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(Part I)

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Foreword

Assalam o alaikum (Peace be upon you and may God's mercy and blessings be upon you.)

Love of books and reading plays a very important role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work very hard in this respect. However, it is also very important to mention that various institutions have started working in this regard. This series of motivation to study under the name of "Gohar e Hikmat" is also a humble endeavor so that the interest of study is developed in the nation.

Green Island Youth Forum (GIYF) wishes to discharge its best to promote the love of learning among children and the youth. Proceeding forward with this series, this time the material for this booklet has been collected from the well-known book " Muntaha Al-Aamal", authored by Sheikh Abbas Qumi. In this book, the author has elaborated the biography of Imam Hussain (as) under different topics. In view of the lucidity of the language for the Urdu speaking class, many corrections have also been made in the Urdu translation at many places in comparison with the original text.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklet so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls of at least 12 years of age are eligible to join this program. At the same time, men and women of all ages have been invited to participate in this program by removing the upper age limit.

I am very thankful to respectable brothers Maulana Syed Hashim Abbas Zaidi and Maulana Qamar Ali Lilani for not only handling this project completely but also with great elegance and finesse and together completing this difficult task.

I pray to God Almighty to increase their accomplishments and include us all among the followers of the Imam of the time (atfs).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani

The first chapter: Birth of Hazrat Syed al-Shahada (AS)

Date of birth

It is known that Hazrat Imam Hussain (AS) was born in Medina on the third day of Sha'ban.

Sheikh Tusi narrated:

خَرَجَ إِلَى الْقَاسِمِ بْنِ الْعَلَاءِ الْهَمْدَانِيِّ وَكَيْلِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَنَّ مَوْلَانَا الْحُسَيْنَ عَلَيْهِ السَّلَامُ وُلِدَ
يَوْمَ الْخَبِيسِ لِثَلَاثِ خَلْوَنٍ مِنْ شَعْبَانَ فَصُنِّهُ وَادْعُ فِيهِ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَوْلُودِ فِي
هَذَا الْيَوْمِ الْمَوْعُودِ.

“Qasim bin Alaa Hamdani, the lawyer of Imam Hasan Askari (AS), received a good news (tauqe'e) that Imam Hussain (AS) was born on Thursday, the third day of Sha'ban, so fast on that day and recite this dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَوْلُودِ فِي هَذَا الْيَوْمِ...¹

And Ibn Shahr Ashub mentioned:

وُلِدَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ عَامَ الْخَنْدَقِ بِالْمَدِينَةِ يَوْمَ الْخَبِيسِ أَوْ يَوْمَ الثَّلَاثَاءِ لِخَبِيسِ خَلْوَنٍ مِنْ
شَعْبَانَ سَنَةِ أَرْبَعٍ مِنَ الْهَجْرَةِ بَعْدَ أَخِيهِ بِعَشْرَةِ أَشْهُرٍ وَعِشْرِينَ يَوْمًا وَرَوَى أَنَّهُ لَمْ يَكُنْ بَيْنَهُ وَبَيْنَ أَخِيهِ
إِلَّا الْخَبَلُ وَالْخَبَلُ سِتَّةَ أَشْهُرٍ.²

¹ - مصباح التوحيد وسلاح التوحيد؛ ج ٢؛ ص ٨٢٦

² - مناقب آل أبي طالب (ع) لابن شهر آشوب؛ ج ٣؛ ص ٤٦

Hazrat's (AS) birth occurred ten months and twenty days after the birth of his brother Imam Hasan (AS) and that day was Tuesday or Thursday, and fifth of the month of Sha'ban of the year 4 Hijri. And it has also been narrated that the period of pregnancy between Imam Hussain (AS) and his brother (AS) was six months.

Sayyid bin Taus Sheikh Ibn Nama and Sheikh Mufid have also mentioned the birth of Hazrat (AS) on five Shaban in the Book of Irshad, and Sheikh Mufid has mentioned eight Rabi al-Awwal in his Muqineah, Sheikh Tusi in Tahzeeb and Shaheed in his Daroos (lessons). And with this statement, the tradition of the Book of Kafi, which is from Hazrat Sadiq, fits correctly:

كَانَ بَيْنَ الْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ طَهْرًا وَكَانَ بَيْنَهُمَا فِي الْبَيْلَادِ سِتَّةَ أَشْهُرٍ وَعَشْرًا^١

There is a tahr gap between Hasan (AS) and Hussain (AS) and the period between the births of these two elders was six months and ten days. (God knows better)

In summary, there is a lot of difference in his (AS) birth date.

His (AS) birth condition

Sheikh Tusi and other narrators have narrated from Imam Raza (AS) with a reliable chain of transmission that:

قَالَتْ أَسْمَاءُ: فَلَمَّا وَلَدَتْ فَاطِمَةَ الْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) كُنْتُمْ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِمَا مَا سَأَلْتُ إِبْرَاهِيمَ فِي ذُرِّيَّتِهِ، اللَّهُمَّ أَحِبَّهُمَا، وَ أَحَبَّ مَنْ يُحِبُّهُمَا، وَ الْعَنَ مَنْ يُبْغِضُهُمَا مِنْ بِلَاءِ السَّمَاءِ وَ الْأَرْضِ^٢

When Imam Hussain (AS) was born, the Holy Prophet (SAWW) said to Asma bint Umayy: O Asma! Bring my son to me. Asma says that I wrapped Hazrat (AS) in a white cloth and brought him to the service of Hazrat Rasulullah (SAWW). The Prophet (SAWW) took him in his lap and said the Adhan in his right ear and Iqamah in his left ear. Then Gabriel (AS) came

^١ الكافي (ط - الإسلامية): ج ١: ص ٣٦٣

^٢ الأمانى (للطوسي)، النص، ص: ٣٦٤، ٣٦٨

down and said, "Allah, the Almighty, greets you and says: Since Ali (AS) is to you what Aaron was to Moses, name him after Aaron's younger son, Shabbir." And since the language of the Prophet (SAWW) is Arabic, so name him Hussain. So the Messenger of God (SAWW) took the child in his arms, kissed him and started crying and said: You are facing a great trouble. May God curse his killer. Then he (SAWW) said: O Asma, do not tell this to Fatimah (SA). When the seventh day was over, the Holy Prophet (SAWW) said: Bring my son. When I took him, Aqiqa of a black and white sheep was performed for him, gave one of the sheep's thighs to the midwife and shaved the child's head, gave silver equal to the weight of hairs as charity and put the scent of 'Khalooq' on his head, then placed him on his lap and said: O Aba Abdullah! How massive is your killing to me? Then cried a lot. Asmaa said: May my parents be sacrificed for you (SAWW). What is this news that you (SAWW) told on the day of the birth of the child and is still saying and crying. Hazrat (SAWW) said: I weep for this beloved son who will be killed by the disbelieving and cruel group of Bani Umayyah. May God deny them my intercession. He (AS) will be killed by a person who will interfere with my religion and who will be a disbeliever of God Almighty. Then he (SAWW) said: O God, I ask You about my two sons what Abraham (AS) asked about his descendants: O God, love them both and love everyone who loves them, and curse everyone who is their enemy, such a curse that fills the heavens and the earth.

The incident of Fitrus

Shaykh Saduq and Ibn Quluyah and other scholars narrate from Hazrat Sadiq (AS):

قَالَ سَمِعْتُ الصَّادِقَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ لَنَا وَوَلَدَ أَمْرًا
 اللَّهُ عَزَّ وَجَلَّ جَبْرَيْلُ أَنْ يَهْوِطَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَيَهْتَبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنَ اللَّهِ
 وَمِنْ جَبْرَيْلٍ قَالَ فَهَبَّطَ جَبْرَيْلُ فَمَرَّ عَلَى جَزِيرَةَ فِي الْبَحْرِ فِيمَا مَلَكَ لِيُقَالُ لَهُ فُطْرُسُ...¹

¹ - الأمامي (المصدوق)؛ النص؛ ص ۱۳۷

When Imam Hussain (AS) came to this world, God Almighty ordered Gabriel (AS) to go to the earth with a thousand angels and congratulate the Holy Prophet (SAWW) on My behalf and on your behalf. When Gabriel (AS) was coming, he passed by an island by a river, there happened to be an angle called Fitrus, and he was one of the holders of the throne (Arsh) of God Almighty. At some point, God had given him (AS) an order in which he was somewhat slow. So, God Almighty broke his feathers and threw him into the island. So, Fitrus (AS) worshiped God there for seven hundred years, until the day Husain (AS) was born. And there is another tradition that Allah Almighty gave him a choice between the punishment of this world and the punishment of the Hereafter, so he (AS) chose the punishment of this world. Then God suspended him (AS) on his eyelids in this island, and no animal could pass through it, and smoke and stench constantly emanated from under it. When this angel saw Gabriel (AS) descending with the angels, he asked Gabriel (AS), where do you intend to go? Jibraeel (AS) said, "Since God Almighty has bestowed a blessing on Muhammad (SAWW), He has sent me to go and congratulate him (SAWW)." Fitrus (AS) said that Gabriel (AS)! Take me with you too, maybe Prophet (SAWW) will pray for me and may Allah forgive me. So, Gabriel (AS) took him along and when Gabriel (AS) appeared in the service of the Holy Prophet (SAWW) and offered his congratulations and described the condition of Fitrus in detail. The Holy Prophet (SAWW) said: Tell him to touch himself with Mawlid-e-Mubarak (the new born). And go towards his place. Fitrus rubbed his body with Imam Husain (AS). His wings and hair grew back and he went towards the sky saying:

يَا رَسُولَ اللَّهِ أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ وَ لَهُ عَلَيَّ مَكْفَاةٌ أَلاَ يُؤْرَهُ زُرِّي إِلاَّ أَبْلَغْتُهُ عَنْهُ وَ لاَ يُسَلِّمُ عَلَيَّ مُسَلِّمٌ
إِلاَّ أَبْلَغْتُهُ سَلامَهُ وَ لاَ يُصَلِّ عَلَيَّ مُصَلِّ إِلاَّ أَبْلَغْتُهُ صَلَاتَهُ -

O Messenger of Allah (SAWW)! The time is near when the ummah of the Prophet (SAWW) will martyr this child and because of the blessing that has come to me from him (AS), there is a right that whoever visits him, I will convey his greetings and ziyarat to Imam Hussain (AS).

1- الأمامي (لمصدق)؛ النص: ص ۱۳۸

And according to another tradition, when Fitrus was going up, he was saying:

مَنْ وَشَلِي وَأَنَا عَتَاقَةُ الْحُسَيْنِ بْنِ عَلِيٍّ وَفَاطِمَةَ وَجَدَّةَ أَحْمَدَ الْحَاشِرِ^١

Who is like me? I am the freedman of Hussain ibn Ali (AS) and Fatimah (SA) and Muhammad (SAWW).

Nourishment of Imam Hussain's (AS) body

Ibn Shahr Ashub narrated that at the time of the birth of Imam Husain (AS), Hazrat Fatima (SA) was sick and her milk had dried up. The Messenger of God (SAWW) looked for a nursing woman but could not find her. So, he (SAWW) himself came to Fatima's (SA) room and put his tongue in the mouth of the blessed Imam Husain (AS) and he (AS) sucked it. Some say that he (SAWW) put his tongue in the mouth of the blessed Imam Husain (AS), just like a rooster feeds its baby, until forty days and nights. The Lord Almighty declared Hussain's (AS) diet as the tongue of the Prophet (SAWW). So the flesh of Imam Husain (AS) was made from the flesh of the Prophet (SAWW).²

There are many ahadith of this article and it is hadith in Al-Shari'a that:

The condition of Imam Hussain's (AS) milk drinking was in the same manner until his (AS) flesh was made from the flesh of the Prophet (SAWW) and Husain (AS) did not suckle the milk of anyone except Fatimah (SA).³

Shaykh Kulaini has narrated from Hazrat Sadiq (AS) in Kafi that:

^١ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٤٥

^٢ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٥٠

^٣ - علل الشرائع، ص ٢٣٣، باب ١٥٦، حديث سوم.

