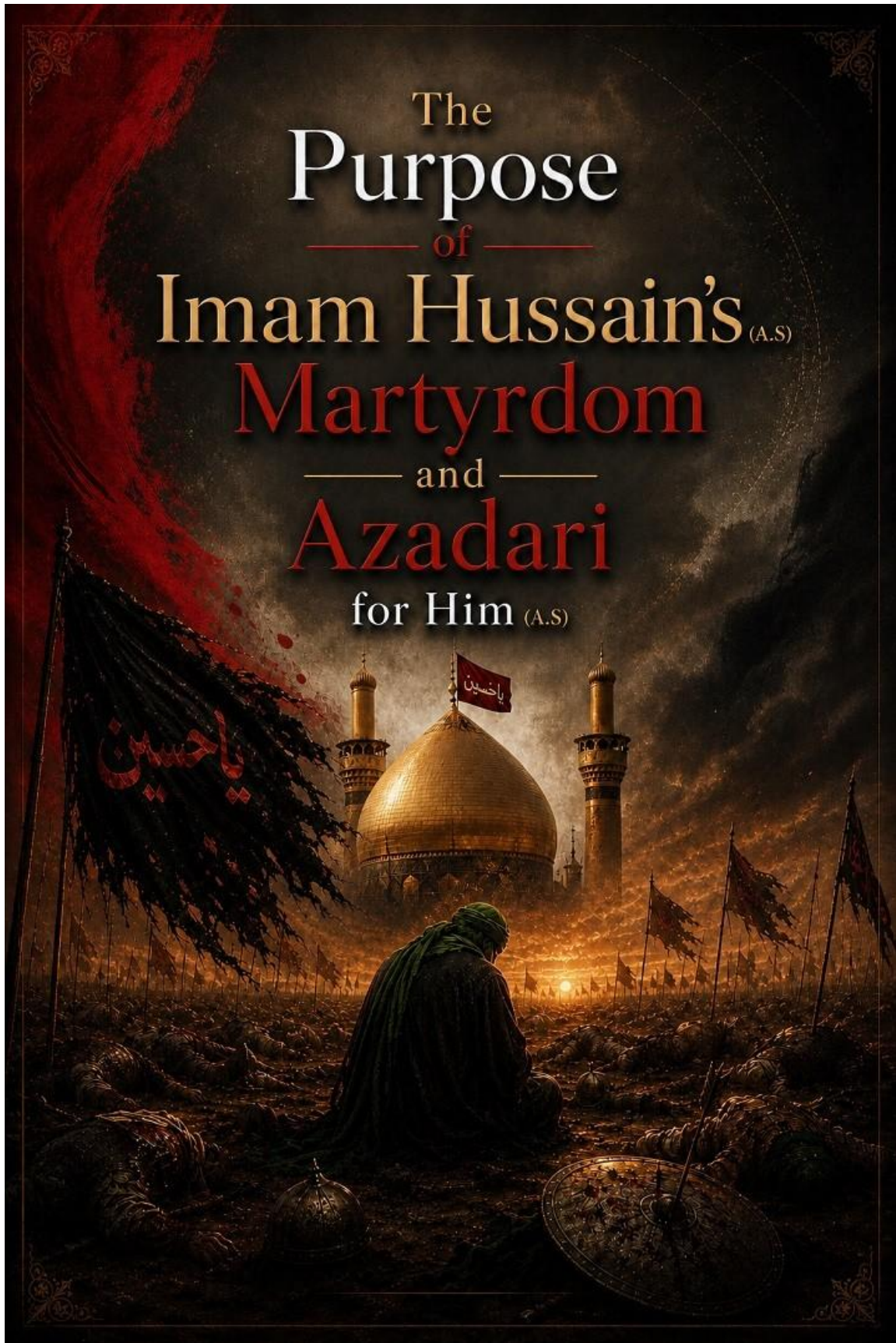


The
Purpose
of
Imam Hussain's (A.S)
Martyrdom
and
Azadari
for Him (A.S)



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The Purpose of Imam Hussain's (A.S) Martyrdom

The incident of Karbala is a monumental, horrifying, and tragic decree of fate. Imam Hussain (A.S), the infallible Son of Imam Ali (A.S) and Bibi Fatima (A.S), submitted to it along with His companions, who also answered *Labbaik* لبيك and fulfilled their covenant, adhering to the highest of Divine standards. This occurred in such a manner that even the most determined Prophets of the Almighty (A.S) were appalled. They could not bear to witness it, and all forms of creation pleaded for this incident to be brought to an end midway. The Almighty had to grant Imam Hussain (A.S) complete authority over the decision: whether to terminate it immediately or to allow this predetermined programme to continue for the sake of the Prophet's (S.A.W.W) Ummah.

Readers should note that this was no ordinary matter. Imam Hussain (A.S) was the Imam of His time, the Representative of the Almighty, the Administrator and the Divinely appointed Authority over the entire universe. Consider the position of the earth within the universe, then all the dry land on it, within that the Desert of *Nainawa* located in Iraq. There were at least a million of the worst of mankind, who were a disgrace to humanity, who besieged Imam Hussain (A.S) and brutally martyred Him along with His Family (A.S) and Companions (A.S). Not only this, but after the martyrdom of Imam Hussain (A.S), the two Infallible Imams (A.S) along with the Honourable Ladies (A.S) of the household of the Prophet (S.A.W.W) and the Imams (A.S), were subjected to extreme violence and cruelty. They were marched from place to place and door to door while unveiled, and imprisoned for almost a year. Such an immense sacrifice must have an equally immense purpose. To achieve these goals, an eternal process called *Azadari*, established by the Infallibles (A.S) must also have a great purpose. However, today, instead of preaching its actual purposes and putting them into practice, all energy begins and unfortunately ends with weeping and making others weep in order to acquire a place in Heaven. Had this been the sole purpose of the sacrifice and *Azadari* of Imam Hussain (A.S), then the martyrdom of the innocent infant Ali Asghar (A.S) alone would have been enough. There is no doubt that *Azadari* begins with weeping and encouraging others to weep, and it also results in the attainment of heaven. Such weeping places among *Hizbullah*, the party of Allah, whose ultimate aim is the attainment of heaven. It is said: "ہے ہماری درسگاہ کربلا کربلا" - 'Karbala is our school.' However, it is not explained how, after becoming part of this group, we are to learn from it, what goals we are to achieve, what changes we are meant to bring about in society, and how we are to transform society into a reflection of heaven. Nowadays, the pulpit, the stage, and *Azadari* have been industrialised and commercialised. Their true purposes have been lost. Inferior objectives of *Azadari* have now been put forward. For example, some scholars have destroyed the soul of *Azadari* by claiming that salvation in the hereafter is the sole aim of weeping and *Matam*. The servants of the Infallibles (A.S) have been selling heaven in exchange for a few coins. Salvation in the hereafter is a natural outcome for the love for the Household of the Prophet (A.S), which is certainly an inevitable reward. Some have said that the purpose of *Azadari* is to become a *Namazi*, one who offers prayer. However, all the murderers of Imam Hussain (A.S) were *Namazi*, and some of them were even *Hafiz-e-Quran* (memorisers of the Quran). Nevertheless, the purpose of *Azadari* is to annihilate violence, oppression, exploitation, poverty, helplessness, and loneliness. Its objective is also to destroy every system that exercises any form of barbarism over humanity, and to create

selflessness and love among people of all races and religions. Its principal objective is to prepare the way for the establishment of the *Wilayat of Qaim-e-Aal-e-Muhammad (A.S)*.

For fourteen hundred years, scholars and intellectuals have been writing about *Azadari* and the purposes of Imam Hussain's (A.S) martyrdom. Yet, who can truly comprehend these objectives in their fullness, let alone document them as they deserve. We have gathered a selection of topics to highlight some of these purposes and present them to our readers. Toward the end, we have left a few pages blank so that every reader may record their own reflections and continue this process.

(Ameen, Be-Haq-e-Shuhda-e-Karbala wa Qaim-e-Aal-e-Muhammad (A.S))

The one hundred and twenty-four thousand Prophets (A.S), from Hazrat Adam (A.S) to the Final Prophet, Hazrat Muhammad (S.A.W.W), brought codes of life and Divine laws. In Karbala, all of these were renewed and reaffirmed. The foundations of Islam were re-established. Every Islamic principle and every Quranic commitment was proven to be true in practice. Satan and his representatives (whom even Satan himself obeyed) had altered Islam and society to such an extent that, without Imam Hussain's (A.S) intervention, all the efforts of all the Prophets (A.S) would have been wasted. The *Usul* of religion, the *Furu*, and the duty of enjoining good and forbidding evil would not have survived. The truth is:

اسلام زندہ ہوتا ہے بس کربلا کے بعد - Islam was revived only after Karbala.

After the conquest of Makkah, and even before it, many people had not truly embraced Islam, the religion of safety. Some had merely surrendered to it temporarily to protect themselves and their families, while others submitted to it only as a pre-emptive step to gain a share in Divine governance. After acquiring power, the *Nasibi* ناصبی government subordinated every Islamic principle and every aspect of *Shariah* to its own agenda in order to preserve its authority. It confined Islam and the Quran within the limits of its own reasoning to preserve national interests. It sought security by eliminating every opponent, especially Imam Ali (A.S) and his Progeny (A.S). On the other hand, the infallible eyes of the Prophet (S.A.W.W) witnessed everything. Therefore, Imam Ali (A.S) and his Progeny (A.S) were entrusted with a programme of sacrifice, in the form of Surah *Kawthar*. To re-establish Islam from its very foundations, Imam Hussain (A.S) was given the ultimate Divine programme. Imam Hussain (A.S) implemented this system according to Divine standards in such a way that Khwaja Ajmer (R.A), after forty years of spiritual struggle, was compelled to say:

Ruler is Hussain (A.S), Emperor is Hussain (A.S)
Faith is Hussain (A.S), Guardian of faith is Hussain (A.S)
The call of my soul, indeed, the soul itself, is Hussain (A.S)
The Name is Allah; His Being is Hussain (A.S)
He offered his head, but not his hand, to Yazid
Indeed, the foundation of La Ilaha is Hussain (A.S)

Imam Hussain (A.S) introduced himself in the following way:

“The Holy Prophet (S.A.W.W) instilled the essence of Prophethood (S.A.W.W) in Me from infancy. I am the Son of the Prophet (S.A.W.W), and My Mother is Batool (A.S). Imam is My appointed position. I Am proud to be the Son of Amir-ul-Mumineen (A.S). I am the Son of the Master of Mina (Sahib-e-Mina). Hassan (A.S) raised Me according to His own noble ways.

Remember this! By killing Me, you will close the door of forgiveness for yourself. However much greed you have for reward from your leader, I can grant you a thousand times more than that for a single question. But you come from a line of beggars.

Reflect on this! The galaxy is Our pathway, the stars are the imprints of Our footsteps. The pole seeks direction from Us. Our destination is Qaba Qausain, and Bait-ul-Ma'moor is Our resting place. Bismillah refers to Our beginning, and Balligh Ma concludes with Our attributes. Innama describes Our nature (طينت). Alif-Lam introduces Us. Wal-Asr speaks of Our rank. Surah Al-Feel narrates Our past. Wal-Fajr refers to Our identity. Fil-Qurba is Our destiny. Surah Dahr speaks of Our generosity. Minal-Yusra defines Our rights. Al-Taha describes Our way of life. The verse of Al-Muzzammil is Our veil. Surah Al-Qadr describes Our powers.

It is within Our authority to change the direction of the Qiblah during prayer. In Ruku, We are able to fulfil the needs of Furu. Our conduct is called Sharia (Islamic Laws) and We are Ibrahimi (A.S). How could they be moved by the appeal of Imam, if they were not moved by the influence of the Prophets (S.A.W.W) twenty-three-year mission. In your greed for reward, you are prepared to dishonour the Household of the Prophet (A.S) and that very act will become the cause of your eternal punishment.”

Some of the basic objectives of Imam Hussain’s (A.S) monumental and tragic martyrdom are listed below:

1. Tawhid

The *Nasibi* rule caused such severe distortions in every department of religion that even the sacrifices of Imam Hussain (A.S) did not remove those distortions completely. However, those sacrifices restored the foundations and directed the course of Islam back to its genuine principles until the Day of Judgement. They made it possible for the seekers of *Haq* to reach the authentic laws of religion. The basic principle of Islam, Tawhid, was also adopted under the influence of Iblis by abandoning the Almighty’s Caliph (A.S). Whereas in *Hadith-e-Qudsi*, Allah states that Prophet Muhammad (S.A.W.W) is the introduction of the Almighty. The Noor of the Prophet (S.A.W.W), and the sacred beings created from the contents of that Noor, are the visible manifestations of Allah. They are the trustees of Allah’s actions. Therefore, if the Prophet (S.A.W.W) and the Infallible Beings (A.S) are removed from between Allah and creation, then the introduction of Allah is not possible. Our intellect has not been designed to comprehend Allah directly. This means that if we try to understand Tawhid without the means of the Infallible Beings (A.S), then that “Allah” will merely be our own concept of Tawhid and a creation of our own

minds rather than the Creator Himself. The Being of the Almighty can never be confined within the intellect or insight. As Imam Muhammad Baqir (A.S) said, whatever is grasped by the intellect and imagination becomes limited, and Allah remains beyond such limitation. If we imagine the creation of our own minds as Allah rather than Allah being the Creator, then this is obviously *Shirk*, which is *Zulm-e-Azeem* (a great oppression) for which there is no forgiveness, and this is the satanic concept of Tawhid. Just as Iblis refused to prostrate before Hazrat Adam (A.S) despite receiving a clear command from the Almighty, the nation and its leaders rebelled against Allah's command and refused to obey the instructions of the Prophet (A.S). To them, Allah was no more than a martial administrator (*Maaz Allah*). Their concept of Him was that He could be unjust, tyrannical, a breaker of the very laws He Himself had made, and at times so helpless that He appeared subject to their rule. Their commands were Divine commands. Public disobedience was treated as a crime worthy of execution. Their god was cruel, merciless, and ruthless, who could send open sinners to Heaven and the deeply pious to Hell. They believed that Allah was behind whatever man did and whatever happened, and that man was not responsible for his own actions. In their view, human deeds were Allah's actions, and man held no accountability for them. There, the murderers and destroyers, as well as the murdered and oppressed, were all regarded as *Razi Allah Anho* رضى الله عنه. Imam Hussain (A.S) established that the command of such fallible religious leaders can never be a Divine command. Obedience to them can never be legitimate, even if one's entire family, friends, children, and women are killed. Imam Hussain (A.S) also proved, in practice, that Allah is Adil (supremely just). He is absolute justice, as described in Nahj-ul-Balaqha, and He remains bound by His own laws. In this way, Imam Hussain (A.S) followed the laws of Allah and proved the Almighty's commitments in the Qur'an to be true.

Mashiyat (Divine Laws) and Adl

While fully honouring the secrets and codes of Allah's power, *Nabuwat* (A.S), and *Imamat* (A.S), Imam Hussain (A.S) being *Mashiyatullah* Himself (the embodiment of Divine law), allowed *Mashiyat* to operate freely upon Himself and His companions. This was so that all accumulated malice - whether internal, hidden within the minds of the worst of mankind, or external, manifested through their character and deeds - would be exposed before all. Imam Hussain (A.S) did not render them powerless by depriving them of material means, legal capacity, ability, intellect, intention, or strength. Otherwise, the Almighty's Representative (A.S), the manifestation of His Being and attributes, is certainly capable of whatever lies within Allah's power. For Him, the ability and inability, possibility and impossibility, are meaningless.

