished, men were killed and women were raped. The siege in Mecca saw the covering of the Kaaba being set on fire.

Further atrocities came to a halt, when news reached Mecca on the 14th Rabiulaval 64 A.H. that Yazeed had died. A year after Yazeed's death, there was an uprising in Koofa to avenge the shahadat of Imam Hussain by a group called the Tawabeen, led by Sulaiman ibn Surad Khuzaee, who had written to Imam Hussain inviting him to Koofa, but had been imprisoned by Ibn Ziyad. The Tawabeen fought against the Syrian troops, but were martyred. In 66 A. H.

Mukhtar, assisted by Ibraheem ibn Malik e Ashtar, took control of Koofa.

Mukhtar ibn Yousuf al Saqafi was one of the most brilliant figures in Arab history, and led a great social revolt. He adopted political and social justice and provided equal opportunities to people. He succeeded in executing his political plans aimed at the destruction of the forces, who were the enemies of the Ahlebait. Following the policies of Imam Ali AS, he built the foundations of his government on inclusive justice. On gaining power, he demanded vengeance for the Ahlebait, and together with Ibraheem iibn Malik e Ashtar, rounded up all the criminals who had perpetrated evil against Imam Hussain AS and his family. Their mission was to avenge the blood of Imam Hussain AS and to hunt out and destroy all those who had participated in the battle of Karbala. One by one, many hundreds of the vile soldiers of Yazeed, who had taken part in Karbala were brought before Mukhtar. They recounted in gruesome detail what they had done, and then were punished for their crimes. Ibraheem's forces killed Ibn Ziyad and Mukhtar killed Umar ibn Saad.

When the fourth Imam Ali Zainulabideen was told in Medina the news from Koofa, he was at breakfast with his as-haab. He immediately went into sajda e shukr, thanked Allah and then raised his hands in dua "May Allah give jaza e khair to

Mukhtar.” Through his deeds, Mukhtar had gladdened the hearts of the believers and received dua from the Imam of his time. Smoke had not been seen rising from the house of the Ahlebait for six years. Now there was some abatement in their grief. The Imam and his Shias put away their mantles of grief and celebrated. The Imam then entered his house and told the ladies to change their garments of mourning, to apply surma in their eyes and oil in their hair. It was the 9th of Rabiulawal and the Imam named the day, Eid e Zahra. This date also marks the beginning of the Imamat of our twelfth Imam Muhammad Mehdi AS, who will have the honour of seeking the vengeance for the blood of Imam Hussain, when he reappears before the day of Qiyamat.

Following the example of the Imam, we should celebrate this Eid by ending the period of mourning that starts every year on the first of Muharram. We should greet each other and wear festive clothes. We should invite other momineen to join the celebrations and use this opportunity to thank Allah for His Mercy and blessings. We must help people who are in need and also give gifts in the name of our living Imam.

List of Allah's Names

Our first Imam Ali Ameerulmumineen AS says:
“Put your faith in Allah. Direct your prayers and requests towards Him and Him alone. Ask as much of His favours as you can. Know that Allah owns the treasures of the heavens and the earth. He has promised to listen to your prayers. Think over it, that by simply granting you the privilege of praying for His favours and mercy, He has handed over the keys of His treasures to you.”

The Names of Allah are recited to invoke Him as duas for obtaining benefits.

Adads (total of numbers assigned to alphabets) are mentioned in brackets.

1. Ya ALLAHU (66) Allah is the proper name of God.

Recite 66 times immediately after sunrise or at sunset for acceptance of prayers.

2. AL AHADU (13) The One

Recite it many times to have love and friendship.

3. AL AWWALU (37) The Foremost

Recite often to bring any job to a successful completion.

4. AL AAKHIRU (801) The Last

Recite to attain success in apparently hopeless, unfinished undertaking

5. AL ALIYYU (110) The Highest

If recited regularly, your status and rank will improve.

6. AL ALEEMU (150) The All Knowing

If recited 6 times daily, knowledge and wisdom increases.

7. AL AZEEZU (94) The Mighty

Recite 94 times to gain knowledge of Chemistry.

8. AL AADILU (105) The Just

If recited regularly you will get Allah's help to arrive at just judgements and make correct decisions.

9. AL AFUWWU (156) The Pardonner

Recite 12 times after every wajib namaz to get Allah's blessings.

10. AL AKRAMU (261) The Gracious

Recite at the time of going to sleep to achieve eminence.

11. AL AZEEMU(1020) The Magnificent

To command respect in influential circles, recite frequently.