وَلَمْ يَرْضِعِ الْحُسَيْنُ مِنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَلَا مِنْ أَنْثَى كَانَتْ يُؤْتَى بِهِ النَّبِيُّ فَيَضَعُ إِبْهَامَهُ فِي فِيهِ فَيَبْسُ
 مِنْهَا مَا يَكْفِيهَا الْيَوْمَيْنِ وَالثَّلَاثَ فَتَبَّتْ لَحْمُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ مِنْ لَحْمِ رَسُولِ اللَّهِ وَدَمِهِ وَلَمْ
 يُوَلِّدْ لِسِتَّةِ أَشْهُرٍ إِلَّا عِيسَى ابْنَ مَرْيَمَ عَلَيْهَا السَّلَامُ وَالْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهَا السَّلَامُ^١

Imam Hussain (AS) did not drink the milk of Fatima (SA) or any other woman. He (AS) was taken to the service of Rasulullah (SAWW), Hazrat (SAWW) used to put his thumb in his (AS) mouth and he (AS) kept sucking. This thumb-sucking would have been enough for him (AS) for two or three days, so the flesh and blood of Hussain (AS) was made from the flesh and blood of the Messenger of God (SAWW). Except Isa bin Maryam (AS) and Hussain bin Ali (AS), no child was born within six months of the mother's womb who survived. In some traditions, instead of Hazrat Isa (AS), the name of Hazrat Yahya (AS) is mentioned.

Sayyid Bahrul Uloom has a stanza:

لله مرتضع لم يرتضع ابداً من ثدى انثى ومن طه مرضعه

Special to Allah is the milk-drinking child who did not drink milk from a woman's breast, but drank milk from the thumb of the Messenger of Allah (SAWW).

The second chapter: A few hadiths related to the virtues and morals of Hazrat Sayyid al-Shahada (AS)

Imam Hussain (AS) is the son of the Prophet (SAWW)

It is narrated from the Book of Arbaeen Muazin and Tarikh al-Khatib etc. that Jabir narrated that the Messenger of God (SAWW) said:

^١ - الكافي (ط - الإسلامية): ج ١: ص ٣٦٥

إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ خَاصَّةً وَجَعَلَ ذُرِّيَّتِي مِنْ صُلْبِي وَمِنْ صُلْبِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِنَّ كُلَّ بَنِي بِنْتٍ يُنْسَبُونَ إِلَى أَبِيهِمْ إِلَّا أَوْلَادُ قَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ^١

God the Almighty has created the children of every prophet from his loins and my children have been created from my loins and the loins of Ali Ibn Abi Talib (AS). It is true that children of every mother are attributed to their father, but I am the father of the children of Fatima (SA).

The author states that there are many hadiths of this type which indicate that Hasnain (AS) are the two sons of the Prophet (SAWW). In the Battle of Safin, when Imam Hasan (AS) rushed to fight with Muawiyah, Amirul Momineen (AS) said: Stop Hasan and do not let him go to the battlefield, because I am concerned and I fear that Hasan (AS) and Hussain (AS) may be martyred and the generation of the Prophet (SAWW) perishes.

Ibn Abi al-Hadid says that if someone says, is it correct to say that Hasan (AS) and Hussain (AS) and their descendants are the sons of the Messenger of Allah (SAWW) and the descendants of the Messenger of Allah (SAWW) and the progeny of the Messenger of Allah (SAWW)?

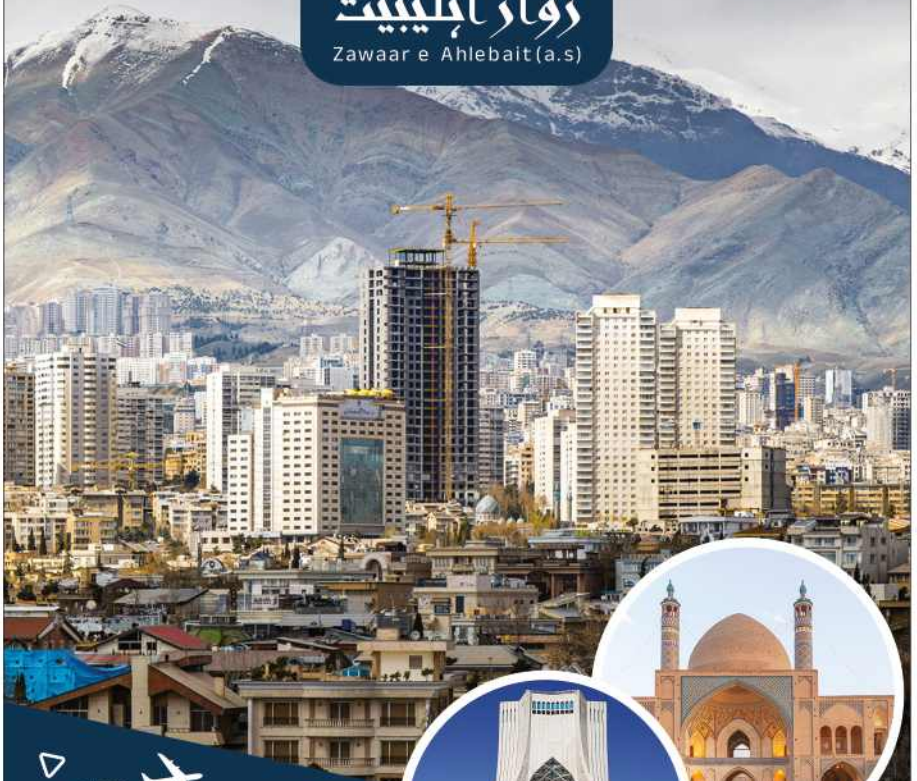
The answer is, Yes! Because God Almighty said in the verse of Mubalah: **أَبْنَاءَنَا** (My children), there was no other meant except Hasan (AS) and Hussain (AS). And Allah revealed to Jesus (AS) **وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ**^٢ (And among the descendants of David and Sulaiman), it is counted among the descendants of Abraham (AS), and there is no difference between the scholars of the dictionary that the offspring of the daughter is the offspring of the father of the daughter.

^١ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)؛ ج ٢؛ ص ٣٨٤

^٢ - سورة العام، آية ٨٣

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And if someone says that Allah Almighty says that ¹ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ Muhammad (SAWW) is not the father of any of your men, then we will answer that whether you consider Muhammad Mustafa (SAWW) to be the father of Ibrahim bin Maria or not? Whatever you answer, then I will give the same answer about Hasan (AS) and Husain (AS). Actually, the verse was revealed in favor of Zayd bin Haritha, because he was considered the son of the Messenger of God (SAWW), upon the method of Jahiliyyah. God had revealed this verse to invalidate their belief that Muhammad (SAWW) is not the father of any of your men, but it does not mean that he (SAWW) is not the father of Hasnain (AS) and Ibrahim too.²

Paradise on the love of Hussain (AS)

In the books of many Sunnis³, it is narrated that:

أَخْبَرَنَا عَلِيُّ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ حَدَّثَنَا أَحْمَىٰ مُوسَىٰ بْنُ جَعْفَرٍ حَدَّثَنَا أَبِي جَعْفَرٌ حَدَّثَنَا أَبِي مُحَمَّدٌ بْنُ عَلِيٍّ حَدَّثَنَا أَبِي عَلِيُّ بْنُ الْحُسَيْنِ حَدَّثَنَا أَبِي عَلِيُّ بْنُ عَلِيٍّ حَدَّثَنَا أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِيَدِ الْحَسَنِ وَالْحُسَيْنِ فَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مِنِّي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.³

¹ - سورة احزاب، آيت ٢٠

² - شرح صحيح البلقية لابن أبي الحديد: ج ١١؛ ص ٢٤٦، ٢٤٧

³ - مناقب الامام علي بن أبي طالب: ٣٤٠/٣٤١ و آورده الترمذي في سننه ٥: ٩٣٩/٣٤٢ عن نصر، ورواه ابن قولويه بسنده عن محمد بن عبد الله بن جعفر الحميري، عن أبي سعيد، عن نصر بن علي، عن علي بن جعفر بلفظ قريب منه جدا، كامل الزيارة: ٥٣/١٣ - باب ١٣. و الشرح الصدوق بسنده عن الحسن بن عبد الله بن سعيد، عن محمد بن منصور و أبو يزيد القريشي - خالد بن النضر - عن نصر في آيابه: ١٩٠/١١، ورواه الطبري أبو جعفر في بشارته تارة بسنده إلى الحسن بن عبد الله بن سعيد كما في الأمامي المستدرج، انظر بشارة المصطفى: ٣٢، و اخري بسنده عن أبي محمد الجبار بن علي بن جعفر المعروف بحدقة الرازي، عن أبي محمد النيشابوري، عن ابن حبرون الباقلائي، عن عمر بن إبراهيم الزهري، عن - ابن زنجي الكاتب، عن الحسن بن زفر، عن علي بن جعفر، انظر: ٥٣ من البشارة. ورواه في مصباح الانوار بسنده عن الترمذي، عن نصر بن علي المصممي، عن علي بن جعفر في: ١٣٩، ولفظه قريب جدا مع لفظ المناقب. ورواه أيضا الحافظ أحمد بن حنبل في سننه ١: ٤٤ بسنده عن عبد الله، عن نصر بن علي، عن علي بن جعفر، ولفظ كما في المصباح و قريب جدا من المناقب. ورواه الخوارزمي بسنده عن أبي عيسى الترمذي، عن نصر بن علي المصممي، عن علي انظر مناقب الخوارزمي: ٨٢ بلفظ الأصل.

⁴ - مسائل علي بن جعفر و مستدركاها: ص ٣٢٣

The Messenger of God (SAWW) took the hand of Hasnain (AS) and said while the Companions were gathered: O people, whoever loves me and has friendship with both of them and their father and mother will be with me in Paradise on the Day of Resurrection.

And some poets have composed this hadith:

أخذ النبي يد الحسين و صنوه
يوما وقال و صحبه في مجبع
من ودني اقومر أو هذيين أو
أبويها فالخلد مسكنه معي

Translation:

The Prophet (SAWW) took Hussain (AS) and his brother (AS) by the hand and said, while the Companions were gathered: Whoever loves me or both of them or their parents, his abode is with me in Paradise.

Imam Hussain (AS) riding on the shoulder of the Prophet (SAWW)

It is narrated that:

حَمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمَا السَّلَامُ عَلَى ظَهْرِهِ الْحَسَنَ عَلَى أَضْلَاعِهِ الْيُمْنَى وَالْحُسَيْنَ عَلَى أَضْلَاعِهِ الْيُسْرَى ثُمَّ مَشَى وَقَالَ نِعْمَ الْبَطْنُ مَطِيئُكُمْمَا وَنِعْمَ الرَّكَبَانِ أَتُّنَمَا وَأَبُوكُمَا خَيْرٌ مِنْكُمَا.^٢

The Messenger of God (SAWW) mounted Hasnain (AS) on his back. Hasan (AS) on the right and Hussain (AS) on the left and said: Your ride is better than all rides and you are better than all riders and your father is better than you.