To bring Satan and the satanic mindset to an end, Imam Hussain (A.S) and his companions entrusted themselves to the impartial laws (*Mashiyat*) of the Almighty, so that no aspect of the requirements of *Adl* would remain unfulfilled, no one could raise an argument against Allah, and no one could call Him unjust (*Ghair Adil*). Also, so that the wrongdoers are left with no excuse that could lead to forgiveness, nor could they point to even the slightest weakness in the effort, patience, and endurance of the Guides of religion (A.S). Imam Hussain (A.S) allowed *Mashiyat* to function in order to preserve Divine secrets and to prove Allah's justice. He accepted martyrdom under the most extreme oppression, as well as the torment, captivity, and public humiliation of

His Household (A.S), who were paraded in chains. We should also participate in honouring and upholding Divine *Mashiyat*, and declare:

“O Allah, I entrust myself to Your Mashiyat, Your approval, and Your judgement. I am content with whatever time You know to be most appropriate for recompense. According to Your promises, I have absolute faith in the recompense both in this world and in the Hereafter, where nothing will remain hidden, and where all crimes will inevitably become manifest within the domains of sight, hearing, and the other senses.”

2. Quran

Those rulers had layered over the fundamental beliefs of Islam within the concepts and tyranny of self-appointed religious authorities. They replaced the teachings of Islam and the Quran with the religion of ignorance. Only the words of the Quran and the name of Islam remained, as stated in the Hadith of the Prophet (S.A.W.W).

Their Quran was subject to the understanding and consensus of their elders:

“They never gave the Quran its rightful position, nor did they give status to the Scriptures that came before it.” (4/136)

According to them, the Quran was a book that did not contain reference to all things in the universe, nor guidance for every human need. They treated it as a text containing phrases that could be interpreted in several ways, statements that were suspicious and doubtful, and commands that could be altered to suit national interests.

According to Allama Ghulam Ahmad Parwez:

“Muslims had placed the Quran within the restraints of their self-made beliefs, ideas, rituals, traditions, laws, and interpretations. They held the Quran firmly but deprived it of its liberty. This means that they were not subordinate to the Quran, rather, the Quran was under their control.”

Imam Hussain (A.S) sacrificed himself and thereby proved the rightful position of the Quran. He demonstrated that all its laws are correct and practicable, and that all its promises are true. He established, according to the Divine standards, the path of martyrdom and proved that martyrs are alive and immortal. The head of Imam Hussain (A.S), raised upon a spear, recited the Quran, and demonstrated that *Aal-e-Muhammad* (A.S) and the Quran are inseparable in every circumstance.

3. Nabuwat (S.A.W.W)

That nation did not believe in Allah, the Prophet (S.A.W.W), and the Quran as they had been commanded to believe. Rather, they believed in an Allah and a Prophet of their own making.

Instead of sincerely accepting *Nabuwat*, they merely submitted to it seemingly in order to achieve their own worldly aims. A prominent Qurayshi leader and intellectual states in his will:

“Verily, that person compelled us to accept His position by the force of the sword, and we admitted it unwillingly. Although the doors of our hearts remained closed, our consciences were troubled by hatred and disgust, and our intentions and insights were being put through agony. We disliked everything that the Prophet (S.A.W.W) (MaazAllah) kept stubbornly pressing us to accept and everything He commanded us to obey. However, we were compelled to obey Him so that we and our community could remain safe from drawn swords, and continue to live and prosperity. This strengthened His authority and gave His religion the opportunity to flourish. But, I swear by Hubal, by the other idols and religious rites, and by Al-Lat and Al-Uzza, that I have never worshipped the God of that Muhammad (S.A.W.W) of the Kaaba, never accepted Muhammad’s (S.A.W.W) commands sincerely, and never believed in His quality of security and centrality. Whatever I did was only to deceive Him.”

Thus, through their *Ijtihad* and consensus, they attempted to present such an image of the Prophet (S.A.W.W) as the one who (*MaazAllah*) did not possess complete knowledge of the Quran, whose commands were not always fully consistent with Quranic teachings, who was merely like a radio transmitter of revelation, who remained equal to the Ummah in Quranic knowledge, whose role ended once the Quranic teachings were completed over twenty-three years, whose own commands were not obligatory for the intellectuals of that nation to obey, whose instructions were repeatedly regarded faulty by the leaders of the nation, who could err in every statement and action except in recitation of revelation, who was occupied with familial rule, and who could be overcome by emotions and human desires. The companions were having to deal with Him strictly in order to prevent Him from acting against Divine command.

They blemished the rank of the Prophet (S.A.W.W) to such an extent that even the efforts and struggles of Ali (A.S), Fatima (A.S), Hassan (A.S), and Hussain (A.S) could not completely extinguish this fire. If the status of Muhammad (S.A.W.W) became doubtful, then Allah and His attributes would remain veiled in doubt and *Kufr*. As Allah has said:

“I was a hidden treasure. I wished to manifest My might, glory, and power; therefore, O Muhammad (S.A.W.W), I created You.”

However, by separating Allah and Muhammad (S.A.W.W), the nation and its leaders established a *Infidel* system, according to the Quran. (4:150–151)

According to الخ.....الَّذِينَ (39:53), we were commanded to become *Abd* (servants) of the Prophet (S.A.W.W). To despair of the Prophet’s (S.A.W.W) mercy has been declared a sin even for the tyrant among those servants. Absolute obedience of the Prophet (S.A.W.W) is the only condition through which sins will be transformed into virtues.

Consider the depth of the statement made during the incident of Qirtas-o-Qalam, when the Prophet (S.A.W.W) requested paper, ink, and a pen in order to write a will after which the nation would never go astray. That statement fully shows the belief of that society:

إِنَّ هَذَا الرَّجُلَ لِيَهْجُرَ حَسْبُنَا كِتَابُ اللَّهِ .

“Surely this man is departing, the Book of Allah is sufficient for us.”

According to this mindset, Muhammad (S.A.W.W) was a Prophet only until the delivery of the revelations, and it was claimed that Islam had been completed during the final *Hajj* anyway, therefore He was no longer treated as a Prophet (S.A.W.W) but merely as *al-rajul* (a man). Their argument was that He had previously stated that the Quran contains the solution to every problem and difficulty, as well as the mention of all things, but now He was asking for pen, paper, and ink to write a will that would prevent deviation. They claimed that He Himself had explained the verses, yet now, leaving the Quran, He was relying on His own will. Thus, in their view, He was abandoning the Quran, while they claimed that the blame was being placed upon them for abandoning it. They declared that they would hold fast to the Quran, interpret its meanings as they pleased, and make it sufficient for themselves. This marked the beginning of Karbala.

It was therefore of paramount importance to prove the truth, righteousness, and authority of *Nabuwat* (S.A.W.W), which had been brought under scrutiny.

For this purpose, the Prophet (S.A.W.W) entrusted His Family (A.S) with this mission. Ali (A.S), Fatima (A.S), and Their Progeny (A.S) offered magnificent sacrifices in its fulfilment:

They witnessed Their homes being looted and burned, and Their right of Caliphate being seized. They endured threats, pressure, torment, insult, and deprivation of the garden of Fadak. Imam Hassan (A.S) was poisoned, which grievously affected His liver, and His funeral was shot at with arrows. The ultimate mission was assigned to Imam Hussain (A.S) to prove, through His sacrifice, the authenticity, righteousness, and truthfulness of His Grandfather (S.A.W.W). For this purpose, He did not hesitate before any dangerous, valuable, or extraordinary sacrifice, not even the door to door marching, public exposure, and humiliation brought upon the Ladies of the Holy Household (A.S). This was one of the profound purposes hidden within the martyrdom of Imam Hussain (A.S).

The Infallibles (A.S) Themselves have interpreted the Hadith:

حُسَيْنٌ مِنِّي وَ اَنَا مِنْ حُسَيْنٍ

“Hussain (A.S) is from Me, and I am from Hussain (A.S).”

They explained that Imam Hussain (A.S), from the very beginning, placed His signature upon His martyrdom and the entire program connected to it.

وَقَدَّيْنَهُ بِذَبِيحٍ عَظِيمٍ

“And We redeemed Ismail (A.S) through a mighty sacrifice i.e the martyrdom of Imam Hussain (A.S).” (37:107)

It is only Imam Hussain (A.S) who became the substantial redemption for Ismail (A.S) and saved Him, so that the material means for the universal apostleship of the Prophet (S.A.W.W) could continue. Through this, the preliminary (which spanned over two and half thousand years) prophethoods, caliphates, authorities, reigns, and *Imamats* were able to flourish and evolve until Islam reached the point that marked the beginning of Muhammad’s (S.A.W.W) Prophethood. All of this occurred through the benevolence of Imam Hussain (A.S). Had Imam Hussain (A.S) not accepted His sacrifice, Hazrat Ismail (A.S) would have been slain, the lineage of the Prophet (S.A.W.W) would have been interrupted, and the material means through which the Prophet (S.A.W.W) was to enter this world would have ended. Through His own sacrifice and the unwavering sacrifices of His Companions (A.S), Imam Hussain (A.S) proved the Prophet (S.A.W.W) and His teachings to be the treasurer of Divine knowledge, infallible, universal, truthful, living, and eternal. After this, no Yazidi has the audacity, through words or actions, to suggest that the Prophet (S.A.W.W) was a magician, deranged, a liar, or one who abandoned the Quran.

4. Imamat (A.S)

Instead of accepting *Nabuwat* wholeheartedly, the people of the Prophet (S.A.W.W) showed acceptance only to protect their own and the community’s lives and wealth. However, after *Nabuwat*, they denied every command of the Prophet (S.A.W.W) concerning *Imamat* (A.S), Caliphate, *Wilayat*, and Divine Representation, despite having previously expressed enthusiasm for them.

From the invitation of *Zul-Ashira* to the final *Hajj*, and indeed until the incident of *Qirtas-o-Qalam*, the Prophet (A.S) repeatedly introduced *Wilayat* (A.S), *Imamat* (A.S), Caliphate, and Divine Rule, and made His will regarding them. He said, *“Behold, this is Ali (A.S), listen to Him and obey Him.”*

Imamat (A.S), *Wilayat*, and Caliphate were repeatedly declared during the fulfilment of the duties of Prophethood, and the following words marked the completion of those declarations:

“Behold, this is Ali (A.S). Whoever accepts Me (S.A.W.W) and Allah as his Master must accept this Ali (A.S) as his Master and obey Him.”

Thus, Islam begins with the submission to *Wilayat* (A.S) and concludes with the entrustment of the responsibilities of *Nabuwat* (S.A.W.W) to *Wilayat* (A.S). Their deep desire to participate in Divine Governance had already been expressed, and Allah mentioned their intentions in the Quran. (3:152–154 - *Al-e-Imran*).

However, Divine Rule was demolished and replaced with Ijtihadi and democratic rule. This was mentioned in the will addressed to Amir Muaviya:

“...When I said to the Muhajirs and the Ansar that the Caliphate and rule, belong only to the Quraysh, they replied that among the Quraysh, only Asla-ul-Bateen i.e. Ali Ibn-e-Abi Talib (A.S), is the Amir-ul-Momineen (A.S), for whom the Prophet (S.A.W.W) took Bai’at from the entire Muslim nation. And we have accepted Him as Amir-ul-Momineen (A.S) on four occasions. It was said to us, ‘If you have forgotten Ali’s (A.S) Bai’at, then O Quraysh, we have not forgotten it.’ Therefore, Bai’at, Imamat (A.S), Caliphate, and representation cannot be established by people; rather, they are prescribed and established by the Almighty and are authentic. No individual’s claim can achieve this, nor is it a matter of comparison in nobility. We disproved this entire statement through forty false witnesses and made them testify that the Ummah possesses authority over Imamat and Caliphate.”

Dear readers, in our religion, the position of *Imamat* (A.S), *Wilayat* (A.S), and Caliphate, is such that, this position was granted in response to the prayers of Hazrat Ibrahim (A.S), after he was appointed a Prophet (A.S). This station reached Imam Ali (A.S) in the form of absolute *Imamat* (A.S), *Wilayat* (A.S), and Caliphate. Our religion keeps Allah, the Prophet (S.A.W.W), and the Imam (A.S) together in every situation. In *Usul-e-Deen* (the fundamentals of religion), Tawhid, *Nabuwat* (S.A.W.W), and *Imamat* (A.S) are never forgotten in any matter. Among these three, *Imamat* (A.S) carries the most extensive practical role. The Almighty sent the Quran, the Prophet (S.A.W.W) explained the knowledge contained within it and made reliable arrangements for its teaching, and now *Imamat* (A.S) has accepted this responsibility until the Day of Judgement.

For this reason, *Imamat* (A.S) and *Wilayat* (A.S) hold the foremost rank in all acts of worship. In short, without *Imamat* (A.S) and *Wilayat* (A.S), one’s belief remains unapproved and one’s worship remains uncounted. This is because *Imamat* (A.S) is both the root and the peak of living Islam. It is the Imam (A.S) alone who gives completeness to *Namaz, Roza, Hajj*, and *Jihad*. Without the Imam (A.S), the entirety of Islam becomes *Baatil* (false and invalid).

Imamat (A.S) and *Wilayat* (A.S) are superior to, and the key to, *Namaz, Roza, Zakat, and Hajj*. These four (*Namaz, Roza, Zakat, and Hajj*) may be waived under certain conditions, but *Wilayat* (A.S) remains binding under all circumstances. *Wilayat* (A.S) alone is the entirety of religion. All Prophets (A.S) were sent to establish the *Wilayat* of Imam Ali (A.S).

A summary of some Quranic verses and Hadiths in support of this is given below:

(Usul-e-Kafi, Kitab-ul-Hujjat, Baab Fi Nukt-o-Nutf Min-Al-Tanzeel Fi-Al-Wilayat)

1. The implementation of *Wilayat* (A.S) was the essence of the Scriptures of Ibrahim (A.S) and Musa (A.S).
(Hadith no. 30, Verse 87:18–19)

2. The essence of whatever the Prophet (A.S) brought is *Wilayat* (A.S).
(Hadith no. 6, Verse 5:66)
3. The pure religion towards which the Prophet (A.S) was instructed to turn His entire attention, was *Wilayat* (A.S).
(Hadith no. 35, Verse 30:30)
4. *Wilayat* (A.S) is the *Haq* for the establishment of which the Prophet (A.S) was sent.
(Hadith no. 59, Verse 4:168–170)
5. The colour of *Wilayat* (A.S) is the colour of Allah.
(Hadith no. 53, Verse 2:138)
6. According to the verse, “It is He who sent His Messenger (A.S) with the religion of *Haq*. Imam (A.S) said that *Wilayat* (A.S) is the religion of *Haq*. Allah instructed the Prophet (S.A.W.W) to establish the *Wilayat* (A.S) of His Representative (A.S).”
(Hadith no. 91, Verse 48:28)
7. *Wilayat* (A.S) is the command, upon whose continuous declaration and establishment salvation and material abundance depend.
(Hadith nos. 39, 49; Verses 90:11–13, 72:16)
8. *Wilayat* (A.S) is the matter over which the Prophet’s (S.A.W.W) *Furqani* people (the people who cause separation) disagreed, as indicated in 25:30, and through which they introduced changes into the religion.
(Hadith no. 48, Verse 51:8–9)
9. The Shirk that invalidates all deeds and renders them absolutely unforgivable is to include anyone alongside *Wilayat* (A.S).
(Hadith no. 76, Verse 39:65)

Readers must now decide, how could Imam Hussain (A.S), who is an Infallible, Divinely appointed Imam (A.S), and the bearer of all these ranks, pledge *Bai’at* to the impure and accursed Yazid, who embodied every kind of evil and malice. Even if, in place of Yazid, there had been someone exceptionally pious, an Infallible Imam (A.S) would never have pledged *Bai’at* to a fallible person. Imam Hussain (A.S) permanently ended the matter of such *Bai’at*. Had the Imam (A.S) given *Bai’at*, then all the beliefs being spread by the *Furqani* nation and governance: beliefs that bound Allah, the Prophet (S.A.W.W), the Quran, and the Imams (A.S) to their self-made Shariyat in order to consolidate their Ijtihadi authority and rule, would have been certified by an Infallible *Imamat* (A.S) and incorporated into religion.