12. AL BAEEDU(86) The Distant

If recited regularly, carnal desires give way to piety.

13. AL BAASITU (72) The Spreader

Recite 9 times, raising both arms towards the sky, at dawn, to be free from asking others for your needs.

14. AL BARRU(202) The Good

Recite 202 times for a child for his good fortune and success.

15. AL BAARIYU (213) The Originator

If recited by a barren woman, she will give birth to a child.

16. AL BASEERU (302) The All Seeing.

Recite 5 times daily to cure eye ailments and to improve eyesight.

17. AL BAAQEE (113) The Survivor

Recite 113 times daily to get prosperity and to ward off trouble.

18. AL BADEEU (86) The Designer.

Recite 86 times daily for 14 days to seek fulfilment of legitimate desires.

19. AL BAAITHU (573) The Resurrector

Recite 573 times before going to sleep to improve intellectual power.

20. AL BAATINU (62) The Inward

If recited regularly, no one will know the secrets of the reciter.

21. AD DAYYAANU (65) The Rewarder.

Recite regularly to get help in cultivating religious virtues.

22. AL FATTAAHU (489) The Opener

Recite 70 times after Fajr, keeping right hand on the chest, for all doubts to be cleared.

23. AL FARDU (284) The Single

Recite 284 times to achieve distinction and originality.

24. AL FAATIRU (290) The Maker

Recite 290 times daily to make difficult tasks easy.

25. AL FAALIKU (211) The Producer

To find the right direction when you lose the way, recite 211 times.

26. AL GHAFFAARU (1281) The Oft Forgiver.

Recite 1281 times on Friday for absolution from sins.

27. AL GHAFORU (1286) The Forgiver

Recite 17 times after every prayer regularly for forgiveness of sins.

28. AL GHANIYYU (1060) The Independent.

To become rich and prosperous recite 1200 in one sitting.

29. AL HAADEE (20) The Guide

Recite 20 times daily to get more knowledge and wisdom.

30. AL HALEEMU (88) The Indulgent

If recited regularly you will not be oppressed or subdued.

31. AL HAYYUL QAYYOOMU (18+156=174) The Ever-living Self – subsisting

If recited 174 times daily, a wrongly accused person will be acquitted.

32. AL HAMEEDU (62) The Praiseworthy

Recite 62 times daily to settle all affairs in your favour, to be pious and to cultivate good manners.

33. AL HAFEEZU (998) The Guardian

If recited 998 times, the reciter will be safe from accidents and fear.

34. AL HAAFIZU (989) The Preserver

To avoid cruelty of a tyrant, recite 989 times.

35. AL HAQQU (108) The Truth

If recited a great deal regularly, illegally held goods are returned to the rightful owner.

36. AL HASEEBU (80) The Reckoner

Recite 80 times for 7 weeks, starting from Thursday for all jobs to be completed easily.

37. AL HAKEEMU (78) The Wise

Recite 78 times after Tahajjud prayers to achieve success.

38. AL JABBAARU(206) The Omnipotent

To keep yourself safe from tyranny, recite 8 times daily.

39. AL JALEELU(73) The Magnificent

Recite 73 times daily to obtain eminent status in life.

40. AL JAMEELU(83) The Beautiful

If recited many times regularly, it illuminates the face, enlightens the heart and clears up the mind.

41. AL JAWAADU(14) The Generous

Recite 14 times daily to develop quality of generosity and piety.

42. AL JAAMI U(114) The Gatherer

To recover missing or misplaced things, recite 114 times.

43. AL KHABEERU(812) The All Aware

Recite 812 times before going to sleep to have the vision of any unknown event or person in the dream.

44. AL KHAALISU (721) The Pure

Recite 721 times to hear glad tidings in the grave after death.

45. AL KHAALIKU (731) The Creator

If recited 731 times for one week, it keeps the reciter safe from calamities.

46. AL KABEERU (232) The Greatest

Recite 232 times for Allah to satisfy your desires.

47. AL KAREEMU (270) The Kind

Recite 9 times daily after obligatory prayers to get honour dignity and prosperity.

48. AL KAAFIYU (111) The Effective

If recited 111 times daily Allah bestows so many benefits and bounties that you don't need anybody else's help.

49. AL KAASHIFU (401) The Dispenser

Recite "Ya Kashifa zarra Ayyoob" to drive away sorrow, anxiety, poverty and affliction.

50. AL KHAAFIZU (1481) The Humiliator

To overcome and disarm your enemy, recite a great deal.

51. AL LATEEFU (129) The Benign

Recite 129 times on Mondays to fulfil all legitimate desires.