^١- مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)؛ ج ٣؛ ص ٣٨٢

^٢- مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)؛ ج ٣؛ ص ٣٨٨

Intercession of Imam Hussain (AS)

Ibn Shahr Ashub narrated that:

إِسْمَاعِيلُ بْنُ زَيْدٍ بِإِسْنَادٍ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ: أَذْنَبَ رَجُلٌ ذَنْبًا فِي حَيَاةِ رَسُولِ اللَّهِ فَتَتَعَبَّ حَتَّى وَجَدَ الْحَسَنَ وَ الْحُسَيْنَ عَلَيْهِمَا السَّلَامُ فِي طَرِيقِ خَالٍ فَأَخَذَهُمَا فَاحْتَبَلَهُمَا عَلَى عَاتِقَيْهِ وَأَتَى بِهِمَا النَّبِيَّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي مُسْتَجِيرٌ بِاللَّهِ وَبِهِمَا فَضَحَكَ رَسُولُ اللَّهِ حَتَّى رَدَّيْكَ إِلَى فِيهِ ثُمَّ قَالَ لِلرَّجُلِ اذْهَبْ وَأَنْتَ طَلِيقٌ وَقَالَ لِلْحَسَنِ وَ الْحُسَيْنِ قَدْ شَفَعْتُكُمْ فِيهِ أَمْي فَتَيَانٍ فَأَنْزَلَ اللَّهُ تَعَالَى وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا^١

A person committed a sin during the time of the Messenger of God (SAWW) and hid out of fear. One day he saw Hasnain (AS) alone and picked them up on his shoulder and brought them to the service of the Prophet (SAWW) and said: O Messenger of Allah (SAWW)! I seek refuge in Allah and these two children from this sin that I have committed. The Prophet (SAWW) laughed and then he (SAWW) put his hand on his blessed forehead and said to that person, "You are free." And he said to Hasnain (AS): I have accepted your recommendation in favor of him. Then this verse was revealed:

”وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا“

Imam Hussain (AS) is Hujjatullah:

Ibn Shahr Ashub has also narrated from Salman Farsi (RA) that Imam Husain (AS) was sitting on the holy knee of the Messenger of God (SAWW), and the Holy Prophet (SAWW) used to kiss him and say:

أَنْتَ السَّيِّدُ ابْنُ السَّيِّدِ أَبُو السَّادَةِ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَبُو الْأَيْمَةِ أَنْتَ الْحُجَّةُ ابْنُ الْحُجَّةِ أَبُو الْحُجَجِ
تَسْعَةَ مِنْ صُلْبِكَ وَتَأْسِعُهُمْ قَائِلُهُمْ^٢

^١ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٣٠٠

^٢ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٤١

You are Sayyid and Sardar (Chief), the son of Sayyid and the father of Sadat. You are the Imam, the son of the Imam and the father of the Imams, and you are the Hujjat, the son of the Hujjat and the father of the Hujjats of Allah. From your loins nine imams will be born, whose ninth leader is the Qaim (Establisher ATFS) of the family of Muhammad (SAWW).

Seven takbeers in prayer due to Imam Hussain (AS):

Shaykh Tusi has narrated with a sahih (correct) chain that Imam Jafar Sadiq (AS) says:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ فِي الصَّلَاةِ وَإِلَى جَانِبِهِ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَكَبَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَمْ يُحِرِ الْحُسَيْنُ بِالتَّكْبِيرِ ثُمَّ كَبَّرَ رَسُولُ اللَّهِ ص فَلَمْ يُحِرِ الْحُسَيْنُ عَلَيْهِ السَّلَامُ لِتَكْبِيرِهِ وَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَكْبُرُ وَيُعَالِمُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ التَّكْبِيرَ فَلَمْ يُحِرِ حَتَّى أَكْمَلَ سَبْعَ تَكْبِيرَاتٍ فَأَحَارَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ التَّكْبِيرَ فِي السَّابِعَةِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَصَارَتْ سُنَّةً^١

The Messenger of God (SAWW) stood up for prayer and Imam Hussain (AS) was standing next to him. The Messenger of God (SAWW) said the takbeer of the prayer. Imam Hussain wanted to say Takbeer but could not say it correctly. He (SAWW) said the takbeer for him (AS) again and he still could not say it, then the Prophet (SAWW) repeated it until the seventh time he (AS) said the correct takbeer. That is why seven takbeers have become Sunnah in the beginning of prayer.

Fruits coming from Paradise for Imam Hussain (AS)

Ibn Shahr Ashub narrated that:

^١ - تهذيب الأحكام (تحقيق خراسان)، ج ٢؛ ص ٦٤

أَنَّ الْحَسَنَ وَ الْحُسَيْنَ عَلَيْهِمَا السَّلَامُ دَخَلَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله وَسَلَّمَ وَ بَيْنَ يَدَيْهِ
جِبْرِيْلُ فَجَعَلَا يَدُوْرَانِ حَوْلَهُ يُشِيْهَانِهِ بِدِحْيَةَ الْكَلْبِيِّ فَجَعَلَ جِبْرِيْلُ يَوْمِيْ بِيْدِهِ كَالْمُتَنَاوِلِ شَيْئًا قَإِدًا
فِي يَدَيْهِ تَفَاحَةً وَ سَفْرَجَلَةً وَ رُمَّانَةً^١

One day, Jibraeel (AS) came to the service of the Messenger of God (SAWW) in the form of Dahiya Kalbi (who was a companion of the Messenger of God (SAWW) and possessed great beauty and charm) and was sitting near him (SAWW) when suddenly Hasnain Sharifain (AS) came. Since it was believed that Jibreel (AS) was Dahiya, they (AS) came to him and asked for a gift. Gabriel (AS) raised his hand to the sky: An apple, a Quince (a fruit like a pear) and a pomegranate came down for them and he (AS) gave them. When they (AS) saw these fruits, they were happy and took them to the Messenger of God (SAWW). Hazrat (SAWW) took the fruits from them and smelled them and returned back to the princes and said: Take them to your father (AS) and mother (SA), and it is better if you take them to your father first. So, they followed what the Holy Prophet (SAWW) said and stayed with their parents until the Messenger of God (SAWW) reached them. Then Panjatan Pak (the blessed five) ate those fruits together. As much as they ate, they would return to their state again and nothing would decrease from them. Those fruits remained in their possession in same condition until the demise of the Messenger of God (SAWW) still they remained in their condition and there was no change in them. When Hazrat Fatima (SA) died, the pomegranate disappeared. And when Ameerul Momineen (AS) was martyred, the Quince was lost. That apple was with Imam Hasan (AS), and after him remained with Imam Hussain (AS). Hazrat Imam Zain al-Abidin (AS) says that when my beloved father (AS) went to the oppressor people in the desert of Karbala, that apple was in his hand. When he (AS) was overcome by thirst, he (AS) would smell it and it will reduce his (AS) thirst somewhat. When thirst overpowered him and he (AS) lost his life, he (AS) bit into that apple with his teeth. When he (AS) was martyred, as much as they

^١ - مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب): ج ٣: ص ٣٩١

searched for that apple, they could not find it. Then he (AS) said: I smell this apple from my father's shrine when I visit him (AS). Whoever among our sincere Shias visits this sacred shrine at the time of dawn, he will smell the aroma of this apple from enlightened shrine.

The arrival of clothes from heaven for Imam Hussain (AS)

Amaali Mufid Neshapuri had a hadith that:

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ عَرَى الْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَأَذْرَكَهُمَا الْعِيدُ فَقَالَا لِأُمَّهِمَا قَدْ رَزَيْنَا صَبِيَّانَ الْمَدِينَةِ إِلَّا نَحْنُ فَمَا لَكَ لَا تَزِينِينَا فَقَالَتْ شَيْبًا بَكُمَا عِنْدَ الْخِيَّاطِ فَإِذَا أَتَانِي رَزَيْتُكُمَا ---¹

Hazrat Imam Raza (AS) said that Imam Hasan (AS) and Imam Hussain (AS) did not have new clothes and Eid was approaching. So, Hasnain (AS) said to their mother Hazrat Fatima (SA): O dear mother, the children of Madinah have adorned themselves for the Eid, so why don't you also decorate us with clothes, as you can see. Hazrat Fatima (SA) said: O' light of my eyes! Your clothes are with the tailor, when he brings them, I will decorate you on the day of Eid. She (SA) wanted to console the delicate hearts of children happy with this. When the night of Eid came, the princes repeated their first words and said: Today is the night of Eid, so what happened to our clothes? Hazrat Fatima (SA) started crying out of compassion and pity for the condition of the children and said: Don't worry about it the light of my eyes, whenever the tailor brings clothes, I will take them and decorate you with them, God willing. So, when part of the night had passed, suddenly someone knocked the latch of the door. Hazrat Fatima (SA) said: Who is it? A voice was raised that O daughter of the Prophet of God (SAWW)! Open the door. I am a tailor, I have brought clothes for Hasnain (AS). Hazrat Fatima (SA) said: When I opened the door, I saw a very handsome person who smelled good and he gave me a tied bundle and left. So, Hazrat Fatima (SA) came back to the house and opened the bundle and saw that there were two kurtas, two gloves, two pajamas, two cloths, two turbans and two pairs of shoes. Hazrat Fatima

¹ - مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)؛ ج ۳؛ ص ۳۹۱

(SA) was very happy. Then she woke up Hasnain (AS) and dressed them in that dress. When the day of Eid arrived, the Prophet (SAWW) came to them and mounted Hasnain on his blessed shoulders and took them to their mother, and said: O Fatima (SA)! "Did you recognize the tailor who brought the clothes?" She (SA) said: No, by God, I did not recognize him, nor do I know that I gave clothes to a tailor. God and the Prophet (SAWW) know this best. He (SAWW) said: "O Fatima (SA)! He was not a tailor, but he is Rizwan, the treasurer of Paradise and those clothes are from the Paradise. This news was given to me by Gabriel (AS) from the Lord of the worlds."

And there is a similar hadith in al-Muqab that: On the day of Eid, Hasnain (AS) attended the service of the Messenger of God (SAWW) and asked for clothes. Jibreel (AS) brought them white sewn clothes but Hasnain (AS) wished for colored clothes. The Messenger of God (SAWW) called for a bowl and Hazrat Gabriel (AS) started pouring water. Hazrat Hasan Mujtaba (AS) wished for green color and Syed al-Shuhada (AS) liked red clothes. Gabriel began to weep and informed the Messenger of God (SAWW) of the martyrdom of the two princes and that Hasan (AS) would be martyred by poison and his blessed body would turn green and Hussain (AS) would be martyred colored in his own blood.¹

Humility of Imam Hussain (AS)

Ayyashi et al have narrated:

عن مسعدة بن صدقة قال مر الحسين بن علي عليهما السلامُ بساكنين قد بسطوا كساء لهم۔
فألقوا: عليه كسرا فقالوا۔ هلم يا ابن رسول الله، فثنى وركه فأكل معهم، ثم تلا «إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ» ثم قال: قد أجبتمكم فأجيبوني قالوا: نعم يا ابن رسول الله وتعبى عين، فقاموا معه
حتى أتوا منزله، فقال للرباب: أخرجني ما كنت تدخرين۔²

¹ - منتخب طريحي، ص ۱۲۱.

² - تفسير العياشي، ج ۲، ص ۲۵۷.

One day, Imam Hussain (AS) passed by some poor people who were eating with dry bread spread over their robes. When he saw Hazrat (AS), they invited him. He (AS) dismounted his horse and said: "God does not like the arrogant". He (AS) came and sat down and ate with them. Then he (AS) said to them: Just as I have accepted your invitation, you should also accept my invitation and brought them to his house. He (AS) said to his maidservant: Bring whatever has been prepared for our guests. He (AS) entertained them and sent them away after rewarding them.