These malicious people devised plans to establish their own rule and governance. To understand this scheme, consider a few more words from the will: “But note that the Lion did not agree with us and will not be restrained by you. That Lion is Ali (A.S). His children, Hasan (A.S) and Hussain (A.S), will also not agree with you or with us. If an opportunity arises for you to turn one group of

the Ummah against Them and join forces with that group, then do so. And beware, do not be content with causing minor inconvenience, rather, take extreme measures. Preserve and obey this will of mine, keep it confidential, do not disclose it and fear violating it. Follow your ancestors, avenge them, and eliminate their enemies. I take responsibility for your success if you follow this will and advice of mine.”

“And listen! That nation emerges, gains dominion, and sets matters in order which rises with a scheme that gradually blinds the creation, as I have done. Like a child, I approached that religion which always kept me in doubt, and I distanced myself from the religion that broke my back. Do not forget Waleed, Sheebah, Utbah, and Aas, who died helplessly at Badr, and whose absence wounds the core of my heart as though bitten by a serpent. Likewise, the loss of Abu Za’eel also demands that you avenge them with Hindustani swords and spears. Be on your best behaviour with the people of Sham, for they are like lions. The rest of the people are foolish and useless. Disorganise this religion imposed upon us through sorcery. You know the grudge that once blinded the entire progeny of Nazar. You can never succeed unless you weaponise this religion for revenge. Therefore, eliminate this nation with the sword, that I have prepared. It is only for this purpose that the administration of Sham has been given to you, and it has been hoped that, because of your elder Sakhar, you are the most suitable choice for this task...”

On the other side, under the Infallible (A.S) program, the Prophet (S.A.W.W) gave them an opportunity to correct themselves. Ali (A.S) cooperated so that they could be tested and understood. Hasan (A.S) allowed the tree of *Baatil* to reach its maturity and the ship of falsehood to become fully loaded. Then, through the waves of every kind of sacrifice, Imam Hussain (A.S) drowned this devilish vessel and ultimately removed the veils of Islam from the faces of these malicious people. Their corrupt beliefs, ambitions, hidden secrets, Ijtihadi, democratic, national rule in place of Divine rule, distortions in religion, and fabrication of a self-made Shariyat were all exposed before the world. This was not the Islam sent by Allah or delivered by the Prophet (S.A.W.W), rather, it was a disfigured, self-made religion disguised as Islam, in other words, a *Taghuti* system. They were made to disgorge all the secrets and truths that had remained concealed within their hearts and within history, and they were compelled to reveal them from the pulpits. Eventually, the malicious Yazid exposed the beliefs and aims of both himself and his ancestors.

“I wish my elders who were killed at Badr were here today to see what our swords have done to the Khazraj clan. If they saw this, they would rejoice and pray: ‘O Yazid, may your hands never become weak.’ I would not belong to Khandaf if I had not taken revenge from Ahmad’s Household (A.S) for Their actions. This was merely a childish game played by the Hashimis (A.S) to acquire rule. There was neither prophecy nor revelation (the claim of Nabuwat was false). However, we took revenge on Ali (A.S) for our slain, and we killed the distinguished brave. We killed a substantial number of their chiefs and noblemen. In this way, we revived Badr and turned it back upon them, establishing justice by avenging the massacre of Badr.”
(Aksir-ul-Ibadaat, p. 514) – Inna Lillahe Wa Inna Illahe Rajioon. *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*

5. Heaven, Hell and The Omnipotent

Iblis and Iblisi mentality did not deny the Divine instructions but they wished to subordinate these instructions to their intellect and insight. They put their intellect in command regarding legal and illegal, good and bad, beneficial and harmful, essential and inessential, and whatever decision their heart and mind reached was called Allah's decision instead of their own. Therefore, this mentality adopted several beliefs and laws which clashed with the Quran at every step and present such a religion which does not remain connected to Islam practically. The impermanence of heaven and hell, and the concept regarding the Divine omnipotence also stems from this mentality. This instigated the audacity of Muslims to oppress Aal-e-Muhammad (A.S) eagerly in every way and in all times, especially in Karbala. Even today those who believe and follow this belief do not feel any shame in killing unarmed men, women, and innocent children, and perceive themselves entitled to heaven. Based on this belief, leaving all the virtuous deeds, tyranny, oppression, killing, and looting are being legalised. Although the entire world has become hostile to the Muslims, those involved in looting and killing are still being addressed as *Namazis*. This is because another belief they have had is that, *"Hellfire is not permanent, and one day the hellfire will be quenched and all those in hell will be sent to heaven"*. One offshoot of this belief is that *"Some people will be sent to hell for the abundance of their bad deeds, but once their punishment is over, they will be sent to heaven"*. Another offshoot of this belief is that *"Those who will have an equal number of good and bad deeds at the time of judgement, they will be kept in a place the scholars have named Barzakh. Whilst in Barzakh, they will progress gradually by doing good deeds and will be sent to heaven eventually, and this is how one day hell will become useless"*.

The enemies of humanity, who have been leading an independent and unconstrained life and governing in this world, did not wish to be reprimanded or for a day of interrogation to arrive. They wished the public would remain satisfied and support them peacefully. However, the continuous teachings and the series of sacrifices of the Prophets (A.S) convinced people of judgement day and the hereafter. When the Iblisi group had to accept the existence of heaven and hell, and recompense, they invented hundreds of religious excuses to continue deviation, immorality and oppression in the world. One of their excuses was that Allah is omnipotent and can do anything, i.e. it is legal if He sends a righteous and pious person to hell, and if He allows someone like the malicious Yazid and Shimr into heaven, it would not be against justice. Also, whatever man does is what Allah makes him do. Therefore, all the deeds of man occur under Allah's orders. Hence, man has no right to challenge why he was sent to hell and not heaven, which means that the creation of heaven and hell was by force. Those with such beliefs said hell will come to an end one day. This means that they can amuse themselves and, considering the temporariness of hell, do everything necessary for their religious policies without hesitation. Eventually they are going to land in heaven, a few days or years later if not earlier.

Kaaba was demolished during Yazid's reign. This incident is documented in history. Upon demolishing the Kaaba under Yazid's orders, the leader of this campaign Muslim Bin Uqbah regarded himself worthy of heaven and mentioned this in his will explicitly. Such beliefs produced such governmental and religious Muslims who continued to validate all kinds of oppression, killing, and looting strategically, and still regard themselves entitled to heaven. Even today, those

following this sect have allowed extremism, becoming hostile to peace, and have brought disgrace to the Muslim Ummah before the civilised nations of the world.

The final, rather the greatest sacrifice in the series of teachings and sacrifices of the Prophets (A.S) is the martyrdom of Imam Hussain (A.S). Imam Hussain (A.S) demonstrated and convinced us that besides being Omnipotent, Allah is All-Wise, All-Knowing and is always the Embodiment of justice. He is not a tyrant, ignorant, traitor or unfaithful. He is bound by His laws even in execution of His plans. Nothing can happen from Him that is objectionable, unwise, and what may be a mere display of control and power like that of a cruel ruler. During the emigration, journey to and stay in Karbala and until His last breath, Imam Hussain (A.S) has proclaimed those purposes in His sermons and statements. He also declared repeatedly that heaven will be given as inheritance as a reward and compensation to those who bear hardships, and sacrifice for the religion. They will remain in heaven eternally, and Allah does not break His promise, and does not deprive people of their inheritance like the leaders of the nation. On *Shab-e-Ashoor*, Imam Hussain (A.S) lead His Companions through all the levels of certainty and exalted them to *Haq-ul-Yaqeen* (the truth/reality of certainty), and showed them their places in heaven where they will reside forever according to the Quranic decision.

On the other hand, Imam (A.S) introduced Himself repeatedly to Yazid's army, the enemies of the religion and the worst of mankind, so that no one remains under any deception. He continued to mention *Amr-bil-Ma'arof* and *Nahi-anil-Munkir* (to encourage the good and forbid the evil) and stop them from committing the bloodshed of the Divine Authority (A.S). To protect the Yazidis from the permanent torments of hell, Imam (A.S) also announced forgiveness for the bloodshed of His Companions and Banu Hashim (A.S). However, for the worldly greed and benefit, those malicious people followed that devilish belief and did not refrain from murdering Imam of time (A.S) and dishonouring the Prophet's Household (A.S) in cities, palaces and dungeons.

6. Yazid's Religion

Yazid followed the religion of his forefathers. Through their self-styled Ijtihad, Arabs altered Islam in such a way that the teachings of their former beliefs were repackaged with an Islamic label. Therefore, they adopted a concept of Tawhid resembling that of Iblis, one that makes an absolute separation between Allah and His Messengers (A.S), as indicated in Surah al-Nisa 4:150.

According to this outlook, refusing to prostrate before the Prophet (S.A.W.W), even in the presence of a Divine command, became acceptable. Honouring the Prophet (S.A.W.W) was labelled shirk, as reflected in Surah Saad 38:73–74. Mourning the death of the Prophet (S.A.W.W) was dismissed as innovation (*Bukhari*). Some even went so far as to portray the Prophet (S.A.W.W), God forbid, as one who could make wrong decisions under the influence of emotion (*Marif al Islam - Parwaiz*). They attributed all human actions directly to Allah. As a result, they felt no hesitation in killing, looting, dishonouring others, or burning homes, claiming that such acts could not have occurred had Allah not willed them. In this way, they shifted responsibility for Karbala away from Yazid and onto Allah, implying that it was not Yazid but Allah who killed

Imam Hussain (A.S). They showed little respect for anything connected to the Prophet (S.A.W.W), and even described honouring the Prophet (S.A.W.W) and His Household (A.S), or praying to Allah through Them, as shirk.

This ideology was not invented by Yazid alone. His predecessors had already treated disrespect towards the Prophet (S.A.W.W), such as pushing Him, seizing Him by the collar, raising their voices before Him, and other acts of disrespect, as permissible. Yazid's religion was still the same religion that existed before; he had merely placed an Islamic label on it and implemented those very same laws in the name of Islam, which his self-styled Muslim elders had already prepared and called Islamic. It was under this very religion that the Prophet's Family (A.S) was massacred in Karbala, and His Household (A.S) was imprisoned for a year.

This Ijtihadi religion was worse than open disbelief and polytheism. One example is the killing of a Jewish chief in Yazid's court, narrated in 'Aksir-ul-Ibadaat, page 528':

"The court was in session as usual. Imam Zain-ul-Abideen (A.S) was seated in His place, while the head of Imam Hussain (A.S) lay in a basin before Yazid. State affairs were being presented, and Yazid was issuing orders. Abu Makhnaf narrates that a Jewish chief named Ras al-Jaloot entered the court for his own matter. Upon seeing the head of Imam Hussain (A.S), he asked Yazid whose head it was. Yazid replied that it was the head of Hussain (A.S). The chief then asked the name of Hussain's (A.S) mother. Yazid replied that Hussain (A.S) was the Son of Fatima (A.S), the Daughter of Muhammad Mustafa (S.A.W.W). Ras al-Jaloot then asked what made the killing of Hussain (A.S) obligatory. Yazid answered that the people of Iraq had invited Hussain (A.S) to make Him a Caliph against him, and therefore one of his governors, Ubaidullah ibn Ziyad, killed Him. The Jewish chief replied: who could have had a greater right to the Caliphate than Hussain (A.S), when, by your own admission, He was the Son of the Daughter of your Prophet (S.A.W.W)? Which you can't deny. Then who could be a greater unbeliever than you? He continued: O Yazid, there are one hundred and thirty generations between Prophet Dawood (A.S) and me, yet all Jews respect me. They do not proceed with occasions such as weddings without my approval, and they keep the dust from beneath my feet in their homes as a blessing. Your Prophet (S.A.W.W) was before your very eyes not long ago, and now you have attacked and killed His Son. May God destroy you and this religion that you follow. Yazid replied that, he would have killed him, had he not heard the Prophet's (S.A.W.W) command that whoever kills a person under covenant, will face the Prophet (S.A.W.W) as his opponent on the Day of Judgement. The Jewish chief responded: What a strange claim! Muhammad (S.A.W.W) will oppose the killing of one under covenant, yet remain silent over the murder of His own Son? He then turned toward Imam Hussain (A.S) and said: "O Aba Abdullah (A.S), bear witness to my faith before Your Grandfather, the Holy Prophet (S.A.W.W). I testify that there is no deity except Allah, and I testify that Muhammad (S.A.W.W) is the Messenger of Allah. Yazid then argued that because he had abandoned his previous religion and entered Islam, killing him had become lawful, and so he ordered him to be killed."

This incident shows the contrast between the belief of the Jewish chief and the ideology of Yazid's court. In that doctrine, the shedding of Muslim blood was not treated as forbidden, even though Islam teaches that embracing Islam erases previous sins. The tragedy of Karbala became the

fundamental reason why the hatred of this Yazidi ideology spread among foreign nations and non-Muslim peoples, and that condemnation continues to this day. The true and enduring cause of resistance against governments founded on such laws was the massacre of the Prophet's Family (A.S). As long as Yazidi concepts remain in the world, Hussainiyat (A.S) will continue to hunt them. Nations will continue to oppose them until the world is freed from the decay caused by such doctrine. One cannot deceive people forever in the name of Islam. Yazid's crimes can never be reduced to an "Ijtihadi mistake".

7. Ijtihad and Ijtihadi mistake

Islam and the Quran were bound and restrained with their self-made laws for the so-called national strategy, as if they rule over the religion and the Quran. Now the plight has risen so much that under the rules and regulations of their own, the murder of Imam Hussain (A.S) the Grandson of the Prophet (S.A.W.W) was regarded as *Wajib*. Six hundred scoundrels signed this Fatwa. May Allah curse these malicious people. Imam Hussain (A.S) proved that there is no intrusion of opinion and Qiyas in Islam. Islam is a complete code of life. For its completion there is no need for *Ijtihad*, and there is no room for an Ijtihadi mistake.

8. Faru'at - The Branches of Religion

Namaz, Roza, Hajj, Zakat, Khums, and Jihad.