52. AL MALIKU (90) The Sovereign

To retain wealth and power, recite 90 times daily.

53. AL MOOMINU (136) The Reliable Protector

Recite 136 times to be safe from the evil of men and jinn.

54. AL MUHAYMINU (145) The Defender

Recite 145 times to become pious and sincere.

55. AL MUTAKABBIRU (662) The Sublime

Recite 662 times on the first night of marriage for the blessing of a son.

56. AL MUSAWWIRU (336) The Fashioner

Recite 12 times to have the upper hand over the enemy.

57. AL MUIZZU (117) The Bestower of Honour

If recited a great deal, it brings honour, recognition and fame.

58. AL MUDILLU (770) The Disgracer

Recite 770 times to get back long overdue debts.

59. AL MUQEETU (550) The Maintainer

To have enough sustenance recite as many times as possible.

60. AL MUJEEBU (55) The Hearer of Prayers

To cure headache recite 55 times.

61. AL MAJEEDU (57) The Glorious

Recite a great deal to have a long life and to dismiss sorrows and hardship.

62. AL MATEENU (500) The Preserving

To have pious children, recite at the time of making love.

63. AL MUHAASIBU (111) The Reckoner

Recite 111 times to subdue your enemy.

- 64. AL MUBDIYU (56) The Commencer**
To avert the danger of miscarriage, recite 56 times over the belly of the pregnant mother.
- 65. AL MUEEDU (124) The Restorer**
Recite 124 times to bring back lost memory.
- 66. AL MUHAYYI (58) The Vivifier**
If recited 58 times before judgement is passed, provided the reciter is wrongly accused, he/she will be set free.
- 67. AL MUMEETU (490) The Annihilator**
Recite frequently to be safe from witchcraft.
- 68. AL MUQTADIRU (744) The All Powerful**
If recited 15 times after getting up from bed, before speaking to anyone, legitimate desires will be fulfilled.
- 69. AL MUQADDIMU (184) The Vanguard**
Love and understanding will develop if recited over a glass of water and served.
- 70. AL MOOQQIRU (846) The Eternal Last**
If recited regularly, Allah will forgive sins.
- 71. AL MUTA AALEE (551) The Most High**
To possess a dignified, awe inspiring personality, recite regularly.
- 72. AL MUNTAQIMU(630) The Avenger**
If you are too weak to avenge, recite 630

times and leave it to Allah ,who will
avenge on your behalf.

73. YA MAALIKUL MULK (91+90=181)

The Absolute Sovereign

To have a carefree, independent and happy
life, recite many times regularly.

74. AL MUQSITU(209) The Distributor

If recited regularly after every namaz, Shaitan
will not be able to divert your attention from
Allah.

75. AL MUGHNEE(1100)The Independent

Recite 100 times on 11 Fridays to become
self sufficient, eating no meat of any kind,
fish,milk or eggs.

**76. AL MUA TEE (129) The Bestower of
gifts.**

Recite 129 times for any particular desire to
be fulfilled.

77. AL MAANIU (161) The Prohibiter

If recited 169 times after any obligatory
prayer, for any desire,it will be fulfilled.

78. AL MANNAANU(141)The Benefactor

If you want to disperse fears, recite this
regularly

**79. AL MUHEETU (67) He Who
encompasses everything**

Recite regularly to keep under Allah's
protection.

80. AL MUBEENU (102)The Evident

To create love and understanding between a
group of people, recite this regularly.

81. AL MAAJIDU (48) The Noble

If recited a great deal, a light from heaven will purify the heart

82. AL MUN IMU (200) The Bountiful

For prosperity and happiness recite as many times as possible.

83. AN NAEEMU(170) The Bounteous

To thank Allah for the bounties he bestows on you, recite daily after Fajr and Isha prayers.

84. AN NAAFIU (201) The Helpful

Recite in the month of Rajab to know the secrets of things and events.

85. AN NOORU (256) The Light

If recited regularly after every wajib namaz, it enlightens the heart and mind.

86. AL QAHHAARU (306) The Conqueror

To get rid of worldly temptations, recite as many times as possible.

87. AL QAABIZU (903) He who takes position and holds

Recite 12 times to subdue the enemy.

88. AL QAWIYYU (116) The Strong

Recite 116 times regularly to be fearless, courageous and brave.

89. AL QAAZEE (911) He who settles matters.

To get satisfaction of legitimate desires, recite regularly.

90. AL QAYYOOMU (156) The Self subsisting

To have a sound sleep, recite before going to bed.