The generosity of Imam Hussain (AS)

There is a tradition regarding his (AS) generosity that:

وَقَدِمَ أَعْرَابِيٌّ الْمَدِينَةَ فَسَأَلَ عَنْ أَكْرَمِ النَّاسِ بِهَا فَدَلَّ عَلَى الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَدَخَلَ الْمَسْجِدَ
فَوَجَدَهُ مُصَلِّياً -

An Arab came to Medina and asked: Who is the most generous of all people? People said that Husain Ibn Ali (AS). So, he came to the mosque looking for him (AS). He saw that Imam Husain (AS) was engaged in prayers. He recited a few poems in his praise and his generosity.¹

When he (AS) finished the prayers, he (AS) said:

يَا قَنْبَرُ هَلْ بَقِيَ شَيْءٌ مِنْ مَالِ الْحِجَازِ

"O Qanbar, is there anything left of the wealth of Hijaz? He said: Yes, four thousand dinars. He (AS) said:

هَاتِيهَا قَدْ جَاءَ مِنْهُ أَحَقُّ بِهَا مِنَّا

¹ - قَوْفٌ بِرَأْسِهِ وَهُوَ:

خَرَجْتُ مِنْ دُونَ بَابِكَ الْهَقَّةَ

لَمْ يَنْبِ الْآنَ مِنْ رَجَاكَ وَمِنْ

أَبُوكَ قَدْ كَانَ قَاتِلَ الْفَسَقَةِ

أَنْتَ جَوَادٌ أَنْتَ مُعْتَمَدٌ

كَأَنْتَ عَلَيْنَا نُحْمِمْ مِنْطِقَةَ

لَوْلَا الَّذِي كَانَ مِنْ دُونِكَ

Bring them because someone has appeared who has more right over them than we do.

Then he (AS) went to the house and took off your cloak and wrapped those dinar in it and stood behind the door.

وَأَخْرَجَ يَدَهُ مِنْ شِقِّ الْبَابِ حَيَاءً مِنَ الْأَعْرَابِيِّ

And shying away from the Arab's face, he took out his hand from behind the door and gave the property to the Arab and said a few verses apologizing to the Arab.

The Arab cried a lot after taking that wealth. So Imam (AS) said:

لَعَلَّكَ اسْتَقْدَلْتَ مَا أَعْطَيْنَاكَ

O Arab! maybe you are crying underestimating our gift? He submitted:

لَا وَلَكِنْ كَيْفَ يَأْكُلُ التُّرَابُ جُودَكَ

I weep for how such generous hands will be buried in the dust. A similar incident is narrated about Imam Hasan (AS).

Forgiveness and forgiveness of Imam Hussain (AS)

In some books it is narrated from Essam Ibn Mustalaq al-Shami that:

قال عصام بن المصطلق: دخلت المدينة فرأيت الحسين بن علي عليه السلام فأعجبني سمته ورواؤه وأثار من الحسد ما كان يخفيه صدرى لأبيه من البغض--^٢

I went to Madinah and when I saw Imam Hussain (AS), I was surprised by his demeanor and pure appearance. Then I was forced by malice and jealousy to express the hatred and malice that I harbored in my heart towards his father (AS). So I approached him (AS) and said:

أنت ابن أبي تراب؟

Are you the son of Abu Turab (AS)?

^١- مناقب آل أبي طالب (لابن شهر آشوب): ج ٣؛ ص ٦٥، ٦٦

^٢- سفينة البحار؛ ج ٢؛ ص ٤٠٥

(The author states that the people of Syria used to remember Amir al-Mu'minin (AS) as Abu Turab and thought that they were diminishing the glory of Amir al-Mu'minin (AS) in this way, whereas whenever they called him Abu Turab, it was as if they were embellishing him).

In summary, Issam says: I said to Husain: Are you the son of Abu Turab? He (AS) said: Yes. He says that I tried very hard to insult him and his father, i.e. I abused them as much as I could and said bad things to them. He looked at me with compassion and mercy and recited these verses:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حُذِيَ الْعَفْوُ وَ أُمْرٌ بِالْعُرْفِ وَ أَعْرَاضٍ عَنِ
الْجَاهِلِيِّينَ * وَإِمَائِنُ زَعَنَكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَيِّئٌ عَلَيْهِمُ * إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ
طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ * وَإِخْوَانُهُمْ يَبُدُّوهُمْ فِي الدَّغِيِّ ثُمَّ لَا يَنْقُصُونَ^۱

And these verses point to the noble morals with which God has disciplined His Prophet (SAWW). Among them is to be content with people's morals as much as possible and not to expect more. And do not requite the evil person with evil and turn away from the ignorant people. And in times of evil whispering, seek refuge in God.

Then he (AS) said to me:

خَفِضْ عَلَيْكَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكَ، اِنَّكَ لَوْ اسْتَعْنَتْنَا لِأَعْنَاكَ، وَ لَوْ اسْتَرَفَدْتَنَا لَرَفَدْنَاكَ، وَ لَوْ
اسْتَرَشَدْتَنَا لَرَشَدْنَاكَ

Make this matter easy for yourself and ask God for forgiveness for you and for me. Now, if you want help from us, we are ready to help you, and if you want forgiveness and forgiveness, we will grant it to you, if you seek guidance, we will guide you.

Essam says I regretted my conversation and mistake. Hazrat (AS) realized my regret with his wisdom, so he recited this verse:

”لَا تَهْرِيْبُ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ“

^۱ - سورة اعراف، آیت ۱۹۹ سے ۲۰۲

This verse came from the honorable tongue of Hazrat Yusuf (AS) that he forgave his brothers and said that there is no blame or fault on you. God Almighty will forgive you and He is Most Merciful.

Then Imam (AS) said: Are you from the people of Syria? I said, Yes. So he said:

شَنْشَنَةُ أَعْرَفَهَا مِنْ أَخْزَمِ

It is a proverb that he (AS) had illustrated. The meaning of which is that the abusive and insulting things that are said about us is a habit of the people of Syria, which Muawiyah has spread among them. Then he (AS) said:

حَيَا نَا اللّٰهَ وَإِيَّاكَ، انْبَسِطِ الْيَدَيْنِي فِي حَوَائِجِكَ وَمَا يَعْضُرُ لَكَ تَجِدُنِي عِنْدَ أَفْضَلٍ ظَنَنْتُكَ إِنْ شَاءَ اللّٰهُ تَعَالَى
May God give us and you peace. Whatever is the need, ask us fearlessly and an open heart. You will find me better than what you think about me, God willing.

Essam says that the earth became so narrow for me that I wanted to sink into the earth due to his (AS) kindness in response to the abuses perpetrated by me. Compulsively, I started moving away from him slowly and I used to look for the back of people outside so that Hazrat (AS) wouldn't look at me. But after this meeting, no one was more beloved and friend to me than Hazrat (AS) and his father (AS).

The grace and forgiveness of Imam Hussain (AS)

It has been narrated from Muqatal al-Khwarizm and Jami al-Akhbaar that:

أَنَّ أَعْرَابِيًّا جَاءَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ ضَيَّعْتُ دِيَّةَ كَامِلَةَ وَعَجَزْتُ عَنْ أَدَائِهَا فَتَقَلَّتْ فِي نَفْسِي أَسْأَلُ أَكْرَمَ النَّاسِ وَمَا رَأَيْتُ أَكْرَمَهُ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ يَا أَخَا الْعَرَبِ أَسَأَلُكَ عَنْ ثَلَاثِ مَسَائِلٍ

1- جامع الأخبار (للشعيري): ص 137

An Arab came to the service of Imam Hussain (AS) and said: O Son of the Prophet (SAWW)! I am the guarantor of Diyat (blood money). And I don't have the ability to pay it, so I thought in my heart that I should ask the most honorable person, and no person is more honorable than the Ahl al-Bayt Rasool (AS) in my opinion. He (AS) said: O Arab brother, I am asking you three questions. If you answer one, I will give you a third of the wealth. If you answer two questions, you will get two-third of the wealth. If you answer all three questions, I will give you all that wealth. The Arab said: O son of the Prophet (SAWW), how can it be that a person like you, who is a man of knowledge and honor, asks a question from a Bedouin who is a Bedouin Arab. Hazrat said: I heard from my grandfather, the Noble Messenger of God (SAWW), that he (SAWW) said: That is, the door of goodness and forgiveness should be opened to people according to their knowledge. Arabi said: Ask whatever you want, if I know, I will answer, otherwise I will ask you (AS). And power is only for God. Hazrat (AS) said: Which action is better than all actions? He said: Bring faith in Allah. He (AS) said: What can save people from being doomed? He said: Trust and belief in Allah. He (AS) said: What is the adornment of a man? Arabi said: Knowledge with whom there is mercy. He (AS) said if he does not have access to this honor? He said: Then wealth, that with which there is kindness and manhood. He (AS) said: What if he does not have this too? He said: Poverty and hunger, with whom he has patience. He (AS) said: What if this does not happen? The Arab said: Let lightning fall from the sky and burn him, for he does not deserve anything other than that. He laughed and threw a bag containing a thousand red dinars at him and gave him his ring, the value of which was two thousand dirhams. He (AS) said: From this wealth, you get the responsibility (i.e. pay the blood money) and spend this ring on your expenses. Arabi picked up the wealth and recited this blessed verse. (God knows best where He declares His Messengership.)

Ibn Shahr Ashub narrated that:

وَجَدَ عَلَى ظَهْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَوْمَ الطُّفِّ أَثَرٌ فَسَأَلُوا زَيْنَ الْعَابِدِينَ عَنْ ذَلِكَ فَقَالَ هَذَا
مِمَّا كَانَ يَنْقُلُ الْجِرَابَ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْأَرَامِلِ وَالْيَتَامَى وَالنَّسَاكِينِ^١

When Imam Hussain (AS) was martyred, there were some marks on his back. Hazrat Imam Zainul Abideen (AS) was asked how these signs are. So, he (AS) said: He (Imam Hussain AS) carried so many sacks of food and other things on his back to the houses of widows, orphans and poor people that these signs became visible.

Worship and asceticism of Imam Hussain (AS)

There is a hadith about his (AS) asceticism and worship that:

لَقَدْ حَجَّ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ حَتْمًا وَعِشْرِينَ حِجَّةً مَا شِئَا وَإِنَّ النَّجَابِيبَ تُقَادُ مَعَهُ، وَ مِنْ
زُهْدِهِ مَا أَنَّهُ قِيلَ لَهُ مَا أَعْظَمَ خَوْفَكَ مِنْ رَبِّكَ فَقَالَ لَا يَأْمَنْ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ خَافَ اللَّهَ فِي الدُّنْيَا.^٢

He (AS) performed twenty-five pilgrims marched on foot while camels and loaders followed behind him.

One day Hazrat (AS) was asked that how much do you fear God? He (AS) said: No one will be safe from the punishment of the Day of Resurrection except the one who fears God in this world.

Ibn Abd Rabbah has narrated in Kitab al-Farid that:

قِيلَ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مَا أَقَلَّ وَوَلَدَ أَيْبِكَ قَالَ الْعَجَبُ لِي كَيْفَ وُلِدْتُ كَانَ أَبِي
يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رُكْعَةٍ فَأَتَى وَقْتُ يَفْرُغُ لِلنِّسَاءِ^٣

It was asked to Imam Muhammad ibn Ali Ibn Al-Hussain (AS) that why are your grandfather's children so few? He said: I wonder how I was born because my father used to pray a thousand rakats every day and night.

^١ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)؛ ج: ٣؛ ص: ٦٦

^٢ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)؛ ج: ٣؛ ص: ٦٩

^٣ - عقد الفريد، ج: ٣، ص: ١٤١

Syed Sharif Zahid Abu Abdullah Muhammad bin Ali bin Hasan bin Abdul Rahman Alavi Hussaini narrated in his book Taghazi from Abu Hazim Araj:

He says that Imam Hasan (AS) used to respect Imam Hussain (AS) as if he was older than Imam Hasan (AS).

It is narrated from Ibn Abbas that I asked Imam Hasan (AS) the reason for this, and he (AS) said: I feel awe of Imam Hussain (AS) like that of Ameerul Momineen (AS).

Ibn Abbas says that Imam Hasan (AS) used to sit with us in the Majlis, when Imam Hussain (AS) came, he (AS) would change the state of this Majlis due to the respect of Imam Hussain (AS).