Readers should understand that Allah does not need any of the deeds He has made obligatory in Islam. These obligations exist for the benefit, forgiveness, and salvation of humanity. They are performed for the sake of attaining nearness to Allah. When accepted, they lead to Divine approval and leave Iblis in despair. If the entire world refused to perform them, it would not affect Allah in the slightest. However, the Trustees of Allah's actions and the Planners of affairs, Muhammad (S.A.W.W) and Aal-e-Muhammad (A.S), are deeply concerned for the welfare, forgiveness, and salvation of mankind. Allah has testified to Their concern in the Quran.

Allah has made these deeds obligatory according to age, health, and financial ability. Each act has its own distinct purpose, and one obligation cannot replace another. **Namaz** was made obligatory five times a day so that our days and nights may become purified and disciplined. *Namaz* is the pillar of religion. Along with its social benefits, it is the ascension of the believer. We have been commanded to seek help through patience and prayer, and to establish prayer for the remembrance of Allah.

Roza is a shield. Through fasting, the Divine will is that, the wealthy experience hunger and thirst, become soft-hearted, show mercy to the starving, and develop humility. It also gives the wealthy an indication in this world of the hardships of the Hereafter and makes them aware of the suffering of the poor. One who fasts, worships even while asleep. *Roza* is the bodily *Zakat*, through which nature gradually removes the harmful effects caused by unlawful sustenance entering the body. The condition, however, is acceptance; therefore, one must focus more on the acceptance of deeds than on their abundance.

Zakat was fixed for those with financial ability so that wealth may be purified and poverty reduced. It brings blessings, increase, and protection, to the wealth of the rich, while supporting the sustenance and livelihood of the poor.

Khums was obligated to strengthen the financial position of the Prophet's Household (A.S), while keeping Them away from the impurity of charity.

Haji was made obligatory for the wealthy so that they may experience hardship and labour. Kissing and touching the *Hajr-e-Aswad* was established as a renewal of pledge. The entire essence of *Haji* rests upon meeting the Imam (A.S). After performing Tawaf of the Kaaba, one must present themselves before Allah's *Hujjat* (A.S), offer their resources to Him, and express commitment to His *Wilayat* and *Nusrat*. The *Hujjat* of Allah (A.S) then issues commands for assisting the needy and deprived, resolving religious and financial matters, protecting people from calamities and disasters, and eradicating innovations and deviations.

Jihad was obligated under the supervision of Allah's *Hujjat* (A.S) for the prosperity of religion, so that the exalted ranks from Allah, such as martyrdom, whose greatness is beyond our comprehension, could be attained.

However!! Yazid, his elders and the rulers before him distorted religion for national, individual, and collective purposes in order to obtain and preserve power. In doing so, they reduced religion into a system serving military and to achieve political aims:

1. **Namaz** became a means of estimating Muslim manpower and consensus.
2. **Zakat** became a method of collecting state tax and revenue. Whoever prayed was counted as a Muslim, and Zakat then became obligatory on them due to the Muslim status. Therefore, it is necessary for every Muslim to provide financial help to the government in order to increase the number of Muslims.
3. **Jihad** became obligatory as well as a tool for geographical conquest and the acquisition of spoils (even though the ruling class had already grown wealthy while the poor became poorer). The financial position of the Muslims will improve. Of this, 1/5th, that is:
4. **Khums** should be obligatory to collect (by seizing the right of the Prophet's Household (A.S)) and redirected to fill the government treasury. The remaining spoils enriched the military, increasing their ability to pay *Zakat*, which again returned to the state. The financial condition of the *Mujahids* will bring Muslims to the battlefield as *Mujahids*. Thus, the number of forces will increase for military progress, and as a result, the cycle of *Jihad*, the spoils of war, *Zakat* etc will increase.
5. **Roza** was a essential tool for practicing to endure the hardships of battle.
6. **Haji** will tell the difference between travel and stay. It will remain helpful in the distant military march.
7. **Love** for the Leaders of the nation and rejecting and
8. **Hostility** towards their enemies will be the cause of individual and national survival.

These eight subdivisions became the basis of a national structure. To preserve it, self-made rules of *Fiqh*, belief, and organisation were established. The entire religion of Islam was distorted and made into a state religion and enforced strongly with the full support of *Taghut*.

9. Standard for Martyrdom

Karbala is indeed a decisive confrontation and battle between Islam and the administrative religion. From Medina to Mecca, performing Umrah instead of *Hajj*, from Mecca to Karbala, during the stay in Karbala until the day of *Ashura*, Imam Hussain (A.S) established all Islamic obligations on their actual foundations. More precisely, He illuminated every aspect of these obligations and established them upon lasting foundations. He demonstrated the results of acting upon those principles: the welfare, forgiveness, and salvation of humanity. Imam (A.S) practically established the principles of each branch of Islam upon Divine standards. Just as the administrative religion and its followers have mocked Islam and its teachings, they have also dishonoured the terms “*martyr*” and “*Jihad*”. The title of martyr is not earned by someone who dies while engaged in arson, siege, looting, or destruction of property in opposition to a government. If a few armed individuals loot a house, it is robbery under section 395, which is a serious felony. If thousands commit bloodshed and plunder across a country, it remains robbery. To call such victims “*martyrs*” is an insult to Islam. The Prophet (S.A.W.W) explained the rank of a martyr in the Quran and Hadith, and Imam Hussain (A.S) has proven its truth by acting upon every aspect of it. Martyrdom is only achieved when a person is innocent, free from religious provocation, has presented all proofs in Islam to the opponent, is prepared to emigrate, has no opportunity for reconciliation, and acts without individual or national prejudice. Martyrdom is attained when one sacrifices themselves purely to protect religion under the instruction of an Infallible (A.S) leader. One who kills in defence under such guidance is called a *Ghazi*, and the one killed by such a *Ghazi* is surely condemned. One who is killed in this path is a martyr, certainly an inhabitant of Heaven and immortal. This was demonstrated when Imam Hussain’s (A.S) severed head recited the Quran. One who kills a martyr, or is killed while fighting against a martyr, is doomed.

10. Virtuous and Evil Believers

Among those who accepted Islam, there has been an abundance of those who protected their own lives and wealth, and those who submitted opportunistically. They accepted some principles and concealed others, resulting in uncertain belief. Thus, evil believers have always existed in large numbers. Other nations and communities regarded such leaders, regimes, and people as Muslims. According to them, both the murderer and the murdered are called “*Razi Allah*.” Moreover, the rebels against the lawful Caliph of the Prophet (A.S) are called “*Razi Allah*.” Those who curse and those who are cursed are both counted among the *Sahaba* and described as “*Razi Allah*.” Even a rapist may be regarded as among the finest of Muslims, equivalent to a saint.

On the other hand, only one who abstains from evil and impurity, who observes Haram, Halal, the lawful and the prohibited, whose thoughts and actions are free from evil, who does not equate the oppressor with the oppressed, who establishes a relationship with Allah, the Prophet

(S.A.W.W), and the indisputably pure People (A.S) can be regarded as virtuous. Such a believer has no room in the heart for any evil person. He regards the killer of innocent Muslims as cursed and hell-bound, and regards those who curse illegitimately as cursed themselves.

Allah explains in *Surah Aal-e-Imran*:

“It is not suitable for Allah to leave the believers in the state in which you are now, until He separates the wicked Muslims from the sincere ones. Nor is it suitable for Allah to disclose to you the secrets of His unseen actions and time. Such information was given only to those Messengers (A.S) whom He choose for this process of purification. So believe in Allah and His Messengers (A.S) in this matter of purification, and if you embrace this process and fulfil relevant responsibilities, you will have a splendid reward.” (3:179)

This verse makes clear that Allah promised to separate these two categories of believers and distinguish between them. There were two kinds of people who believed in Islam and the Prophet (S.A.W.W). Both categories were Muslims. They have existed to this day and will also remain in the hereafter. Until 60 Hijri, both groups were mixed. But Imam Hussain (A.S), the Saviour of mankind, fulfilled the Quranic promise in Karbala. It was Him who exalted the virtuous believers and exposed the wicked ones. The distinction became so clear that it cannot be erased until the Day of Judgement. Every moment, every day, every month, and every year, the means to identify these two groups are available. The means to discern this wicked category are displayed day and night both indoors and publicly. One group is oppressive and favours oppression, and the other includes the oppressed and those who support the oppressed. There is absolutely no way both oppressor and oppressed can be *Razi Allah*, as Allah can never be pleased with the evil Muslims. Those who perceive both categories under discussion to be one or similar, should also be included in the evil group.

11. Sustenance and Life (After the Incident of Karbala)

Life and sustenance continue on Earth even after the extreme brutality and tragedy of Karbala. This is only due to the charity of Imam Hussain (A.S), the Guide of Humanity, and the Infant Hazrat Ali Asghar (A.S). When Imam Hussain (A.S) presented His final sacrifice, He intended to cast a handful of Ali Asghar’s (A.S) blood towards the sky. But the sky refused, for if even one drop of that unjustly shed blood reached it, the Earth would receive no rain until the Day of Judgement. He then wished to cast the blood upon the ground, but the Earth also refused, saying that it would become barren until the Day of Judgement and nothing would ever grow. The Saviour of mankind, Imam Hussain (A.S), then covered His own face with that blood, and through it granted survival to life on Earth.

As a matter of fact, it is only because of That Infant’s (A.S) blood that we are alive, have sustenance, and oxygen in the air for us to breath. We owe our every breath to Karbala. We must always be grateful to The People of Karbala (A.S) for our sustenance and remember Them with Salam and *Durood*. (*salawatullahe alal Hussain (A.S) wa ashabi*. صَلَوَاتُ اللَّهِ عَلَى الْحُسَيْنِ وَ أَصْحَابِهِ). It is also imperative to be mindful of Their wishes. We are indebted to Them i.e. we owe the Martyrs

of Karbala (A.S). Their vengeance calls us every day. We are under obligation to repay this debt. We must comfort the hearts of the People of Karbala (A.S) by turning to The Avenging Imam (A.S) and become His supporters and *Nasirs*.

12. An Infallible's (A.S) Bloodshed (A Line of Separation Between Haq and Baatil)

Upon Imam Hussain's (A.S) call, Hazrat Ali Asghar (A.S) presented Himself for The Almighty's Authority, Imam Hussain's (A.S) *Nusrat*. The martyrdom of this Infallible (A.S) drew such an eternal line of separation between *Haq* and *Baatil*, that no evil mentality can erase. The depth of the purpose of this sacrifice is beyond our intellect and understanding. However, one aspect of it can be understood in the way that recently innocent pupils of Army Public School Peshawar (Pakistan) were targeted in act of terrorism. Nearly 150 children were martyred. This incident shook the whole world's public opinion irrespective of religion and nation. People all over the world cried out, and were forced to call *Baatil* as *Baatil*. Even the supporters of that (violent) group became speechless.

13. Hussaini (A.S) Sacrifices

An unparalleled example of patience, persistence, endurance, obedience, loyalty; the last act in the history of mankind that taught man to confront all oppression and tyranny successfully. One that put forward the highest level of loyalty. One that eased and sweetened the bitter reality of death. One that presented a sacred group that followed the teachings of a million and twenty four thousand Prophets (A.S) completely. The believers in this group remain unparalleled. It included individuals from infants up to elderly men and women. However, there was one heart beating in every chest, and one mind working in every head, which rendered them absolutely harmonious in their thoughts and actions. They presented their obedience and loyalty to such a standard that the laws of nature were left astounded. Angels and Prophets (A.S) were amazed, and their own Leader (A.S) was proud of them. Allah continued to glorify them, and He exalted them in the entire universe to a position they were rightfully worthy of. Their patience, endurance, perseverance and self-sacrifice are incomparable. This devoted group revived the basic principle of obedience to orders of The Almighty's Authority, The Imam of Time (A.S), and loyalty to His objectives, to the highest standard.

An example of which was neither found previously nor can be found in the future. They proved on practical grounds that the order of The Imam of Time (A.S) is the order of Allah and His Prophet (S.A.W.W). Its dismissal is Haram and obedience is necessary. Following every latest order is *Wajib* even if our intellect and understanding are deciding against the order of Imam (A.S) under the circumstances of that time. The far-reaching eyes of Allah, The Prophet (S.A.W.W) and the Imam (A.S) are observing the occurrences until the Day of Judgment. There is no difference in the order of Allah, The Prophet (S.A.W.W) and Imam (A.S). On the night of Ashura, Imam (A.S) addressed his *Ansar* and said that *"these people are my mortal enemies. They demand allegiance from me but will not oppose you. Therefore:*

i. I uplift my allegiance to you. You are free, save your lives.

- ii. *If you do not wish to go like this, take my Household (A.S) with you. Take them to Madina and then go to your homes.*
- iii. *Go if you wish to, I guarantee your entry in Jannah.*
- iv. *If you feel embarrassed to leave in the light, then here, I will put out the lamp, go quietly in the dark.” The lamp was then put out. But wow! they were steadfast in the path of Haq, nobody moved from their place. When the lamp was lit again, everyone had their swords unsheathed and said unanimously “O Son of The Prophet (S.A.W.W), if we leave You among the enemies, how will we face The Prophet (S.A.W.W) on the day of Judgement? How will we face Your Honourable Mother (A.S). Let alone this one life, if we are given life repeatedly, we will sacrifice it for You each time”.*

All of Imam Hussain’s *Ansar* (A.S) were loyal and obedient, but Hazrat Abbas (A.S), The Flag Bearer, whose personality can only be described by an Infallible (A.S), was at the highest standard in loyalty and obedience to Imam’s (A.S) orders and objectives. Despite being a brother, He always kept Himself at the position of a slave of The Almighty’s Authority (A.S). Despite possessing the power to turn the tide of time and circumstances, He always submitted to the orders of Imam (A.S). To Him, Imam’s (A.S) order was the final Divine order. Since He was the Leader of Imam Hussain’s *Ansar* (A.S), acknowledging His loyalty and obedience is the seal of approval to the loyalty and obedience of Imam Hussain’s *Ansar* (A.S).

14. Sacrifice and Martyrdom

Sacrifice of life and property, and achieving the great rank of martyrdom for *Haq* in the path of Allah continues since the creation of Adam (A.S) until the Day of Judgement. In the form of *Surah Kawthar*, the Holy Prophet (S.A.W.W) was also ordered to keep the series of sacrifices continuous. In human history, only Imam Hussain (A.S) and *Ansar* (A.S) have and will continue to have the highest standard of sacrifices and martyrdoms.

An example of this has not existed so far and will never happen in the future. Martyrs are alive, we are not aware of their lives. They get sustenance, reside in Jannah, come and go in this world at their own will and make arrangements to protect their future generations. They have the privilege of having thousands of people forgiven. By taking them through all stages of belief and satisfaction, Imam Hussain (A.S) led His *Ansar* (A.S) to the destination of *Haq-ul-Yaqeen* (the truth/reality of certainty). He assured them of all the promises of Allah, the Prophet (S.A.W.W) and the Quran. The night before Ashura He showed them their respective places in heaven. After the martyrdom, He revived them and sent them to their respective families. He granted them the privilege to protect and forgive future generations, and fulfilled every commitment. For forthcoming people He provided ease and assurance with respect to reaching the destination of great status of sacrifices and martyrdom in the way of Allah.