- 91. AL QAADIRU (305) The Omnipotent**
To overcome powerful enemies, recite on the last Wednesday of the lunar month, with wuzu.
- 92. AL QADEEMU (154) The Eternal First**
To have a long life recite a great deal regularly.
- 93. AL QAREEBU (312) The Near**
Recite 312 times to keep away threatening evil.
- 94. AR RAHMAANU (299) The Beneficent**
Recite 299 times after every namaz to remove forgetfulness.
- 95. AR RAHEEMU (258) The Merciful**
Recite 258 times in sajda to fulfil desires and for cares and worries to disappear.
- 96. AR RAZZAAQU (308) The Giver of Livelihood**
Recite 11 times after every namaz to always have enough sustenance.
- 97. AR RAQEEBU (312) The Guardian**
Recite 312 times to have peace of mind; to manage a job carefully; to recover any lost thing.
- 98. AR RAOOFU (286) The Compassionate**
If recited a great deal regularly, harsh persons become kind and loving.
- 99. AR RAAFI U (351) The Exalted**
Recite 351 times daily after Zohr to have social eminence and advancement in profession and business.

100. AR RASHEEDU (514) He who guides on the Right Path

Recite 514 times between Maghrib and Isha for fulfilment of legitimate desires.

101. AR RABBU (202) The Lord Cherisher

This may be an ism aazam. Recite a great deal to receive unending bounties and favours from Allah.

102. AS SALAAMU (131) The Peace

Recite 131 times over the head of the sick person to cure sickness.

103. AS SAMEEU (180) The All Hearing

Recite 180 times for fulfilment of desires.

104. ASH SHAHEEDU (319) The Witness

Recite 319 times to make a disobedient child obedient.

105. AS SAMADU (134) The Everlasting

If recited 134 times daily, the reciter lives on his own, without the need of other's support.

106. AS SAYYIDU (74) The Master

Recite 74 times daily to obtain high position in society with effective authority.

107. AS SUBBOOHU (76) The Holy

To develop piety, like the piety of angels, write this dua on bread and eat after Friday prayer.

- 108. AS SAANIU (211) The Maker**
Recite 211 times before designing, making anything to achieve a high quality product.
- 109. ASH SHAKOORU (526) The Thankful**
Recite 526 times over pure water and wash eyes with it to cure eye ailments.
- 110. AS SABOORU (298) The Patient**
Recite 298 times to endure any misfortune or setback in life.
- 111. ASH SHAAFEE (391) The Healer**
Recite 391 times to cure sickness or disease
- 112. AS SATTAARU (661) The Coverer**
All defects, shortcomings and faults are kept hidden when this name of Allah is recited a great deal.
- 113. AT TAWWAABU (409) The Relenter**
To remain safe from the cruelty of a person, recite this 13 times.
- 114. AL WITRU (606) The Unique**
To keep away prying and meddling people, recite this a great deal regularly.
- 115. AL WALIYYU (46) The Friend**
Recite 46 times on a Friday night to overcome difficulties.
- 116. AL WAKEELU (66) The Protector**

After namaz and Tasbeeh e Zahra AS, recite 66 times for desires to be fulfilled.

117. AL WAAFIYU (97) He who keeps the promise

If recited a great deal, it gives you time and money to fulfil your own promises.

118. AL WAALIYU (47) The Governor

Recite a great deal regularly, you or your children will occupy the highest position in government.

119. AL WAHHAABU (14) The Utmost Liberal

Recite 14 times in sajda to receive countless blessings from Allah.

120. AL WAASIYU (137) The Liberal Beneficent

Recite a great deal regularly to receive more and more livelihood.

121. AL WUOODU (20) The Loving

To remove distrust and create understanding and love, recite 20 times over food and serve it to them.

122. AL WAARITHU (707) The Inheritor

Recite 707 times Allah will keep you on the Right Path and your difficulties made easy.

123. AL WAAJIDU (14) The Inventor

If recited a great deal it enlightens the mind and heart.

124. AL WAHEEDU (28) The Only
Recite in the journey many times to reach destination safely.

125. AL WAAHIDU (19) The Single
Recite 19 times on Fridays to create piety and purity.

126. AZ ZAARRU (1001) The Quickener
To get a bumper crop recite 1001 times over tilled land. Recite on Friday to be safe from calamities.

127. AZ ZAAHIRU (1106) The Manifest
Recite 1106 for secret to be made known to you. Recite daily after Fajr to increase your knowledge.

128. YA DAL JALLALI WAL IKRAAM (1056) The Lord of Might and Majesty
An ism e azam. Recite a great deal regularly to have high position and eminent status.

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