It has been researched that Imam Hussain (AS) was an ascetic in the world in his childhood and early age and in his early youth. He used to eat special food with Ameerul Momineen (AS) and supported and participated in hardships. His (AS) patience and prayer were very close to the prayer of the Messenger of Allah (SAWW). God Almighty declared Imam Hussain (AS) and Hasan (AS) as leaders of this Ummah, but made a difference in their intention so that people should follow them both. So, if both of them were to live in the same way and attitude, people would suffer from hardship and constrained.

It is narrated by Masrooq, he said: I attended the service of Husain ibn Ali (AS) on the day of Arafah, while the bowls of Sattoo (drink made of barley and wheat flours) were placed in front of him (AS) and his companions, and the Qur'an was by their sides, i.e. they were fasting. They were engaged in reciting the Qur'an, and were looking forward to breaking the fast so that they could break the fast with this sattoo. So I asked Hazrat (AS) some questions and he answered them. Then I left his court and attended the service of Imam Hasan (AS). I saw people coming to serve him (AS) and the table is laid and there is food on it and people eat and take it with them. When I saw this, my condition changed, Hazrat saw me that my condition was changing, asked: Why don't you eat some food? I said, "O my lord and master, I am fasting. One thing has come to my mind". He (AS) said: Tell me what you have seen? I said: I seek refuge in

God to find discord between you and your brother. I went to Imam Hussain's service and saw him fasting and waiting for Iftar and I came to serve you and see you in this state. When Hazrat (AS) heard this, he (AS) hugged me. He (AS) said: O Ibn Al-Ashras! Don't you know that God Almighty has declared both of us as leaders of this Ummah. I have been made the leader of those who break the fast among you and my brother the leader of those who fast, so that you may live in abundance and not be burdened.

The similarity of Imam Hussain (AS) to the Prophet (SAWW)

It is narrated that Hazrat Imam Hussain (AS) resembled the Prophet (SAWW) more than anyone else in appearance and behavior.

أَنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامُ كَانَ يَقْعُدُ فِي الْمَكَانِ الْمُظْلِمِ فَيَهْتَدِي إِلَيْهِ بَبِياضِ جَبِينِهِ وَنَحْرِهِ^١

And in the dark nights, light would shine from his (AS) blessed forehead and the lower part of your neck. People would recognize him (AS) because of this light.

It is narrated in Manaqib Ibn Shahr Ashoob and other books that Hazrat Fatima (SA) took Hasnain Sharifain (AS) to the service of the Holy Prophet (SAWW) and said: O Messenger of God (SAWW)! Give some donation and legacy to these two sons. He (SAWW) said:

قَالَ أَمَّا الْحَسَنُ عَلَيْهِ السَّلَامُ فَلَهُ هَيْبَتِي وَسُودُ دِي وَأَمَّا الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَلَهُ جُرْأَتِي وَجُودِي وَفِي كِتَابٍ آخَرَ أَنَّ فاطمة سلام الله عليها قالت رَضِيتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَدِ دَلَّكَ كَانَ الْحَسَنُ حَلِيماً مَهِيْباً وَالْحُسَيْنُ نَجْداً جَوَاداً^٢

I bestow my awe and majesty on Hasan (AS) and my courage and generosity on Hussain (AS). Hazrat Fatima (SA) said: I am content. There

^١ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٤٥

^٢ - مناقب آل أبي طالب عليه السلام (لابن شهر آشوب): ج ٣، ص ٣٩٦

is a tradition, "I give awe and hope to Hasan (AS) and mercy and grace to Hussain (AS)."

And Ibn Taus narrated on the authority of Hudhayfah that he said: I heard from Imam Hussain (AS) during the time of the Holy Prophet (SAWW) when he (AS) was a child. He (AS) used to say: By God, the unruly and rebellious people of Bani Umayyah will gather to shed my blood, and their leader will be Umar bin Saad. I said: Has the Messenger of Allah (SAWW) informed you of this? He (AS) said: No. So I attended the service of the Messenger of Allah (SAWW) and narrated what he (AS) said. He (SAWW) said:

عَلِيٌّ عَلَيْهِ، وَعَلَيْهِ عَلِيٌّ، وَإِنَّا لَنَعْلَمُ بِالكَائِنِ قَبْلَ كَيْنُونَتِهِ^١

My knowledge is his knowledge and his knowledge is my knowledge, and indeed we know what is going to happen before it happens.

Ibn Shahr Ashub narrated from Hazrat Ali bin Hussain (AS) that he (AS) said: I went to Iraq in the service of my noble father (AS). He used to mention Hazrat Yahya bin Zakaria (AS) on the floor where he used to dismount and then travel from there.

وَذَكَرَ يَحْيَىٰ بْنَ زَكَرِيَّا وَقَالَ يَوْمًا مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ رَأَسَ يَحْيَىٰ أُهْدِيَ إِلَى بَغْيٍ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ^٢

And one day he (AS) said: Among the lowliness and humiliation of the world is that the head of Hazrat Yahya (AS) was sent as a gift to an adulterous woman among the wicked women of Bani Israel.

In authentic ahadith, it is narrated from private and public sources that it often happened that Hazrat Fatima (SA) was asleep and Imam Husain (AS) was in the cradle, then Gabriel (AS) would come and rock the cradle. He used to talk to Hussain (AS) and silence him. When Fatima (SA) would wake up, she would see that the cradle is moving and someone is talking

^١ - دلائل الإمامة (ط - المحدثية): ص ١٨٣

^٢ - مناقب آل أبي طالب (لابن شهر آشوب): ج ٣، ص ٨٥



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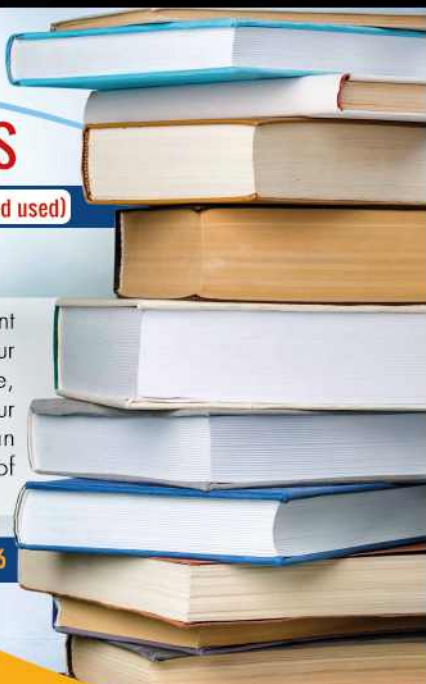
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to Husain (AS), but no one is visible. When she would ask the Messenger of Allah (SAWW), he (SAWW) would say that he is Gabriel (AS).¹

The third chapter: The description of the reward of weeping over Hazrat Sayyid al-Shahada (AS) and reciting his (AS) obituary and establishing mourning.

Shaykh Jalil Kamil Jafar bin Quluyah narrates in Kitab Kamil from Ibn al-Kharijah, he says:

عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كُنَّا عِنْدَهُ فَذَكَرْنَا الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَعَلَى قَاتِلِهِ لَعْنَةُ اللَّهِ فَبَكَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَبَكَيْنَا قَالَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذُكُرُنِي مُؤْمِنٌ إِلَّا بَكَى^٢

Once I attended the service of Hazrat Imam Jafar Sadiq (AS) and mentioned Imam Hussain (AS), Hazrat Imam Jafar Sadiq (AS) cried a lot, and we also cried. Then he (AS) nodded and said that Imam Hussain (AS) used to say that I am the victim of the crying and wailing. No believer will remember Me (AS) except that he will weep.

And it is also narrated that:

مَا ذَكَرَ الْحُسَيْنَ عَلَيْهِ السَّلَامُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي يَوْمٍ قَطُّ فَرَّقَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مُتَبَسِّمًا فِي ذَلِكَ الْيَوْمِ إِلَى اللَّيْلِ وَكَانَ يَقُولُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ عَبْرَةٌ كُلِّ مُؤْمِنٍ^٣

A day when Imam Hussain (AS) would be mentioned in front of Hazrat Imam Jafar Sadiq (AS), then no one would see him (AS) smiling until the

¹ - بحار الأنوار (ط - بيروت)، ج ٣٣، ص: ١٨٨

^٢ - كامل الزيارات، النص، ص: ١٠٨، ١٠٩

^٣ - كامل الزيارات؛ النص؛ ص: ١٠٨

evening and then he (AS) would be sad and cry all day long and would say that Imam Hussain (AS) is the cause of every believer's tears.

And Sheikh Tusi and Mufid narrated on the authority of Aban bin Taghlib that:

قَالَ: نَفْسُ الْمُتَهَمِمْ لَطْمِنًا تَسْبِيحٌ وَهَيْهُ لَنَا عِبَادَةٌ وَكِتْمَانٌ سِرًّا جِهَادٌ فِي سَبِيلِ اللَّهِ ---¹

If a person is saddened by our oppression, his breathing is glorification, and his sadness is worship, and hiding our secrets from other people is jihad (holy war) in the way of God. Then he (AS) said: It is necessary that this hadith be written with golden water.

It has been narrated on the authority of Abu Imad Munshid, (meaning the reciter of poetry), with many reliable sources:

عَنْ أَبِي عَمَارَةَ الْهَنْشِدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا أَبَا عَمَارَةَ أَنْشِدْنِي لِلْعَبْدِيِّ فِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ فَأَنْشِدْتُهُ فَبَكَى قَالَ ثُمَّ أَنْشِدْتُهُ فَبَكَى قَالَ فَوَاللَّهِ مَا زِلْتُ أَنْشِدُهُ وَبَيْنِي حَتَّى سَبَعْتُ الْبُكَاءَ مِنَ الدَّارِ ---²

He says that one day Hazrat Imam Jafar Sadiq (AS) said to me: O Abu Amara! Read some poems in Imam Hussain's (AS) obituary. When I started reciting, Hazrat (AS) started crying. I used to recite Marsia and Hazrat (AS) used to cry, until the sound of crying was heard from his house. Another hadith is that he (AS) said: Recite in the way you use to recite and mourn in your own home. When I read, Hazrat (AS) cried a lot and the sound of Hazrat's ladies' crying was also heard from behind the curtain. When I had finished, Hazrat (AS) said: Whoever recites poetry in Imam Hussain's (AS) eulogy and brings fifty people to cry on him (AS), Paradise is obligatory for him, and whoever brings thirty people to tears, Paradise becomes obligatory for him. Heaven is obligatory for him if he weeps himself, and he who cannot weep and does tabaki (makes the face of a weeper) then heaven is obligatory for him.

¹ - الأمامي (المفيد): النص: ص ۳۳۸

² - ثواب الأعمال وعقاب الأعمال: النص: ص ۸۳

And Shaykh Kashi has narrated from Zayd Shaham that he says:

أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لِجَعْفَرِ بْنِ عَقَّانَ الطَّائِيِّ - بَلِّغْنِي أُنْكَ تَقُولُ الشُّعْرَ فِي الْحُسَيْنِ ع وَ تَجِيدُ قَالَ نَعَمْ فَأَنْشُدْكَ فَبَيَّكَ وَمَنْ حَوْلَهُ حَتَّى سَأَلَتِ الدُّمُومُ عَلَى وَجْهِهِ وَلِخِيَّتِهِ --¹

I was in the service of Hazrat Imam Jafar Sadiq (AS) with a group who were people of Kufa when Jafar bin Affan arrived. Hazrat (AS) honored him and made him sit in front of him (AS). Then he (AS) said: O Jaafar! He said: Labak! May God sacrifice me to you (AS). He (AS) said: I have received the news that you recite poetry in the obituary of Imam Hussain (AS) and recite it well. He said: Yes, let me sacrifice myself to you (AS). He (AS) said: So read. When Ja'far recited the eulogy, Hazrat (AS) and the audience wept and Hazrat (AS) wept so much that his tears flowed on his blessed face. Then he said that the close (muqarribeen) angels (AS) were present here and they have heard your poetry of Hussain (AS) and they have cried more than we cried, and indeed at that time Allah Almighty has made Paradise with all its blessings obligatory upon you and forgiven your sins.