15. The Peak of Humanity

The *Ansar* of Imam Hussain (A.S) were not infallible; they were human beings capable of error. Through the attachment to the Saviour of Humanity (A.S), and by sacrificing their bodies, souls, wealth, honour, and relatives for His objectives, they reached the peak of humanity. The Holy Prophet (S.A.W.W) referred to them as His “brothers”. Every Imam (A.S) sent *Durood* on the martyrs of Karbala (A.S) and set a supreme example for us that even a wrongdoer can achieve this rank. These paths remain open to this date. Today Imam Hussain’s (A.S) *Ansar* (A.S) await Imam-e-Zamana’s (A.S) *Ansar* (A.S). Imam Muhammad Baqir (A.S) mentions in a *Hadith* that Imam Hussain (A.S) said to His Companions (A.S) on the Day of Ashura:

“I give you the glad tidings of Heaven. By Allah, know that once whatever is going to happen to Us has happened, We will stay in a certain place for as long as Allah wills with whatever is in His power. Then Allah will bring Us and all of you out of there. At that time, the reappearance of Our Qaim (A.S) will occur. So, Our Qaim (A.S) will take revenge from all the oppressors. At that time, all of You and I will see these oppressors handcuffed, shackled and chained and We will witness them afflicted with various punishments. They will be tormented in different ways. And We will all witness this. Then He was asked, O Son of the Prophet (S.A.W.W) who is Your Qaim (A.S)? Imam Hussain (A.S) said that He is the seventh from the Descendants of His Son Muhammad Ibn Ali al-Baqir (A.S). He is the Qaim (A.S) and Hujjat (A.S) and is the Son of Hasan Bin Ali Bin Muhammad Bin Ali Bin Musa Bin Jafar Bin Muhammad And Muhammad Is The Son Of My Son Ali (A.S). And He (Our Qaim (A.S)) will remain hidden for a long period then reappear and fill the Earth with justice and fairness just as it had been filled with cruelty and violence.”

(Athbat-ul-Raj’at Wa Maqtal Al-Hussain (A.S) Al-Muqarram)

16. The Welfare, Forgiveness and Salvation of Humanity

Allah allowed Iblis to abduct people, mislead them and involve himself in their families and property until a fixed time only with the assurance of Imam Hussain (A.S). Had Karbala not happened, only a few among the righteous would be entitled to Heaven and all the other children of Adam (A.S) would have been destined for Hell. Even before its occurrence i.e. from the creation of Adam (A.S) until Karbala, and then from Karbala until the Day of Judgement, the incident of Karbala opened the gates of welfare, forgiveness, salvation, and Heaven for humanity. Karbala became a barrier between Hell and mankind. Every Prophet (A.S) passed through this land. In memory of this day, They endured hardships and pain, and nature always took responsibility for Their reformation. Every Friday night, all the Imams (A.S), Prophets (A.S), Martyrs (A.S) and Angels (A.S) visit the grave of Imam Hussain (A.S.) for pilgrimage and *Azadari*. Prayers are accepted beneath this dome. Shedding a single tear in remembrance of this tragedy makes the fire of Hell forbidden upon the mourner. The closest among Allah’s Worshipers, The Leader of all the women in the Universe, The Leader of the women of Heaven, Bibi Fatima (A.S) even said that *“I will not enter Heaven until the mourners of My Son (A.S) do”*. The rank of the pilgrim is so high that even if the dust from the feet of pilgrims falls upon a non-Muslim, that person enters into the list of pilgrims. A man who spent his entire life slandering Hazrat Ali (A.S) and His

government, and openly asked for condemnation, sat by the river for a few moments thinking that offering a few sips of water to the Imam Hussain (A.S) would have caused no harm. For this thought alone, he was protected from punishment in this world. Consider Hazrat Zuhayr-ibn-Qyn (A.S) and Hazrat Hur (A.S), in a few moments, they were transformed from cursed figures into individuals worthy of praise and . This infinite programme of forgiveness, salvation, and eternal guidance introduced by Imam Hussain (A.S) in Karbala has existed in every age. Even today, the doors of salvation and the path of human development remain open.

17. The Intercessor (A.S) of Sinners

Indeed Hussain (A.S) is from The Prophet (S.A.W.W) and The Prophet (S.A.W.W) is from Hussain (A.S) (Hadith). Imam Hussain (A.S) is the intercessor for His *Azadars* and pilgrims. Even those who committed the most serious crimes got associated with the Holy Prophet (S.A.W.W) and did not only become deserving of Jannat but were also called Brothers of the Holy Prophet (S.A.W.W) and were declared deserving of blessings and *Durood*. Hazrat Hur (A.S) committed a serious offence but the situation reversed the moment he became Imam's (A.S) Nasir. He became a guest of the Imam (A.S). He also became fortunate to receive Bibi Fatima's (A.S) handmade handkerchief and obtained all the aforementioned ranks. Zuhair-bin-Qain (A.S) was involved in the war in support of Amir Muaviya against The Almighty's Authority (A.S). He (Zuhair) was one hundred percent infernal. However, The Leader of Martyrs, Imam Hussain (A.S) plucked him before the very eyes of *Taghut* in broad daylight despite its strict watch and forbade Hell on him forever for joining His *Rahmani* group. He was bestowed with the status of having achieved the peak of humanity and being worthy of blessings and *Durood*.

Even in this difficult time on the Day of Ashura, when all the *Ansar* (A.S) had been martyred, this Intercessor, Merciful and Generous Being (A.S) announced that *"if you refrain from staining your hands in the blood of The Almighty's Authority (A.S), I will forgive the bloodshed of all of My Relatives (A.S) and Ansar (A.S)"*. In this way, being *Rehmata-lil-Alameen* (Mercy for all Universes A.S), Imam Hussain (A.S) presented the practical aspect of the promise *"Do not despair of the mercy of Allah"* in the Quran.

18. Administrative Religion and the Religion of Islam

The administrative religion was Islam in appearance only. Their beliefs and harshness had destroyed Islam. Even today, the followers of these beliefs are only terrorists in the eyes of all nations of the world. The intellectuals of other nations finally said, *"Not every Muslim is a terrorist, but every terrorist is definitely a Muslim"*. Islam is the religion which was named and liked by Allah Himself. The meaning of Islam is "absolute safety" for individuals, for the society and for the world. But in order to expand the administrative religion, rather the empire, after The Prophet (S.A.W.W), the conscience of people were suppressed and restrictions were imposed on them by the force of the sword.

Over a few centuries the religion shrunk and reached its real and logical fate. Even today, people belonging to this school of thought want to forcibly impose the Islam they adopted. But Hussaini (A.S) notion has silenced them. Other nations of the world, rather other Muslims, are seeking to

crush Islam by force. In Karbala, Imam Hussain (A.S) breathed a new life and eternity into the religion of Islam delivered by the Prophets (A.S) and the last Messenger of Allah (S.A.W.W).

He proved Islam to be the religion of peace. He proved that this peace is so much that it defeated death. He taught the world that following the principles of Islam, one can achieve an eternal peace and life. He also explained that our religion is responsible for peace and harmony, brotherhood and tolerance for the society and the whole world. With His sacrifices, Imam Hussain (A.S) provided such foundations to the true religion of Islam, that allows mankind to join *Hussainiyat* (A.S) without any grudge, and with the freedom of heart and conscience. Hearts and souls, instead of bodies are being ruled. Despite being a nationalist and bigot, a bright person like Gandhi was compelled to say that the sacrifices of Imam Hussain (A.S) are the one and only reason behind the spread of Islam in the world. The persistence of the true religion in its original form and its growth in the world is contained in the purposes of martyrdom and *Azadari*.

19. Imam's (A.S) Nusrat

Help is the cooperation that is done for a powerless being. It is imperative for a helper to be capable of helping. One can also be exempted from helping when it comes to some incapacities falling under Shariat (Similar to *Namaz, Roza, Hajj, Zakat* and *Jihad*). Whereas “*Nusrat*” is cooperation for a purpose or a mission, not for individual purposes. The *Nusrat* of Imam (A.S) is *Wajib* and obligatory, which is not hindered by any excuse pertaining to *Shariat*. Similar to *Wilayat*, no man, woman or child is exempt from it. When Imam Hussain (A.S) called for *Nusrat* on the Day of Ashura, the innocent six-month-old (A.S) in the tent also squirmed and made Himself fall off His cradle to announce His *Nusrat* for Imam (A.S). It is then up to the Almighty's Authority (A.S) to either accept the sacrifice under his mission and objectives, or entrust the difficulties of imprisonment and the completion of goals to a future program and plan of action.

The People of Karbala (A.S) established a supreme standard which served as a beacon and guideline for us. If we are to join the *Ansar* of Imam-e-Zamana (A.S) then we must also prepare a plan of action and continue to implement it. We must resolve to act according to the intent and strategy of The Divine *Wilayat* (A.S) and entrust ourselves to it. To establish and strengthen *Wilayat* (A.S), we must present before Imam-e-Zamana (A.S) our loyalty, *Nusrat*, assets and capacities.

20. Bai'at

To give something in exchange for money is called “*Bai* بيع”. In Islam and Quranic words, the pledge to sell one's life and assets to Allah is called “*Bai'at* بيعت”. Allah Almighty says, “*Verily, O Prophet (S.A.W.W), those who pledge Bai'at to You, they are indeed pledging Bai'at to Allah, and the hand of Allah (Yad Ullah) is upon their hands. So whoever breaks this Bai'at will do so to swear Bai'at for his own self. While whoever keeps the contract that he accepted from Allah, He will bestow upon him an immense reward very soon.*” (Surah Al-Fath 48/10)

If those who pledge *Bai'at* do not obey without arguing as slaves do, Quran has regarded them as traitors and worthy of being beheaded. Violation of this *Bai'at* is definitely a religious violation.

Whoever does this will be hell-bound. Regarding those who fulfil this covenant, it is said in the Quran *“Indeed, Allah has bought from the believers, their lives and wealth as a sure exchange for Heaven. Those sold believers fight to die and kill in The Almighty’s way. Our promise regarding this deal and practice has been written in all The Holy Books. And who can be better than Allah in a covenant. Rejoice upon hearing the good news from us about the Bai’ that you have done with Allah. This Bai’ of theirs is the supreme triumph.”* (9/111)

While explaining the real value of human life, Hazrat Ali (A.S) has said in *Nahj-ul-Balagha*;

“Is there any young man with a free mindset who would leave this chewed morsel (i.e. the world) for those worthy of it? The truth is that one and only coof your life is Heaven. Therefore, do not sell your life (pledge Bai’at) for anything other than Heaven.”

It became clear that *Bai’at* can only be on those hands that can guarantee The Almighty’s approval and achievement of heaven, and never on the hands of those who themselves seek Allah’s approval and heaven. All human beings, *Ghaus* غوث, *Qutb* قطب, *Abdal* ابدال, *Wali* ولي, and Companions, all seek Allah’s approval and heaven. Only Muhammad (S.A.W.W) and His Household (A.S) are The Hands of Allah (*Yad Ullah*).

They are Allah's approval and They are the inheritors of the heavens. These are the only Beings (A.S) whose *Bai’at* is *Wajib* and obligatory. It is *Baatil* and *Haram* to pledge *Bai’at* to anyone other than Them (A.S). Why would one seek *Bai’at* from someone like Yazid, who is a characterless figure and a social terrorist, instead of seeking *Bai’at* from Allah’s Hand, Allah’s Approval and Heirs to heaven (A.S)?

After the practical explanation from Imam (A.S), the administrative orders regarding seeking *Bai’at* perished forever. The deadly outcomes of seeking *Bai’at* in Karbala always remained before the eyes of tyrants and forceful governments.

21. Al-Mawaddat

“Mawaddat” is a fond loving attachment, where respect and dignity are taken into consideration. *Mawaddat* arises as a result of good character and good deeds, so it is voluntary. We can enhance it, reduce it, and end it. *Mawaddat* is always bidirectional. It does not undergo misunderstanding. Rather, it is a deliberate attachment and surrender. It is allowed to occur to reap and avail benefits which are both experienced and observed. When ordinary love goes beyond the limit, it is called insanity. *Mawaddat* is a limitless act. In the Holy Quran, the only reward for associating with the magnificent Grace and Bounty of Allah (the complete and every kind of grace, its excellence, superiority, and every expansion) is that you associate all your complete, honoured, and dignified attachments, all your desires, all your wishes, all your aspirations, all your hopes, and every kind of attachment and devotion with those who possess 'ever-encompassing nearness' (al-Qurba i.e. Muhammad (S.A.W.W) and His Holy Household (A.S)). (*Surat al-Shura* 42/22-23). They are The Beings (A.S) who possess all kinds of proximity, They are the closest Ones to the Almighty and His Prophet (S.A.W.W). Whoever wishes to achieve

any rank from Allah, do so through These Beings (A.S) who are All Present and witness upon all creation, and possess all kinds of nearness.

Immediately after the passing of the Holy Prophet (S.A.W.W), due to hostility towards the *Al-Qurba* and due to administrative hold and force, the circumstances arrived at such a point where Muslims would refrain from greeting Hazrat Ali (A.S) with "*Salam*". An extreme of hostility was observed when people would not answer with "*Wa-alaikum Salam*" in response to Hazrat Ali's (A.S) "*Salam*". However, the People of Karbala (A.S) became an example of the Quranic verse (42/22-23). By maintaining *Al-Mawaddat* with the *Al-Qurba* (A.S), they fulfilled the Quranic mandate regarding the "reward of the Prophethood (S.A.W.W)". In doing so, they gave The Great Bounty (al-Fadl al-Kabir) of the Messenger of Allah (S.A.W.W) its rightful tribute. They sacrificed Their bodies, souls and possessions, and taught the true essence of "*Bai'at*" and "*Al-Mawaddat*", and became everlasting exemplary models for all of humanity.

22. Freedom of Conscience

The esteemed Imam Hussain (A.S) and His *Ansar* (A.S) set the highest examples of practicing the golden rules of freedom of conscience and human liberty, even amidst immense hardships of sacrifices and captivity. Despite extreme helplessness, debility, scarce numbers, and unfavourable conditions, They demonstrated unwavering contentment of heart in their pursuit of *Haq*, and courageously stood firm against tyranny, injustice, and the *Baatil* decrees of a *Baatil* government. Imam Hussain (A.S), The Authority of the Almighty (A.S) offered to uplift the *Bai'at* from His loyal Companions. He put out the lamp and offered them to return to their homes, and take the Members of The Pure Household (A.S) with them. However, the offers and even the ultimate promise of heaven could not cause them to stumble. Association with Yazid's army provided all sorts of convenience, luxuries, facilities, assurance of success, comforts and sustenance to Hazrat Hur (A.S). He possessed the command and power. He had the support of the majority of the Muslims and the religion of the Muslim majority. Whereas on Imam Hussain's (A.S) side, the whole situation was unnerving. There was scarcity of people, helplessness, complete surety of annihilation of themselves and their families, complete deprivation of sustenance for three days, and reprimand from the government. Despite these circumstances, an unprecedented example was set in the history of the world when every mother equipped her child with the tools of war and presented them for Imam Hussain's (A.S) *Nusrat*.

Despite the hardships, not a single Child, Relative or Companion of Imam Hussain (A.S) abandoned Him to seek refuge from Yazid or Yazid's forces. Not only in the presence of Imam Hussain (A.S) but after His martyrdom as well, not a single young child acted against His mission. Despite being a brave officer in Yazid's army, Hazrat Hur (A.S) supported *Haq* and human liberty in the deadliest manner and declared Imam Hussain's (A.S) victory. Hazrat Hur (A.S) rejected the Yazidi prosperity and power, and set a lofty beacon representing the value of human liberty in the world, so that people from far away would display contempt for and rejection towards worldly comforts, and continue to join the Hussaini (A.S) mission. Today, in every nation and community there are countless conscientious people who are supporting *Haq* conscientiously

without caring for their lives, possessions and honour, against the false acts of tyrannical and oppressive rules. This, indeed, is Hussainiyat (A.S).

The ultimate phase of Imam Hussain's (A.S) own mission was to present His life before His Creator and Master, which was the easiest task for The Family of The Prophet (A.S). However, Imam Hussain (A.S) did not wish to sacrifice His life to end the plan set by Prophethood (S.A.W.W). Instead, He desired that every sacrifice of His would open all the doors of sacrifice, and that mankind would learn how to defy diabolical power and rule, while being absolutely willing to die in protection of human liberty and freedom of conscience. Also, so that mankind would discover the secret behind receiving constant pleasures from sacrificing their flesh and blood, wealth and children.

23. Taqwa and Taqayya

It is a responsible course of action in which there is no risk of wasting the effort, to reveal *Haq* and reality to the world without direct conflict, resistance, tyranny and oppression. In the religion of Islam, *Taqayya* constitutes 9/10 of the faith. By acting completely upon the verses of *Taqayya* and *Taqwa*, Imam Hussain (A.S) established an eternal, bright, unparalleled, matchless example for all of Humanity. Imam Hussain (A.S) and His Esteemed Family (A.S) were bearers of such great purity that despite the comprehensive arrangements and control of *Taghut*, They (A.S) succeeded in making the whole world recite Their word of *Haq*. They spread Their *Mawaddat*, compassion, Their devotion to *Haq*, and Their following to each household in the world. They erased Their opponents from the world without the use of any tyranny or oppression. Their influence gave rise to individuals who developed fondness for death for the sake of *Haq*, and shed their flesh and blood upon hearing the agonising account of Karbala. Imam Hussain (A.S) inhabited Islam as an emotion of empathy in the hearts of the compassionate.

24. Communism (Common Partnership, Mushrik Society)

Before the era of The Holy Prophet (S.A.W.W), the system of communism was at its peak. During that period, the character of the majority of women and the purpose they were used for was extremely disgraceful. Instead of recognising it as indecent, people took pride in it. Flags were raised on top of houses for public invitation. Relationships that were rendered illicit by nature were openly considered acceptable, and lineages had become mixed. Determining someone's family origin required the intervention of genealogy experts. Many elite figures from the era of The Holy Prophet (S.A.W.W) were the products of this joint society. Hazrat Ali (A.S) openly spoke against this system during a sermon, saying, " لا ابا لكم " "You are not even aware of your fathers", and the listeners remained silent.

The second aspect of "Shirk" (to share/to participate) was participation in The Divine Caliphate, which was being demanded repeatedly during The Prophet's (S.A.W.W) time. However, Allah firmly forbade it and regarded participation in The Divine Leadership, a tremendous oppression:

"لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ " (لقمن 31/13)

“Ascribe no partners unto Allah. To ascribe partners unto Him is a tremendous oppression.” (Surah Luqman 31:13)

This was also practiced after the time of The Prophet (S.A.W.W). Participation in The Divine Caliphate and the system of communism progressed until they reached the time of Yazid. In this so called religion of Islamic government, all kinds of oppression, tyranny and participation were legitimate. The Prophet’s Progeny (A.S) and Their Devotees were condemned, and They were being cursed from the pulpits and mosques. The events of Harra in Medina, the desecration of Masjid al-Nabawi and The Prophet’s (S.A.W.W) pulpit, the burning of the Kaaba, all bear witness to history and remain preserved to this day. And;

Eventually, Imam Hussain (A.S) and *Hussainiyat* (A.S), The Almighty’s Army, became a firm barrier against Yazid and *Yazidiyat* (Satanic representatives). They proved that this government sought partnership with the Divine Rule. *Hussainiyat* (A.S) revived the sacredness of Islamic relationships and connections. Today, regardless of nationality and religion, the respect and sanctity of women, parents, sons, daughters, sisters, brothers, uncles, aunts, brothers-in-law and sisters-in-law have been established through Imam Hussain (A.S) and *Hussainiyat* (A.S). Due to some natural requirements, nature has made women physically weak. Nature commands us to be vigilant and not abandon our responsible position regarding both immodest, vile women, and virtuous women. However, in this Noble Family (A.S), there are such great women who set Divine standards of respect and dignity for women. The revered Mother (A.S) of Imam Hussain (A.S), in whose respect and honour The Prophet (S.A.W.W) would stand up, and The Revered Sister (A.S) of Imam Hussain (A.S) who was the Ruler of Two Imams (A.S). Due to Her immense patience, speeches, resolution and determination, the purpose of Imam Hussain’s (A.S) martyrdom, *Hussainiyat* (A.S) and *Azadari* prevail eternally. Infinite salutations and *Durood* be upon these Ladies (A.S).

25. Diplomatic Principles of War and Peace

In the history of the religion, the *Ghazwah’s* and *Sariah’s* during the era of The Holy Prophet (S.A.W.W), the wars imposed in the time of Hazrat Ali (A.S), the war and peace in Imam Hassan’s (A.S) time; throughout all these situations and circumstances, all kinds of diplomatic principles of peace and war under Islam were established. After the time of the Prophet (S.A.W.W), the administrative rule violated these principles along with other Islamic principles and continued to be transgressors.

Some of the prominent examples of this are as follows:

1. When the governments with the same religion as the administrative religion confronted one another, they regarded one another as infidels and atheists, despite belonging to the same religion. Yazid and his army referred to the rebellious Abdullah Ibn-e-Zubair as an infidel, atheist and innovator. Whereas, to Abdullah Ibn-e-Zubair and his army, Yazid, his army and subjects were infidels, atheists and innovators.

2. On the basis of opposition, Muaviya declared the cursing of Hazrat Ali (A.S) and His Family (A.S) to be a religious duty. For almost a century the Muslim followers of Muaviya continued to curse Hazrat Ali (A.S) and His Progeny (A.S) from the pulpits. (Maaz Allah)
3. Caliph Muaviya blocked access to water for Hazrat Ali's (A.S) army, but when Hazrat Ali (A.S) seized the river, He did not deny water to Muaviya's army. For three days and nights Muaviya's son, Yazid, cut off access to water for Imam Hussain's (A.S) and His Companion's (A.S).
4. After becoming victorious, these religious governments never spared the opposing armies from looting whether Muslim or non-Muslim. They regarded this looting as spoils of war.
5. A highly abusive attitude was adopted towards The Women (A.S) of the rival group. Instead of being honoured and respected, They were dragged into courts, subjected to blasphemous abuse, and falsely accused of lying. They snatched Their head coverings, bound Their hands in ropes, paraded Them through courts while unveiled. No mercy was shown to the children or the ill, and even the unarmed were attacked.
6. They destroyed crops and properties. They seized livelihoods on the basis of antagonism and demolished homes.
7. They violated every rule under the principle of "Everything is legal in a war" laid by administrative religion. Written conditions were breached after acceptance. Muaviya's non-compliance with the conditions on which peace treaty was signed with Imam Hassan (A.S) is also recorded in history.
8. They also dishonoured, trampled and mutilated the corpses of their opponents.

However, in Karbala, Imam Hussain (A.S) revived the Islamic principles of war, peace, and diplomacy. The incident of Karbala and Imam Hussain's (A.S) *Azadari* provided robust and enduring foundations to these principles. Today, we witness the entire world adopting these principles. The incident of Karbala identified all the so called Islamic governments and revealed their true identities hidden behind the guise of Islam. It also proved that these frightful, cruel, brutal people bringing shame to humanity are far from being Muslims, in fact they do not even possess a fragment of humanity.

26. Enjoining the Right and Forbidding the Wrong امر بالمعروف و نهى عن المنكر

(The essence of hard work of all the Prophets (A.S) and Messengers (A.S) from Adam (A.S) to the Holy Prophet (A.S))

Without distinction of colour, race, religion, or nationality, certain sayings, actions, and practices are universally recognised and strongly upheld among nations across the world. These are called "*Ma'aroofaat*" (plural of *Ma'arooaf* — universal virtues). On the other hand, sayings, actions, and practices that are universally condemned and rejected are known as "*Munkiraat*" (plural of *Munkir* — universal vices). Encouraging the *Ma'aroofaat* and forbidding the *Munkiraat* is, in

reality, an invitation to Islam. The ruling class, their followers, and those in positions of power would go beyond their limits in their use of all forms of oppression, tyranny, and despotism upon the common people to achieve their personal objectives and dominate people. They neither acted upon 'Ma'roofaat' nor refrained from 'Munkiraat'. These circumstances had reached an extreme during the era of Yazid. People were fearful of their rulers, instead of fearing Allah. They would not speak up due to greed and fear. Imam Hussain (A.S) adopted the ultimate course of action to uphold the Ma'aroofaat and to expose and prevent the Munkiraat. This was the fundamental purpose behind Imam Hussain's (A.S) stand, a principle that He repeatedly emphasised throughout His sermons.

After praising Allah, Imam (A.S) said in one of His sermons;

"O people! The Prophet (S.A.W.W) said whoever sees a king who is a tyrant, and declares what Allah has made Halal as Haram, and what Allah has made Haram as Halal, (and yet obeys and serves that king without objection) then it becomes obligatory upon Allah to make that subject enter Hell along with that king. Look! These people have made the obedience of Satan obligatory upon themselves and have deviated from the obedience of Allah. They have spread dispute and suspended Divine laws. They have turned the tax of the state into their personal wealth. They have declared what Allah made Halal as Haram and what Allah made Haram as Halal. See, We, because of our kinship with The Almighty's Prophet (S.A.W.W), we have the greatest right to rise against them.

You see the Divine covenants and pledges being broken yet you feel no distress. Whereas violation of treaties of your ancestors deeply uneases you. The covenants made with the Prophet of the Almighty (S.A.W.W) are violated, and the blind, the deaf and the handicap in the cities are left helpless. You do not show them mercy, nor do you offer them support that is befitting your status, and you protect yourselves from dangers of the oppressors with your smooth talk. These are the things you were instructed about and prohibited from. However, you have neglected all of these instructions. The greatest calamity among you is that the rights of The Scholars of The Religion (A.S) have been seized here. If only you had made an effort to entrust the organisation and administration of affairs and implementation of commands to Devout Scholars and The Guardians of Allah's Laws (A.S). This matter continued to slip from your hands only because you abandoned Haq and started to disagree with The Prophet's (S.A.W.W) Sunnah despite clear evidence. If you had endured hardships and been willing to bear difficulties in the path of Almighty Allah, the implementation of Divine Commands would have remained established among you, and you would have remained its centre. However, you imposed the tyrants upon yourselves, and entrusted Divine commands to those who act with doubts and follow their selfish desires. They had this opportunity because you avoid death and desire the life that will depart from you regardless. As a result, you handed over the weak to those tyrants. Therefore, some among them are overcome and accursed in a state of exile, and some have their means of livelihood seized by others. Throughout the country those tyrants do as they please and commit disgraceful acts according to their own emotional desires. They continue to talk wickedly and act daringly against The Almighty. It is due to them that the earth has become a breeding ground for mischief, and their hands of oppression are unrestrained within it. People have become their slaves, and they

cannot free themselves from this tyrannical hold. On one side, there is a ruler displaying rebellion, and on the other side, there is someone powerful who is inflicting oppression on the weak.

The world bows before him in obedience. And he has no concept that there is a Creator who will revive him for reward and punishment. It is astonishing – truly astonishing, how these people inflict such oppression and hardships upon the people of God. They are rulers of Muslims, but they show them no mercy at all. In this dispute, only Allah is the ultimate decision-maker between us and them.

O Allah! You know that whatever we did was not out of a desire for power and sovereignty, nor for the greed of worldly wealth. Rather, it was only so that the signs of Your religion would be made manifest, Your cities would be reformed, Your oppressed servants would be granted peace and security, Your obligatory command and Sunnah would be followed.

Remember! If you do not support us and do not fulfil our rights, then the oppressors will gain control over you, and they will continue to have the audacity to extinguish the lamp of your Holy Messenger (S.A.W.W). And so, for us, Allah alone is sufficient, and our reliance is on Him. We lean towards Him, and to Him, we shall return.”

Through His actions and successive sacrifices, Imam Hussain (A.S) made the *Ma'roofaat* immortal once again. To prove that good is good and evil is evil, and to stop it, he took extreme measures even in a state of being few in number, weak, and helpless. Humanity continues to strive today by taking lessons from this school of thought.

27. The Reality of Life and Death – The Meeting with Allah (A Fundamental Concept of Islam)

Life has been given for the performance of deeds. Death is an undeniable reality. After tasting its flavour, it is necessary for us to meet Allah, where everyone must be accountable for their every action. We have stretched and worn the garment of this concept over the ideas of our elders, but we have turned away from its soul. We have moulded its branches according to our personal and national interests and completely abandoned its principles. All the teachings of the Prophets (A.S), Quranic commandments, and especially *Nahj al-Balagha* contain these realities. Imam Hussain (A.S) shed light on all these realities practically. Regarding the reality of life and the *Nusrat* of Imam (A.S), Hazrat Ali Akbar (A.S) asked: *“Are we not on the path of Haq? If we are, and indeed we are on the side of Haq, then we should not worry about whether we fall in death or death befalls us.”*

Sayed Mustafa Musawi Al-Ha'iri compiled Imam Hussain's (A.S) sermons in his book '*Lum'at min Balaghah al-Hussain (A.S)*' and here are a few quotes for the readers:

1. *"We advise you to be mindful of Allah and fear the revolutions that come from Him. We wish to raise His banners high for you. The day that was feared has, as if, already arrived, and seized yourselves with horrific forewarnings, unpleasant stay, and distressing taste. It has become a barrier between you and your actions. Therefore, hasten to make use of your physical health and the span of your life, and perform righteous deeds before the calamities of that Day descend upon you, drawing you from the surface of the earth into its depths, lowering you from its heights into its darkness, removing you from its comforts and casting you into its hardships, separating you from its light and delivering you into its gloom, and taking you from its vastness into its narrow confinement, where there will be no meeting with any friend, nor any visiting of the sick, nor any redressing of a seeker's grievance. May Allah help Us and you against the terrifying circumstances of that day, grant Us and you deliverance from the punishment of that day, and make Us and you worthy of His great reward.*

2. *"O Servants of Allah! When this is your destination and the end of your journey, then what can be of more concern to a man of action other than that which overcomes all other concerns, makes him indifferent to the world, and increases his concern for seeking salvation. Even though it is also known that he would find himself caught in the outcome of this effort. He will be held accountable, and at that time, there will be no helper to protect him or shelter to alleviate his affliction. Allah has said: "On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say, "Keep waiting! We too are waiting." (Surah In'aam 6/158)*

3. *"Beware! Do not be among those who fear people but remain fearless of punishment from Allah. For Heaven cannot be attained by deceiving Allah. Whatever blessings are with Allah cannot be obtained without obedience to Him."*

4. *At the time of departure for Iraq, Imam Hussain (A.S) said, "Death is as closely attached to the son of Adam as a necklace is to the neck of a young woman. Do not ask how eager We are to join our ancestors, as much as Yaqub (A.S) longed to unite with Yusuf (A.S). We have a designated place for death, and there, We will end up. We see how in Karbala's battlefield, the wild wolves of Yazid's army are tearing Our organs apart, filling their hungry bellies and empty bags. There is no escape from what The Pen of destiny has written for the day of death. We, the Ahlul-Bayt's (A.S), are pleased with whatever is Allah's will and command. We endure His trials, and He will grant Us full rewards for Our patience. The Relatives of the Holy Prophet (S.A.W.W), the Near Ones, will not be separated from Him; rather, They will be gathered for Him in the Sacred Enclosure where seeing Them will bring solace to His holy eyes. And the promises made by the Prophet (S.A.W.W) to Them (A.S) will be fulfilled. Look! Those who are willing to sacrifice their lives*

and have prepared themselves for the Divine meeting shall accompany us. Insha'Allah, we shall depart tomorrow morning."