He (AS) said: O Jafar, do you want me to say more than that? He said yes, my lord. He (AS) said:

مَا مِنْ أَحَدٍ قَالَ فِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ شِعْرًا فَبَيَّكَ وَأَبَيَّكَ بِهِ إِلَّا أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ²

Whoever recites poetry in the funeral of Hussain (AS), weeps himself and makes others cry, surely Allah Almighty will oblige him with paradise and forgive his sins.

The supporter of Islam (Haami Hoza e Islam) Syed Ajal Mir Hamid Hussain Tab-Sarah cites from Muahid al-Tan-Nasis in Kitab Abakat: the companion of Muhammad bin Sahl Kumite, says that I and Kumite came to the service of Hazrat Imam Jafar Sadiq (AS) during the days of Tashriq. Kumite submitted. To sacrifice to you (AS), do you (AS) allow me to recite a few poems in your presence? He (AS) said, "These days are great and respectable." The indication was that it is not appropriate to read poetry

¹- رجال الكشي - اختيار معرفة الرجال (مع تعليقات مير داماد الأستر آبادي): ج 2؛ ص 443

²- رجال الكشي - اختيار معرفة الرجال (مع تعليقات مير داماد الأستر آبادي): ج 2؛ ص 443

during these holy days. "These verses are in your favor." He (AS) said: Read. And he (AS) sent someone and some of your family members came so that they could listen too. Kumite recited his poems and the audience wept profusely until he reached this verse:

يُصِيبُ بِهِ الرَّمَاةُ عَن قَوْسٍ غَيْرِهِمْ فَيَأْخِرُ اسْدَى لَهُ النِّعَى أَوَّلُ

Translation: He is shot by the archer with the bow of another, so O last, for whom the error corrected the first (or for whom the error was corrected by the first).

Hazrat (AS) raised his hands and said:

اللَّهُمَّ اغْفِرْ لِلْكَمِيتِ مَا قَدَّمَ وَمَا أَخَّرَ وَمَا أَسْرَوْا مَا عَلَنَ وَعَاطَهُ حَتَّى يَرْضَى

God! Forgive the past sins of the person and what he has done in secret or openly and give him so much that he is satisfied.¹

And Shaykh Saduq narrated in Amali from Ibrahim ibn Abul Hamud that:

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ قَالَ: مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا وَالْآخِرَةِ وَمَنْ كَانَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ جَعَلَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَجِهِ وَسُرُورِهِ وَقَرَّتْ بِنَاتِي الْجَنَانِ عَيْنُهُ وَمَنْ سَمَى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَتِهِ وَادَّخَرَ فِيهِ لِيُنْزِلَهُ شَيْئًا لَمْ يُبَارِكْ لَهُ فِيهَا إِدَّخَرَ وَحُشِرَ يَوْمَ الْقِيَامَةِ مَعَ زَيْدِ بْنِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَعَبْرَ بْنِ سَعْدٍ لَعْنَهُمُ اللَّهُ إِلَى أَسْفَلِ دَرَكٍ مِنَ النَّارِ -²

Hazrat Imam Ali Raza (AS) said that the month of Muharram was such a month that the people of Jahiliyyah era considered war as forbidden in it. This ummah considered our blood lawful in this month, desecrated our sanctity, imprisoned our women and children in this month, set fire to our tents, looted our property and resources, and did not respect the sanctity of the Prophet (SAWW) in our right. Remember that Hussain's (AS) martyrdom is the calamity that hurt our eyes and shed our tears and

¹ - معاهد التنصيص، ج ٣، ص ٩٦

² - الأما لي (للصديق): النص، ص ١٢٩

humiliated our honored ones. The land of Karbala made us the inheritors of suffering until the Day of Resurrection. So those who weep for the oppressed like Hussain (AS), should weep because weeping for him (AS) removes major sins. Then he (AS) said that when it was the month of Muharram, no one would see my father (AS) laughing and sadness would always prevail over him until the 10th of Muharram. And when it was the tenth day, for him it was a day of grief, sorrow and weeping, and he used to say that today is the day on which Husain (AS) was martyred.

And this also was narrated by Shaykh Saduq from Hazrat (AS) that: Whoever gives up effort in his needs on the day of Ashura, Allah Almighty will fulfill his needs in this world and the hereafter. And for whom the day of Ashura is a day of trouble, sadness and crying, then God Almighty will declare the Day of Resurrection as a day of joy and happiness for him. And his eyes will be bright because of us in heaven. And whoever counts the day of Ashura as a blessing and keeps food and grocery in his house for the sake of blessing, then he will not be blessed with what he has stored. And God, the All-Knowing, will gather him together with Yazid, Ubaidullah bin Ziyad and Umar bin Saad, may God curse them, in the bottom of hell on the Day of Judgment.

And this is also authentically narrated on the authority of Rayan bin Shabib (who is the uncle (husband of maternal aunt) of caliph Mu'tasim Abbasi):

عَنِ الرَّيَّانِ بْنِ شَبِيبٍ قَالَ: دَخَلْتُ عَلَى الرَّضَا عَلَيْهِ السَّلَامُ فِي أَوَّلِ يَوْمٍ مِنَ النُّحُرِّ فَقَالَ لِي يَا ابْنَ شَبِيبٍ أَصَائِمٌ أَنْتَ فَقُلْتُ لَا فَقَالَ إِنَّ هَذَا الْيَوْمَ هُوَ الْيَوْمُ الَّذِي دَعَا فِيهِ ذَكَرِيَّاءُ رَبَّهُ عَزَّوَجَلَّ فَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ فَاسْتَجَابَ اللَّهُ لَهُ وَأَمَرَ الْمَلَائِكَةَ فَنَادَتْ ذَكَرِيَّاءُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْبُحْرَابِ أَنْ اللَّهُ يُبَيِّئُكَ بِيَحْيَى فَبَنَى صَامَ هَذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَزَّوَجَلَّ اسْتَجَابَ اللَّهُ لَهُ --¹

He says that I attended the service of Imam Ali Raza (AS) on the first of Muharram. He (AS) said: O Ibn Shabib! Are you fasting? I said, No. He (AS) said: This is the day on which Zakariya wished for a son from God Almighty

¹ - الأمامي (لمصدق):؛ النص: ص 129

and the angels called Zakariya (AS) in prayer-niche and said that God gives you the good news of Yahya (AS). So, whoever fasts on this day, his prayer will be accepted, just like Zakariya's prayer was accepted. Then he (AS) said: O son of Shabib! Muharram is the month that the people of Jahiliyyah era considered cruelty and war to be forbidden (haram) considering the respect of this month. So, this Ummah did not recognize the sanctity of this month and did not recognize the respect of the Messenger of God (SAWW). In this month, they fought with the progeny of the Messenger of God (SAWW), imprisoned their women and looted their property and resources. So, God will never forgive them. O son of Shabib! If you want to cry over something, then cry over Hussain bin Ali (AS) because he (AS) was slaughtered like a sheep and along with him eighteen people from the Ahl al-Bayt (AS) were martyred for whom no one has an image like them on the face of the earth. There was no example to them (AS). Indeed, the seven heavens and the earth wept over his (AS) martyrdom and four thousand angels descended from the sky to help him (AS). When they reached the earth, he (AS) was martyred. So, they always remain at his grave in a state of worry, covered with dust, until the Qaim Aale Muhammad (ATFS) will appear and those angels will be among the helpers of Hazrat (ATFS). At the time of war, their slogan will be: Ya Lasarat al-Husain (AS)! come on O avengers of Hussain's blood! come on

O son of Shabib! My father (AS) has informed from his ancestors that when my great grandfather Hussain (AS) was martyred, dust and blood rained from the sky. O Ibn Shabib! If you weep over Hussain (AS) until your tears run down your face, Allah will forgive your sins, be they small or big. O son of Shabib! If you want to meet God and not be responsible for any sin, visit Imam Hussain (AS). O son of Shabib! If you want to be with the Messenger of God (SAWW) and pious Imam in the Gharfah Aliya (room on the upper floor) of Heaven, then curse the killers of Husain (AS). O son of Shabib! If you want to get the same reward as the martyrs of Karbala, then when you remember the suffering of Hazrat (AS), say **يَلَيْتَنِي كُنْتُ مَعَهُمْ فَافُوزُ** (Ya laitani Kunt o Ma'kum Fa'fuzo Fauzan Azima). If only I had been

with them, I would have achieved great success. O son of Shabib! If you want to be with us in the highest levels of heaven, then be sad in our sorrows and be happy in our happiness. And our guardianship and love is obligatory upon you, because if a person loves a stone, God Almighty will congregate him with it on the Day of Resurrection.

Ibn Quluyah has narrated on the authority of Abi Harun Mukfoof (the blind) that:

عَنْ أَبِي هَارُونَ الْكُفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا أَبَا هَارُونَ أَنْشِدْنِي فِي الْحُسَيْنِ عَلَيْهِ
السَّلَامُ قَالَ فَأَنْشَدْتُهُ فَبَكَى فَقَالَ أَنْشِدْنِي كَمَا تَنْشِدُونَ يَعْزِي بِالرَّقَّةِ قَالَ فَأَنْشَدْتُهُ ---¹

He says that I was honored in the service of Hazrat Imam Jafar Sadiq (AS), then Hazrat (AS) said: Recite the eulogy for me. When I started, he (AS) said: Not like this, read in the way you are familiar with and the way you read near Imam Hussain's (AS) grave. Abu Haroon started reciting the verses that the Imam (AS) started crying and kept crying for a long time. I became silent. He (AS) said: Read more. I read those poems till the end. He (AS) said: Read the eulogy for me. I started reading these verses:

يا مريم قومي فاندبي مولاك وعلى الحسين فاسعدى بيبكاك

Hazrat (AS) continued to cry and the ladies shed their tears. When he (AS) became silent from crying, Hazrat (AS) said. Oh Aaron! Whoever recites Husain's (AS) obituary and makes ten people cry, there is paradise for him. Then he reduced it one by one until he (AS) said: Whoever recites the dirge (marsia) and makes a person cry, Jannah becomes mandatory for him. Then he said: Whoever remembers Husain (AS) and weeps for him (AS), Paradise becomes obligatory for him.

And there is also a tradition on the authority of Abdullah bin Bakeer with a reliable chain of transmission:

عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: حَجَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ طَوِيلٍ فَقُلْتُ يَا ابْنَ رَسُولِ
اللَّهِ لَوْ نَبِشَ قَبْرُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ هَلْ كَانَ يُصَابُ فِي قَبْرِ شَيْءٍ فَقَالَ يَا ابْنَ بُكَيْرٍ مَا أَعْظَمَ

¹ - كامل الزيارات؛ النص؛ ص: ١٠٣

مَسَائِلِكَ إِنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامُ مَعَ أَبِيهِ وَأُمِّهِ وَأَخِيهِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص وَمَعَهُ يُزْقُونَ وَ يُحْبَرُونَ وَإِنَّهُ لَعَنَ يَمِينِ الْعَرْشِ مُتَعَلِّقٌ بِهِ يَقُولُ- يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَإِنَّهُ لَيَنْظُرُ إِلَى رُؤَايَاهُ--¹

He says that one day I asked Hazrat Imam Jafar Sadiq (AS): O son of the Prophet (SAWW)! If Imam Hussain's (AS) grave is opened, will they see anything there? He said: O son of Baker! How great are your problems. It is known that Husain Ibn Ali (AS) is with his father (AS), mother (SA) and brother (AS) in the house of the Messenger of God (SAWW). He eats and drinks with the Holy Prophet (SAWW) and is happy and sometimes bows down to the right side of the throne and says to God Almighty: Fulfill the promise You have made to me. And he (AS) sees his pilgrims and recognizes them by their names and the names of their forefathers and their dwelling places and what is in their houses, more than you know your children. And the Prophet (SAWW) looks at him and see that they are crying for him (AS). And for them, he (AS) seeks forgiveness and asks his (AS) elders to intercede for them. And he (AS) says: O you who weep for me, if you know the reward that God has provided for me, then your happiness will be greater than grief and sorrow. And he (AS) asks God Almighty to forgive the sins committed by those who cry over him (AS).