5. On another occasion, Imam (A.S) said;

"You are witnessing the calamity that has befallen Us. The world has deviated and become unfavourable. Its virtues have turned away from Us. Now, what is left is like some drops in a vessel. Life has become so dishonoured, like indigestible fodder. Do you not see that the Haq is not being practiced, and Baatil is not being avoided. A believer should have true eagerness for the Divine meeting. We now regard death as a blessing and staying alive with oppressors as a suffering."

Imam Hussain (A.S) made His *Ansar* fearless of death, and such a fearless person is not affected by any trouble. Despite being a small group with scarce resources, the way they violently they faced hundreds of thousands of well-armed troops of Yazid, remains matchless globally.

6. Upon reaching the destination of Rahmiya, Abu Harim asked, 'O Son of the Messenger (A.S)! What separated You from your Grandfather's (S.A.W.W) blessed grave?'

He replied, "O Abu Harim! The Banu Umayyah diminished Our status, but We remained patient. They took Our belongings, but still, We endured. Now, they are after Our lives. We have left to save Our lives, but by Allah, they will make Us drink from the cup of martyrdom."

On the night of Ashura, when Imam Hussain (A.S) thoroughly tested His companions, removed the allegiance, and asked them to take His *Ahl-e-Bayt* (A.S) and leave Karbala, and then extinguished the lantern. But all the *Ansar* proved their sincerity in Imam Hussain's (A.S) *Nusrat*. Then, He revealed the hidden depths as much as the intellect and consciousness of His devoted followers would allow. He removed the veils from their eyes and brought them to the highest level of Divine meeting. He showed them the exalted places that were exclusively reserved for them. Imam Hussain (A.S) fulfilled His promise that those who had prepared themselves for the Divine meeting should accompany Us.

28. The Approval of Imam (A.S)

Nowadays, readers can observe that the ultimate objective of all our actions, gatherings, and assemblies appears to be the attainment of Heaven. Every prayer finishes with this point. However, the *Ansar* of Imam Hussain (A.S) have guided us, that there is something even greater than Heaven. They had already achieved Heaven after going through the trial, but by sacrificing

their lives in the *Nusrat* of Imam Hussain (A.S), they attained the approval of the *Hujjatullah* (A.S) and elevated humanity to the level of ascension.

Imam Jafar Sadiq (A.S) said, "*The majority of Heaven will consist of foolish people.*" It was asked, "*Maula (A.S)! How can they be foolish even after reaching Heaven?*" Imam Sadiq (A.S) replied, "*Because what they will exchange for Heaven will be more precious than Heaven itself.*"

It was asked, "*Maula (A.S)! What will they exchange for Heaven?*" Imam Sadiq (A.S) answered, "*They will exchange Our love (Mawaddat) for Heaven.*"

It was questioned further, "*Then what shall one ask Allah in exchange of Your Mawaddat?*" Imam (A.S) replied "*Same as what Salman (A.S) and Abu Dharr (A.S) will ask*". Then it was asked "*What will Salman (A.S) and Abu Dharr (A.S) ask in exchange of Your Mawaddat?*" Imam Sadiq (A.S) replied, "*They will ask Allah that: 'O our Lord, we have keenly observed the entire universe, and there is nothing in this universe that appears equivalent to the Mawaddat of these Sacred Personalities (A.S). If You want to bestow anything upon us, then grant us these Pure Beings (A.S)'*".

اختر دررسول سے ادنیٰ سی شے نہ مانگ

کم ظرف تُو نے خواہشِ جنتِ فضول کی

"Do not ask for the smallest thing from the Lord of the universe,

With your limited capacity, your wish for Paradise is pointless."

29. Centralisation and the Right of the Imam (A.S)

In most of His sermons, Imam (A.S) has directed people to be mindful of Allah and regard Him. In His sermons, He has also complained about the violation and inferior regard of the rights delegated to the Imams (A.S) and Ahl-e-Bayt (A.S) from Allah and The Prophet (S.A.W.W). For the Imams (A.S) and Ahl-e-Bayt (A.S), all the rights are *Wajib* such as "*Al-Mawaddat*", to hold fast to Them (A.S) alongside the Quran, issuance of all the *Ma'arufaat* and prohibition of all *Munkiraat* for comprehensive guidance of the Muslim Ummah, authority, order from The Imam of Time (A.S) in confirmation of all matters of worship and actions, absolute and frictionless obedience of Imam (A.S), the rulership, caliphate, *Wilayat* and government over all believers. Indeed, after The Prophet (S.A.W.W), the central authority and leadership belong exclusively to the *Imamat*. The caliphs and the Banu Umayyah diminished the Imam's (A.S) eminence, took away Their rightful possessions, and became determined to extinguish the Light of Allah. During the second appearance of the Captives of Karbala (A.S), the thoughts, actions, and true nature of Yazid's elders were exposed through his own words and became part of history.

Imam Zain al-Abidin (A.S), was addressed:

"O Ali ibn Husain! Your Father desired to be called the Amir al-Mu'minin (Commander of the Faithful), so Allah severed His roots, bent Your necks, took away Your wealth and belongings. Your men were killed, Your Women were imprisoned, and all Your Hadith and self-proclaimed virtues became void."

The *Ansar* (A.S) of Imam Hussain (A.S) recognised the central authority and rights of the Imam of Time (A.S). They remained in continuous efforts to compete with each other in fulfilling these duties. The sequence of martyrdoms in Karbala also proves this fact. The *Ansar* of Imam Hussain (A.S) were the *Ansar* of Imam Hussain (A.S) in true sense. As long as even one of them is alive, they will not let any harm come to Imam Hussain (A.S) and His Family (A.S). When Imam Hussain's (A.S) *Ansar* (A.S) were martyred, the Children of Abu Talib (A.S) preserved the legacy. Ultimately, the Imam's Progeny (A.S) safeguarded *Imamat* (A.S).

(For the sequence of martyrdoms, refer to the book '*Markaz-e-Insaniyat*')

30. Ease in Attaining Heaven

The martyrs of Karbala (A.S) have earned the right before the Almighty to open the gates of Heaven for humanity. Otherwise, Satan would have abducted the multitude of Adam's (A.S) descendants and led them to Hell. It is narrated in a Hadith that "*The one who is troubled and sorrowful over the oppression upon Us, his sighs and grief are worship.*"

(Reported by Sheikh Tusi and Sheikh Mufid from Aban bin Taghlib)

Imam Jafar Sadiq (A.S) said, "*Whoever remembers Imam Hussain (A.S) and makes fifty people cry, Jannat becomes Wajib for him. And whoever makes thirty people cry, Jannat becomes Wajib for him. Whoever makes twenty people cry, or ten people cry, or five people cry, and even if he makes just one person cry, Jannat becomes Wajib for him. And the one who recites about Imam Hussain (A.S), and weeps for Him, Jannat becomes Wajib for him. One who cannot shed tears, but just makes an appearance of weeping, Jannat becomes Wajib for him.*"

(The Greatness of Imam Hussain (A.S) by Hujjat-ul-Islam Maulana Muhammad Ayub Beshwi, Sultan-ul-Fazil M.A.)

The incident of Karbala carries immense universal significance. It has the capacity to provide refuge to all religions. This incident has proven that the *Nasir* of Imam (A.S) is simply a *Nasir*, regardless of whether they are Hindu, Sikh, Christian, Jewish, or Muslim. The enemy of Islam remains an enemy, even if they read Islamic Kalma. You can observe the events of the saints of every era, and you will find that nobody questioned the faith of the *Ansar* of Imam (A.S).

In the Battle of Badr, a Jew, who became a brother of the Prophet (S.A.W.W) before His Prophethood, jumped into the battle upon hearing the news of the attack on The Prophet

(S.A.W.W) and attained martyrdom. Upon seeing his body, The Prophet (S.A.W.W) smiled and said, *“This is a martyr who did not offer any prayers or recite Kalma, yet no one could stop him from entering Heaven (Intisar-e-Wilayat).”* It became evident that being a Muslim is not a prerequisite for Imam Hussain’s (A.S) *Nusrat*. In the incident of Karbala, there are also non-Muslim martyrs, among whom a prominent name is Janab Wahab bin Abdullah (A.S), who belonged to the Christian faith. He attained martyrdom in the battlefield of Karbala along with his mother and wife. His wife is the first woman martyr in Karbala.

(For further details, please refer to the book '*Markaz-e-Insaniyat*').

Secondly, there is also a mention of a Christian physician in books. He is Qais bin Abdul Maseeh, who sacrificed himself for Imam Hussain (A.S) on the Day of Ashura. (From *Intisar-e-Wilayat-e-Asr*, section 11). After the incident of Karbala, there are also many non-Muslim martyrs whose names appear in records. They were martyred in the markets and courts of Damascus, and as punishment along the path to their love for Ahlul Bayt (A.S) and the oppressed Imam (A.S). Only their names have been recorded as follows. For further details, refer to the book '*Markaz-e-Insaniyat*' and other mentioned sources.

Among the companions of The Prophet (S.A.W.W) was Sahal bin Saad, whose Christian friend from the bazaar of Damascus is noted for his support. A Christian priest named Jathliq sheltered The Caravan in a Church and later sacrificed himself upon knowing the truth about the oppressed Imam (A.S). The Jewish scholar Rass al-Jaloot and a Christian religious scholar were also martyred in the court of the accursed Yazid, and so on. (references: '*Al-Dam'a al-Saqaiyah*', '*Riyadh al-Ahzan*', '*Maa'ali al-Sabtain*', '*Intisar-e-Wilayat-e-Asr*', '*Majalis al-Muntazireen*')

Dawood Riqai narrates that once he had the opportunity to serve Imam Jafar Sadiq (A.S), and He asked for water. When He drank the water, tears started flowing from Imam Sadiq's (A.S) eyes, and He said, '*O Dawood! May Allah curse the killers of Hussain (A.S).*' Then He added, '*Whoever drinks water and curses the killers of Imam Hussain (A.S), Allah, without a doubt, records a hundred thousand good deeds for him, forgives a hundred thousand sins, and elevates him a hundred thousand degrees. It is like he freed a hundred thousand slaves, and on the Day of Judgement, he will be in a state of coolness and happiness.*' (Book: *Azmat Imam Hussain A.S.*)

Among the Prophetic rights made Wajib by Allah upon every Muslim, the greatest right is the right of Imam Hussain (A.S). Imam Muhammad Baqir (A.S) said, '*Whoever visits the shrine of The Prophet's (S.A.W.W) Grandson (A.S), Allah will reward him with the equivalent of a thousand accepted Hajj, a thousand accepted Umrah, a thousand martyrs, a thousand fasting individuals, a thousand charities, and the freedom of a thousand slaves. He will be protected from every calamity, and a special angel will be assigned to guard him. If he passes away in that year, a large number of angels will be present from the time of his shroud to his burial. He will be safeguarded from the torment of the grave. A door to Heaven will be opened in his grave. His book of deeds*

will be given in his right hand on the Day of Judgment. When people see the radiance on his face on the Day of Judgment, they will inquire, 'Who is this person whose light is spreading from East to West?' At that moment, an angel will be ahead of him, declaring, 'This is the Zair (Pilgrim) of Hussain (A.S).' Then, from among the people of the gathering, each one will wish they had also visited the shrine of Imam Hussain (A.S).' (Book: Azmat-e-Imam Hussain A.S).

It is mentioned in the Hadith that *'Whoever visits the grave of Imam Hussain (A.S) with knowledge and recognition of Imam's (A.S) right, he will receive the reward of one hundred Hajj and Umrah pilgrimages performed with The Prophet (S.A.W.W).* Imam Jafar Sadiq (A.S) said, *'O Ibn Sadeer, remember to perform the Ziyarat of Imam Hussain (A.S) five times on Fridays and once every day...* Then he further said, *'Let me tell you an easy way. Stand on the roof of your house, face the direction of the grave of Imam Hussain (A.S), and just say, 'Assalamu Alayka Ya Aba Abdillah (A.S), Assalamu Alaykum Wa Rahmatullahi Wa Barakatuhu.'* السلام عليك يا ابا عبدالله، السلام عليكم و رحمت الله و بركاته *For each Ziyarat, Allah will grant you the reward of a Hajj and an Umrah."* (Book: Azmat-e-Imam Hussain A.S).

31. Examples of Roles for Mankind

The *Ansar* of Imam Hussain (A.S), including women, children, elderly, and the youth, established the highest values of character for the entire mankind. While fulfilling *Ajr-e-Risalat*, the mission of supporting the Imam (A.S), they were like one soul in different bodies. Whatever is being recorded above is related to the elevated status of Imam (A.S) and His devoted companions (A.S). According to the verse of Friday (advancing toward the remembrance of Allah), whether they were young or old, they were seen tightening their belts, competing with one another, and encouraging each other with full effort and passion. The women adorned their children happily and eagerly, presenting them with complete willingness. They encouraged and prepared their men for sacrifice and *Nusrat* for the Imam (A.S). They obeyed wholeheartedly, without any reluctance, so that no historian or hard-hearted person could claim that Imam (A.S) forced the women and children into submission.

32. Sincerity and Devotion

The *Ansar* (A.S) of Imam Hussain (A.S) surrendered all their authorities solely to the Divine Authority, the Imam of their time (A.S). As per *Surah Az-Zumar* 39:53, by rejecting the *Taghut* (going beyond measure) and embracing absolute obedience to the Imam of the Era (A.S), they regarded every fresh command of the Imam (A.S) as the command of Allah and the Messenger (S.A.W.W). They risked their lives in implementing these commands and firmly proved themselves to be true believers, Muslims and devoted slaves (عبيد مملوك). In this manner, by setting the highest standards of sincerity and devotion, they presented a true and practical model of *Shiaism*. They acquainted the world with this standard to an extent that no opposing group could dare to challenge the standard of *Shiaism*, and *Azadari* of Imam Hussain (A.S). If anyone

dared to do so, they would be met with embarrassment and failure. They completed and presented all aspects of "*Al-Mawaddah*" to the point of utmost perfection, leaving no room for any excuse or concession for any living being. Thus, for all future generations, no question regarding the *Nusrat* of Imam of the Time (A.S) would remain unanswered. Instead, every aspect of their grand and multifaceted sacrifice and would remain evident, and the *Nusrat* of the Imam (A.S) can be completed by following these aspects in the times of need.