And it has been narrated on the authority of Musamma' that:

عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ كُرْدِيِّنِ الْبَصْرِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا مَسْمَعُ أَنْتَ مِنْ أَهْلِ الْعِرَاقِ أَمَا تَأْتِي قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قُلْتَ لَا أَنَا رَجُلٌ مَشْهُورٌ عِنْدَ أَهْلِ الْبَصْرَةِ وَعِنْدَنَا مَنْ يَتَّبِعُ هَؤُلَاءِ الْخَلِيفَةَ وَعَدُونَا كَثِيرٌ مِنْ أَهْلِ الْقَبَائِلِ مِنَ النَّصَابِ وَغَيْرِهِمْ وَلَسْتُ آمَنُهُمْ أَنْ يَرْفَعُوا حَالِي عِنْدَ وُلْدِ سُلَيْمَانَ فَيَسْئَلُونِي²

Hazrat Imam Jafar Sadiq (AS) asked me: You who are from the people of Iraq, do you ever go to visit Imam Hussain (AS)? I said: No, because I am a famous and well-known person among the people of Basra. There are some people living near us who are subject to the Caliph and who are

¹- كامل الزيارات؛ النص؛ ص: ۱۰۳

²- كامل الزيارات؛ النص؛ ص: ۱۰۱

very hostile to us from different tribes and Nasbi (enemies of Ahlul Bayt AS) people. We are not safe from them asking us about our circumstances and causing us harm and inflicting suffering. Hazrat (AS) said: Do you ever imagine in your heart the sufferings that befell Hazrat (AS)? I said: Yes, He said: Do you bewail about the trouble of Hazrat (AS)? I said: Yes, I swear by God that even my family members feel the effect of this grief in me. And I stop eating until my condition shows signs of trouble. Imam (AS) said: May God have mercy on your crying, because you will be counted among those who mourn for us, and rejoice at our happiness and are sad at our sorrow, and are fearful because of our fear. Live in peace. It is near that at the time of death you will see my forefathers, that they may come to you and intercede for you with the angel of death and give you such good news that your eyes will light up and you will be happy, and that the angel of death will be more kind to you. May it be as kind as a mother who is kind to her child. So Hazrat (AS) started crying and I also cried. (Until the end of the hadith that enlightens the eyes and illuminates the heart).

And it was also narrated from Zurarah with authentic chain that:

عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا زُرَّارَةَ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحًا
بِالدَّمِ وَإِنَّ الْأَرْضَ بَكَتْ أَرْبَعِينَ صَبَاحًا بِالسَّوَادِ وَإِنَّ الشَّمْسَ بَكَتْ أَرْبَعِينَ صَبَاحًا بِالنُّكُوفِ وَ
الْحُرَّةِ وَإِنَّ الْجِبَالَ تَقَطَّعَتْ وَانْتَثَرَتْ وَإِنَّ النِّهَارَ تَفَجَّرَتْ وَإِنَّ الْمَلَائِكَةَ بَكَتْ أَرْبَعِينَ صَبَاحًا عَلَى
الْحُسَيْنِ عَلَيْهِ السَّلَامُ¹

Hazrat Imam Jafar Sadiq (AS) said: O Zurarah! Verily, the sky wept over Imam Hussain (AS) with redness and eclipse for forty days and the mountains were broken into pieces and separated from each other and the rivers came in excitement. The angels wept over him (AS) for forty days, no woman of the Bani Hashim dyed, applied oil and vermilion and combed her hair until the head of Ubaidullah bin Ziyad was brought before us. And we always cry for Hazrat (AS). When my grandfather, Ali

¹ كامل الزيارات؛ النص؛ ص: ٨١

Ibn Al-Husain (AS), remembered his great father (AS), he (AS) used to cry, his beard would be wet with blessed tears, and anyone who saw him in this state would cry because of his crying. The angels who are near the grave of this imam shaheed cry for you and because of their cry the birds in the air and all the angels in the air and the sky cry.

Ibn Quluya narrated on the authority of Dawud al-Riqqi with an authentic chain of transmission:

عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدْ اسْتَعْبِرَ وَاعْرَوْرَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَّ اللَّهُ قَاتِلَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَمَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَلَعَنَّ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَحَظَّ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَرَفَعَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَكَأَنَّمَا أَعْتَقَ مِائَةَ أَلْفٍ نَسَبَةٍ وَحَسَنَةَ اللَّهُ¹

He says that one day I attended the service of Hazrat Imam Jafar Sadiq (AS), and he (AS) asked for water. When he (AS) drank the water, tears started flowing from his eyes and he (AS) said: O Dawud! May God curse the killers of Hussain (AS). Then he (AS) said: Whoever remembers Hazrat (AS) after drinking water and curses his murderers, surely Allah Almighty will write for him one hundred thousand good deeds, and remove one hundred thousand sins from him and elevate him one hundred thousand degrees and It is as if he has freed a hundred thousand slaves and on the Day of Resurrection he will be sent with a cool and cheerful heart.

Shaykh Tusi Quds-Sara has narrated on the authority of Muawiya bin Wahhib with a reliable chain of transmission:

عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِمَا السَّلَامُ) إِذْ جَاءَ شَيْخٌ قَدْ انْحَنَى مِنَ الْكِبَرِ، فَقَالَ: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ

¹ - كامل الزيارات؛ النص؛ ص: ١٠٦

وَبَرَكَاتُهُ، يَا شَيْخُ اذْنُ مِثْقَى، قَدْنَا مِنْهُ فَقَبَّلَ يَدَهُ فَبَكَى، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ): وَمَا يُبْكِيكَ يَا شَيْخُ قَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، أَنَا مُقِيمٌ عَلَى رَجَاءٍ مِنْكُمْ مُنْذُ نَحْوِ مِائَةِ سَنَةٍ--¹

He says that one day I was sitting in the service of Hazrat Imam Jafar Sadiq (AS) when suddenly an old man with a bent back came to his (AS) majlis and greeted him. Hazrat said: O Sheikh, come to us. That old man went to Imam Jafar Sadiq (AS). He kissed his (AS) hand and started crying. Hazrat (AS) said: O Sheikh, what is the reason for your crying? He said: Son of the Prophet (SAWW) for a hundred years, I have been hoping that you would come out and save the Shias from the hands of the opponents. I always say that it will happen this year, this month and this day, but I don't see that condition in you, so why not cry? So Hazrat (AS) wept at the words of this old man and said: O Sheikh! If your death is delayed and we come out, you will be with us, and if you leave this world before that, then you will be with the family of the Messenger of God (SAWW) on the Day of Resurrection. The old person said, "When I heard this from you, I don't care about anything that happens to me after that." He (AS) said: The Messenger of God, may God bless him and grant him peace, has said that I am leaving two great things among you, as long as you stick to them you will not go astray, the Book of God and my Itrah, which are my Ahl al-Bayt (AS). If the Day of Judgment comes, they will be with me." Then he said: O Sheikh! I do not think that you are from the people of Kufa. He said: I am a resident of suburbs of Kufa. He (AS) said: Do you live somewhere near the grave of our ancestor Imam Hussain (AS)? He submitted: Yes. He (AS) said: How is your visiting Hazrat Imam Husain (AS)? He said: I go there often. He (AS) said: O Sheikh! This is such blood that God Almighty will demand this blood. No calamity has befallen the children of Fatima (SA) like the calamity of Imam Hussain (AS). There is no doubt that Hazrat (AS) has been martyred along with eighteen members of his Ahl al-Bayt (AS) who have persevered in Jihad (holy war) for the religion of God and in the way of God. So, God has given them the best reward of those who are patient. On Doomsday, the Messenger of God

¹ - الأمامي (للطوسي): النص؛ ص ١٦١

(SAWW) will come and Imam Hussain (AS) will be with him (SAWW). The Messenger of God, may God bless him and grant him peace, would have his hand placed on the blessed head of Imam Hussain (AS), and blood would be flowing from that head. Then the Holy Prophet (SAWW) will say: O God, ask my Ummah why they have killed my son. Then he (AS) said: Every part of mourning and weeping is abominable and undesirable, but mourning and weeping over Imam Hussain (AS) is desirable and commendable.

The fourth chapter: In the statement of some of the traditions and newspapers that have appeared in connection with the martyrdom of this oppressor

Shaykh Ja'far bin Quluyah narrated on the authority of Sulaiman:

He said: There is no angel in heaven who did not come to the service of the Messenger of Allah (SAWW) and did not condole with the Prophet (SAWW) for his son Hussain (AS). Everyone informed the Prophet (SAWW) about the reward that God has given him (AS) because of his martyrdom. Everyone brought to him the soil on which this oppressed (AS) will be martyred. Even if an angel came, Hazrat (SAWW) would say, "May God not help the murderer of Hussain (AS), and do not support him who does not help him (AS)." Kill him who kills him and slaughter him, and do not make them successful in their cause. The narrator says that the prayer of the Prophet (SAWW) was accepted regarding these cursed people. After killing Imam Hussain (AS), Yazid could not enjoy the world. God suddenly caught him. After sleeping drunk at night, he was found dead in the morning, completely blacked out. And those who followed Yazid in his (AS) martyrdom, or who went to this army, there is not one left who was not afflicted with leprosy or madness. And these diseases were also left as a legacy in their children.

And it is narrated from Imam Muhammad Baqir (AS) that:

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا دَخَلَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ جَذَبَهُ إِلَيْهِ ثُمَّ يَقُولُ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَمْسِكْهُ ثُمَّ يَقَعُ عَلَيْهِ فَيَقْبَلُهُ وَيَبْكِي يَقُولُ يَا أَبَتِ لِمَ تَبْكِي فَيَقُولُ يَا بُنَيَّ أَقْبَلُ مَوْضِعَ السُّيُوفِ مِنْكَ قَالَ يَا أَبَتِ وَأُقْتَلُ قَالَ إِي وَ اللَّهِ وَ أَبُوكَ وَ أَخُوكَ وَ أَنْتَ قَالَ يَا أَبَتِ فَمَصَارِعُنَا شَتَّى قَالَ نَعَمْ يَا بُنَيَّ قَالَ فَمَنْ يَزُورُنَا مِنْ أُمَّتِكَ قَالَ لَا يَزُورُنِي وَ يَزُورُ أَبَاكَ وَ أَحَاكَ وَ أَنْتَ إِلَّا الصَّادِقُونَ مِنْ أُمَّتِي -¹

As a child, when Imam Hussain (AS) used to attend the service of the Messenger of God, the Holy Prophet (SAWW) would say to Amirul Momineen (AS), "O Ali, hold Husain for me." So Hazrat Ameer (AS) would hold Hussain (AS) and the Prophet would kiss his lower torso and cry. One day this oppressed imam (AS) asked: Father, why are you crying? He said: O dear child! Why not weep that I kiss the place of enemies' swords? Imam Hussain (AS) said: Dear father, will I be killed? He said: Yes, you, your brothers and your father, by God, they will all be killed. Imam Hussain (AS) said: Then our graves will be separated from each other? He said: Yes son. Imam Hussain (AS) said: Then who among the ummah of the Prophet (SAWW) will visit us? So, Hazrat (SAWW) said that they will not visit me and your father and brother, but the righteous of my Ummah.

It is also narrated from Imam Jafar Sadiq (AS) that:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ ذَاتَ يَوْمٍ فِي حَجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُلَاعِبُهُ وَيُضَاحِكُهُ فَتَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ مَا أَشَدَّ إِعْجَابَكَ بِهَذَا الصَّبِيِّ فَقَالَ لَهَا وَيَلِكُ وَ كَيْفَ لَا أُحِبُّهُ وَ لَا أُعْجِبُ بِهِ وَ هُوَ مَسْرُوعٌ فَوَادِي وَ قُرَّةٌ عَيْنِي أَمَا إِنَّ أُمَّتِي سَتَقْتُلُهُ فَمَنْ رَأَى لَاحَةً بَعْدَ وَقَاتِهِ كَتَبَ اللَّهُ لَهُ حِجَّةً مِنْ حَجَجِي قَالَتْ يَا رَسُولَ اللَّهِ حِجَّةٌ مِنْ حَجَجِكَ قَالَ نَعَمْ حَجَّتَيْنِ مِنْ حَجَجِي قَالَتْ يَا

¹ - كامل الزيارات؛ النص؛ ص ٤٠

رَسُولَ اللَّهِ حَبَّبْتَيْنِ مِنْ حَبِّكَ قَالَ نَعَمْ وَأَرْبَعَةً قَالَ فَلَمْ تَزَلْ تَزَادُهُ [تُرَادُهُ] وَيَزِيدُ وَيُضْعَفُ حَتَّى بَدَعَتْ تِسْعِينَ حَبَّةً مِنْ حَبِّكَ رَسُولَ اللَّهِ ص بِأَعْمَارِهَا^١

He said: One day Imam Hussain (AS) was sitting in the lap of the Messenger of God (SAWW). Hazrat (SAWW) used to play with him and make him laugh. Aisha said: O Messenger of Allah (SAWW)! How much do you love this child? Hazrat (SAWW) said! Woe to you, why should I not love him, why should he not be dear to me, although this child is the fruit of my heart and the light of my eyes and it is certain that my nation will kill him. So, whoever visits him after his martyrdom, Allah Almighty will write one of my Hajjs for him. Aisha asked in surprise: Hajj, one of your Hajjs? Hazrat (SAWW) said: Rather, two Hajjs among my Hajjs. Then she wondered. He (SAWW) said: Rather, four Hajjs. She continued to wonder and the Prophet (SAWW) continued to increase, until he (SAWW) said, "Among the ninety Hajjs of my Hajj, every Hajj should be accompanied by Umrah.

Shaykh Mufid Tabarsi Ibn Quluyah and Ibn Babwiyyah, may God bless them and grant them peace, have narrated from Asba' bin Nabata and others with reliable evidence that:

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: بَيْنَمَا أُمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَخْطُبُ النَّاسَ وَهُوَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَاللَّهِ لَا تَسْأَلُونَنِي عَنْ شَيْءٍ يَكُونُ إِلَّا نَبَأْتُكُمْ بِهِ فَقَامَ إِلَيْهِ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَقَالَ يَا أُمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ شَعْرَةٍ فَقَالَ لَهُ أَمَا وَاللَّهِ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْكَ سَتَسْأَلُنِي عَنْهَا وَمَا فِي رَأْسِكَ وَ لِحْيَتِكَ مِنْ شَعْرَةٍ إِلَّا وَفِي أَصْلِهَا شَيْطَانٌ جَالِسٌ وَإِنَّ فِي بَيْتِكَ لَسَخْلًا لَيَقْتُلُ الْحُسَيْنَ ابْنِي وَ عُمَرُ بْنُ سَعْدٍ يَوْمَ مَيْدٍ يَدْرُجُ مَبِينٌ يَدَيْهِ^٢

^١- كامل الزيارات؛ النص؛ ص: ٦٨

^٢- الآمالی (للمصدق)؛ النص؛ ص: ١٣٣

One day, Amirul Momineen (AS) was giving a sermon on the pulpit of Kufa, saying: Ask me whatever you want before you do not find me. By God, whatever you ask from the past and future news, I will inform you about it. So, Saad bin Abi Waqas stood up and said: O Commander of the Faithful (AS), tell me how many hairs are on my head and beard? He (AS) said: My Khalil and friend, the Messenger of God (SAWW), told me that only you would ask me this question, and also told me how many hairs you have on your head and beard. And also told that at the root of every hair there is a devil who leads you astray. And there is a boy in your house who will kill my son Hussain (AS). And if I tell you how many hairs you have, you will not confirm me. But what I have said will show the truth of my conversation.” At that time, Umar bin Saad (La’natullah) was a child and had just started to walk. (In the tradition of irshaad and Ehtijaj, the name of Saad is not mentioned, but it is that a person stood up, he asked this question. Hazrat (AS) gave the same answer and finally said: If it were not that what you have asked it is difficult to argue, so I would tell you the number of your hair. But the sign of it is your son).

Hamiri has narrated from Hazrat Imam Jafar Sadiq (AS) in Qarb al-Asnaad:

مَرَّ عَلَيَّ عَلَيْهِ السَّلَامُ بِكَرْبَلَاءَ فِي اثْنَيْنِ مِنْ أَصْحَابِهِ. قَالَ: فَلَمَّا مَرَّ بِهَا تَرْتَرَّتْ عَيْنَاهُ لِلْبُكَاءِ، ثُمَّ قَالَ: هَذَا مُنَاخِرٌ رِكَابِهِمْ، وَهَذَا مُلْقَى رِحَالِهِمْ، وَهَاهُنَا تُهْرَاقُ دِمَاؤُهُمْ. طُوبَى لَكَ مِنْ تُزِيَّةٍ عَلَيْكَ تُهْرَاقُ دِمَاءَ الْأَحِبَّةِ!

Hazrat Ameerul Momineen (AS) along with his two companions arrived in the land of Karbala. When he (AS) entered this desert, tears started flowing from his eyes and he (AS) said: This is the place for their camels to sit and this is the place to unload their goods and their blood will be shed here. What do you say, O Turbat (sand), that the blood of friends of God will be shed on you?

Shaykh Mufid narrated:

1- قرب الإسناد (ط-المدينة): النص؛ ص ٢٦

قَالَ عُمَرُ بْنُ سَعْدٍ لِلْحُسَيْنِ عَلَيْهِ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ إِنَّ قَبَلَنَا نَاسًا سُفَهَاءَ يَزْعُمُونَ أَنِّي أَقْتُلُكَ فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ إِنَّهُمْ لَيْسُوا بِسُفَهَاءَ وَلَكِنَّهُمْ حُلَمَاءُ أَمَا إِنَّهُ يُعْرَى عَيْنِي أَلَّا تَأْكُلَ بَرَّ الْعِرَاقِ بَعْدِي إِلَّا قَلِيلًا^١

Umar bin Saad (cursed) said to Imam Hussain (AS): We have some foolish people who think that I will kill you (AS). He (AS) said: They are not unintelligent, but they are knowledgeable and wise. But I am glad that after me you will be able to eat the wheat of Iraq for a little while.

Shaykh Saduq narrated on the authority of Sadiq Ahl al-Bayt (AS):

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ بْنَ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ دَخَلَ يَوْمًا إِلَى الْحَسَنِ عَلَيْهِ السَّلَامُ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى فَقَالَ لَهُ مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ قَالَ أَبُو بَكْرٍ لِمَا يُصْنَعُ بِكَ فَقَالَ لَهُ الْحَسَنُ عَلَيْهِ السَّلَامُ إِنَّ الَّذِي يُؤْتِي إِلَيْكَ سَمًّا يَدْرُسُ إِلَيْكَ فَأَقْتُلْ بِهِ وَلَكِنْ لَا يَوْمَ كَيَوْمِكَ يَا أَبَا عَبْدِ اللَّهِ يَزِدُ لِفِ الْإِنِّكَ ثَلَاثُونَ أَلْفَ رَجُلٍ يَدْعُونَ أَنَّهُمْ مِنْ أُمَّةٍ جَدَدْنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَيَنْتَحِلُونَ دِينَ الْإِسْلَامِ فَيَجْتَبِعُونَ عَلَى قَتْلِكَ وَ سَفْكِ دَمِكَ وَ اتِّهَابِ حُرْمَتِكَ وَ سَبِّ ذَرَارِيكَ وَ نِسَائِكَ وَ اتِّهَابِ ثَقَلِكَ فَعِنْدَهَا تَحِلُّ بَيْنِي أُمَّةٌ اللَّعْنَةُ وَ تُبْطَرُ السَّيِّئَاتُ رَمَادًا وَ دَمًا وَ يَبْكِي عَلَيْكَ كُلُّ شَيْءٍ حَتَّى الْوُحُوشُ فِي الْفَلَوَاتِ وَ الْحَيْتَانُ فِي الْبَحَارِ^٢

Imam Hussain (AS) went to Imam Hasan one day. When he saw his brother, he (AS) started crying. He (AS) said: O Aba Abdullah (AS), why are you crying? Imam Hussain (AS) said: I am crying because of the calamity that will befall you (AS). Imam Hasan (AS) said: The trouble that will befall me is poison that will be given to me, but لا يوم كيوومك (there is no day like your day), thirty thousand people will come against you. For killing you, shedding blood, desecrating and imprisoning women and children and looting your property. At that time, the Banu Umayyad will be cursed and

^١- الإرشاد في معرفة حجج الله على العباد، ج ٤، ص ١٣٢

^٢- الأمانى (للصديق)، النص، ص ١١٥

the sky will rain blood. Everything will cry over you, even the wild animals in the forests and the fish in the rivers will cry over you.

The author says: The truth is that if one ponders with insight, he will see more trouble than this trouble, because after looking back at history and history from the beginning of the world to this day, we have not seen any event so great. To kill the son of their Prophet (SAWW) along with his Companions in a single day, loot his wealth and property and burn his tents, his head and his companions and the heads of his children, along with their spouses are paraded from one city to another city. At once, smite this nation and religion to which they attribute themselves. While their kingdom and power depend on this religion and not on any other religion or nation.

”ما سنعنا بهذا في آباءنا الاولين فانا لله وانا اليه راجعون من مصيبة ما اعظمها و اوجعها وانكاهها
لقلوب المحبين والله در مهيا رحيت قال:

يعظون له اعداء منبره وتحت ارجلهم اولاده وضعوا
باي حكم بنوه يتبعونكم وفخركم انكم صحب له تبع¹

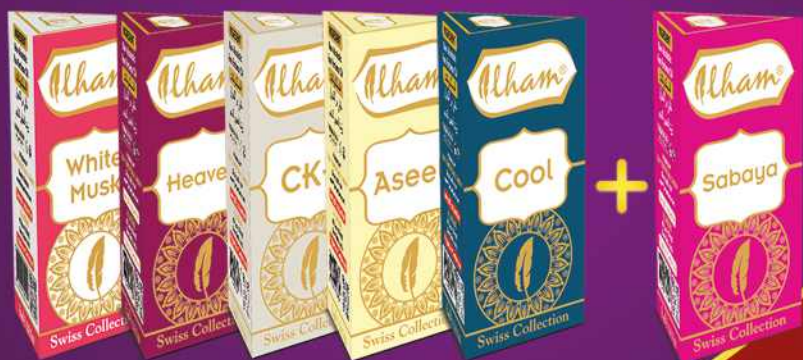
We did not hear this kind of incident from our previous ancestors. So, it is Inna Lillah on this calamity. How great aching and painful it is for the loving hearts. God bless Mahiyar who said that the wood of his pulpit is revered because of him (SAWW) and his (SAWW) children are placed under their feet. Under what law should his sons follow him, although their only pride is that they are his (SAWW) companions and followers.

¹ - مشير الأثران؛ ص ١٠٦



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