33. The Standard of Master and Servant

Imam Ali (A.S) once stated, "*I am, with certainty, one of the servants from among the servants of Muhammad (S.A.W.W).*" This statement indicates that in the entire universe, at any given time, there is only one Divine Authority (*Hujjatullah*). All creatures of His era are bound to obey and follow His commands.

Despite being the son of Imam Ali (A.S), Hazrat Abbas (A.S) always considered Imam Hussain (A.S) as His Master, and Himself as His servant. He always lowered His eyes humbly in submission to the Imam's (A.S) orders and responded with "*Labbaik*" (at your service) to His call. He completely entrusted His power and authority to the Imam of the time (A.S). His obedience and loyalty set a shining example for us until The Day of Judgement. This standard guides us towards pledging allegiance (*Bai'at*) to the Imam of the time— Imam Al-Asr Wa-Zamaan (A.S), demonstrating loyalty to Him, and obeying His commands unconditionally.

Despite being the son of Imam Ali (A.S), Hazrat Abbas (A.S) always considered Imam Hussain (A.S) as His Master and Himself as His slave. He always bowed his head and obeyed the Imams (A.S) order. He has completely surrendered His power and authority to the Imam of the Time - Imam Al-Asr Wa-Zamaan (A.S). He created a history of obedience and loyalty, that is a beacon of light for us until the day of judgement. This standard guides us towards allegiance, loyalty and absolute obedience of the imam of the age and time.

34. Endurance in the Face of Calamities and Afflictions

After the passing of The Holy Prophet (S.A.W.W), The Family of the Prophet (Ahlul Bayt) (A.S) faced immense calamities and hardships which peaked during the era of Yazid. On the 10th of Muharram 61 AH, in Karbala, the peak of oppression and brutality was reached. This was an event that neither occurred before nor shall be witnessed in the future. In *Sham-e-Ghareeban* (The evening of the destitute), the captives of Karbala were held in chains and shackles, including the ill Imam (A.S). The Immaculate Women (A.S) were paraded unveiled through markets and royal courts. They faced multiple hardships of imprisonment and captivity in the court of Yazid repeatedly

In history, one will not find any instance where the *Ansar* of Imam Hussain (A.S) and the captives of Karbala (A.S) abandoned the path of patience or expressed restlessness. The laws of nature were left astonished and amazed at their composure. The Angels and Prophets (A.S) were left biting Their fingers in awe. Even Their Leader (A.S) took pride in Their unwavering stance, and Allah Himself continued to praise and exalt Them. Their patience, endurance, self-restraint, and resolution were at the pinnacle of perfection. Not a single person among them, not even a young child, begged for Their lives from the enemies of *Ahlul Bayt* (A.S). No one complained or uttered any words that would fall below the standards or be contrary to Their high ranks. They demonstrated complete patience, self-restraint, and independence despite immense afflictions and hardships. With contentment in Allah's decree and submission to the Divine command, they laid the foundation of Islam anew, preserved the secrets of Allah, and served the benefit of humanity. Our troubles, sorrows and afflictions are overshadowed by the calamities of Karbala, from which we learn the lessons of patience, gratitude, and contentment.

35. Oppression

The Divine Proof (*Hujjat*) of Allah, Imam Hussain (A.S), despite having control over the entire universe, chose to bear immense afflictions and oppression upon His blessed Self and The family of Prophethood (A.S). This was done so that humanity would pay attention, draw closer, and Al Mawaddat for this Noble Household (A.S) would be born in their hearts. Even those who do not approach Imam (A.S) despite His Divine Greatness, would draw near due to the oppression He endured, so that it may become a means for his salvation.

36. Favour upon Religion and Hussainiyat (A.S)

Undoubtedly, through the benevolence of this Benefactor and Centre of Humanity (A.S.), the strengthened and eternal foundation of Islam was established anew, encompassing its principles, essential and subsidiary matters, and social and economic dimensions, while serving as a means of welfare, forgiveness, and salvation for humanity. The foundations of the religion of Islam, which is *Hussainiyat* (A.S) would not have remained intact and steady with the passing of time and the changing circumstances, if the leader of the captives of Karbala, Lady Zainab (A.S), had not sustained it through her patience, sermons, and *Azadari*.

Islam, Hussain (A.S) and *Hussainiyat* (A.S) will always be grateful to this Lady (A.S). It is enough to say that:

“Hussain (A.S) is the peak of Ascension (Me'raj), and Zainab (A.S), the daughter of Ali (A.S) is the Ascension of Hussainiyat (A.S).”

37. The Actual Al-Salah

In Islam, among the three foundational pillars, the foremost of them is *Al-Salah* (Usul-e-Kafi).

Hazrat Ali (A.S) mentioned in *Nahj al-Balagha*, "The establishment of Al-Salah upholds the entire religion or nation." He also emphasized, "Let all your actions follow Al-Salah while remaining subordinate to Al-Salah." He repeatedly stated, "I am the Al-Salah of the believer."

The Holy Prophet Muhammad (S.A.W.W) proclaimed, ان الحسين اصل الصلوة "There is no doubt, or indeed, with research, Hussain (A.S) is the actual Al-Salah." (Sirat al-Abrar, published in Egypt)

The Imam of the Time (A.S) Himself is the embodiment of divine light, the personification of religion, the embodiment of faith, the embodiment of remembrance (*Zikr*), and the embodiment of Salah. This ritualistic prayer, which is performed daily, is a verbal remembrance (*Zikr-e-Sauti*) that we create. If we recite it, it is fulfilled; if we do not recite it, it remains unperformed. Nevertheless, the Being responsible for the concept of life on earth, or life's indispensable element – "Al-Salah" is The elevated, Imam Hussain (A.S) Himself.

38. Definition of Zakat in a State of Extreme Humility

Our Imam-e-Zamana (A.S) sends salutations in the service of Imam Hussain (A.S) and states in the Ziarat of Nahiyah:

"O the personality that gives the unparalleled Zakat in a state of extreme Ruku (debility), We send Our Salam upon You."

Due to the actions of *Iblis* and his representatives, the religion had suffered from all kinds of distortions and adulterations. Imam Hussain (A.S) is that elevated personality who, despite the scarcity of resources and supporters, gave Zakat by sacrificing the life and blood of His own (A.S) and His *Ansar* (A.S) to purify and maintain the religion.

39. The Outcome of the Opponents of the Almighty's Authority (A.S)

Even the one who merely joins the group opposing the Almighty's Authority (A.S), becomes deserving of punishment. Karbala practically demonstrated that when a person chooses to join a group, that very inclusion becomes a cause for strengthening that group, and accordingly, the person becomes entitled to the rewards and punishments of that group. Other deeds will be considered in addition to this. Therefore, in the book "*Kitab al-Muntakhab*," a dream of a person is narrated: 'In the field of the resurrection, a person was brought and asked, and he said, "O Maula (A.S)! I did not do anything." It was said to him that you were a carpenter in the army of Umar ibn Sa'ad. He replied, "By Allah! I did not do anything except that during the storm, the bamboo of the tent of Husayn ibn Numair was broken, and I repaired it." The Prophet (S.A.W.W) said, "Regardless, you became a supporter of my Son's (A.S) opponent's army," and ordered to cast him into Hell.' (For details, refer to "Markaz-e-Insaniyat").

Maulana Muhammad Ayub Beshwa writes in his book 'Azmat-e-Imam Hussain (A.S)' that Abdullah bin Riyah Qazi narrated an incident: *"I met a blind person. When I asked how he lost his sight, he told me that I was present at the event of Karbala, but I did not participate in the battle, nor did I use any weapons. One night, in a dream, a person grabbed me from my collar and presented me to the Messenger of Islam (S.A.W.W). There, my other companions were already present. Each one was being enquired about the conditions of Karbala by The Prophet (S.A.W.W) Himself. On The Prophet's (S.A.W.W) side, there was an angel standing with a sword in his hand, which emitted fire with the slightest movement. All my companions were burned to ashes after being killed. I fell at the feet of the Prophet (S.A.W.W) and said, "O Messenger of God (S.A.W.W), I did nothing in Karbala." The Prophet (S.A.W.W) asked me, "Did you not increase the number of the accursed Yazid's army?" He had something in a bowl nearby, and He dipped His finger in it and rubbed it in my eyes. When I woke up, I was blind."*

The support of the opponents of The Almighty's Authority (A.S) alone becomes a cause of punishment. This principle remains a guide even now, and will guide us especially during the time of the appearance of Imam-e-Zamana (A.S)

40. Administrative Aspect

In this context, it is sufficient to mention that Imam Hussain (A.S) had purchased an area of three miles for the graves of Himself and His *Ansar* (A.S). This area, known as '*Jageer-e-Ali Akbar (A.S)*', was gifted to the Banu Asad tribe, so that the graves remain undisturbed in their rightful place and no inconvenience is caused to the visitors.

41. The Divine Measure of Fulfilling the Commitment

In the battlefield of Karbala, Imam Hussain (A.S) had already presented all His sacrifices. Now, it was the turn of the Guide of Martyrs (A.S) and the Savior of humanity (A.S) Himself. Suddenly, a booklet descended from the heavens into the hands of the Imam (A.S). In this book, the covenant was written, which had been taken from Imam Hussain (A.S) before the creation of the universe, and to which the Imam (A.S) was bound.

However, it was clearly written on the back of the covenant, in big bold letters, that '*O Hussain (A.S)! It is true that We have made Your martyrdom and death obligatory in this covenant. Nevertheless, We give You the choice that if You wish, We can withdraw this covenant, and as a result, Your rewards and status will remain unaffected. Therefore, We put an end to this trial....'*

When Imam (A.S) read all of this, He raised the book, sent it towards the sky, and said, *"O Allah! Even if I were made to live sixty or seventy times in Your obedience and love, for the revival of Your religion and the preservation of Your Shariah, and were killed again and again, I would not regard it as the slightest burden or hardship. I have sacrificed worldly life and the lives of my loved*

ones for Your religion, and now I sacrifice myself." After this, Imam Hussain (A.S) braced his spear and weapons to continue the battle. (Extract from "Aksir al-'Ibadat," page 396)"

"There was a quake in the Great Throne (*Arsh-e-Azam*), the heavens were shedding tears, and the angels were crying out loud. All the creations of Allah had their eyes fixed on the battlefield of Karbala. Witnessing the peak of injustice and brutality, even the loftiest of Beings looked away. This trial was a thousand times greater than the trials of The Prophets (A.S). It was then that a poet depicted the scene as follows:"

الہی بس کر خدا سے کہہ کر چلے جہاں سے سبھی پیمبرؐ
لٹا کے اکبرؑ اٹھا کے اصغرؑ چلے ہیں مقتل کو ابن حیدرؑ
لیوں پہ پہ شکر کبریا کا اگر چہ گردن پہ زیر خنجر
صدایہ خالق کی آرہی ہے حسینؑ بس کر حسینؑ بس کر

"The Prophets (A.S) beseeched God and said, O Allah, enough,

With Abbas (A.S) fallen and Asghar (A.S) lifted, Ibn-e-Haider (A.S) sets out for the battle.

Though the neck is under the dagger, gratitude fills His lips,

The Creator calls, Hussain (A.S), enough, O Hussain (A.S), enough."

42. Responding with Labbaik to Haq, and Rejection of Baatil

Karbala has taught us that we must only fear Allah. We must respond with *Labbaik* to the call of *Haq* and outrightly reject *Baatil*. Even in the most frail and helpless situations, even when a person is all alone, it is *Wajib* to proclaim the word of *Haq*."

یہ درس کربلا کا ہے کہ خوف بس خدا کا ہے

"This is the lesson of Karbala,

that fear belongs only to God."

43. The First Decisive Battle

The incident of Karbala is the first decisive battle in Islamic history fought between *Haq* and *Baatil*. It was waged for the sake of truth, absolute justice, and fairness, and against oppression, economic hardships, poverty, ignorance, economic, social, and religious exploitation, and imperialist powers. Its impact has influenced all of humanity and will last eternally.

44. Humanity

Imam Hussain (A.S) delivered humanity from a life of degradation and bestowed upon them a dignified way of living. He demonstrated flaws as flaws, and virtues as virtues. He preached compassion, love, respect, brotherhood, peace, and tolerance towards one another, without any discrimination of religion, sect, country, or nation.

45. The Support of the Oppressed

Imam Hussain (A.S) unmasked the so-called Islamic government. He exposed them in such a way that they committed such acts and atrocities that would have been impossible, even for Satan. He (A.S) Himself stated, *“Even if Allah and His Messenger (S.A.W.W) had commanded the Muslims to commit oppression and injustices upon the Children of Ali (A.S), they still could not have exceeded the cruelty that was committed in Karbala.”*

Abdullah bin Umar said, *“If the Battle of Karbala had been fought against infidels, Christians, or Jews, they would have never committed the shameful atrocities that Muslims committed.”*

Imam Hussain (A.S) wanted to demonstrate that the “nationalistic Muslims” considered it a sin to keep animals thirsty, yet they considered denying food and water to the Descendants of the Prophet (S.A.W.W) to be a matter of worship and service to the Almighty. Imam Hussain (A.S) shook humanity awake. He instilled such hatred and enmity against oppression and the oppressors, that will pass down to every generation and flourish until the Day of Judgment. For the sake of the oppressed, He brought forth such a flood of compassion, love, and a spirit of sacrifice for the oppressed, that it would engulf and sweep away all tyrants, oppressors, and usurpers, drowning every deceitful traitor. Imam Hussain (A.S) wanted to make those who give their lives in the path of Allah for human welfare and prosperity, and for helping the oppressed against tyranny, into a visible, living, and eternal example.

46. The Complete History of Islam

If the event of Karbala is studied carefully, it is the complete history of the religion of Islam. In it, the teachings of Allah, The Messenger (S.A.W.W), and the Quran were reiterated. It purified the religion from the adulteration of falsehood and restored the pure religion sent by Allah through the noble Prophets (A.S). Therefore, the reality is that Imam Hussain (A.S) and Hussainiyat (A.S) alone are religion. Anything done outside the circle of Hussainiyat (A.S) in the name of religion, is merely oppression and brutality, economic, social and religious terrorism, and atheism.

Imam Ja'far al-Sadiq (A.S) said:

“Whoever denied the event of Karbala or forgot it, in fact denied Islam. Apart from the event of Karbala, there is nothing in the lap of Islam, and this very event is the reason for the continued

existence of Islam to this day. If this event had not occurred, today there would be no one to take the name of Islam, nor anyone to take the name of Allah.”

47. The Objectives of Imam Hussain’s (A.S) Martyrdom and Their Testimony, as Conveyed by Imam Mahdi (A.S)

In the Ziyarat of *Nahiyah*, Imam of the Era (A.S) testifies:

“I bear witness that You (Imam Hussain A.S) have established Namaz anew, implemented the Zakat incomparably, established command for the Ma’arufaah, and prohibited the Munkiraah and transgressions with clarity. You obeyed Allah and never disobeyed Him. You maintained such a strong connection with Allah that He became pleased with You. You feared Allah and held Him in high regard, giving Him priority in all situations. You revived the laws and put out the fire of strife. You called people towards Haq, making the path of Haq clear. You fulfilled all the steps of the duty of Jihad supremely for the sake of Allah and remained obedient to Him, following the footsteps of Your Ancestor, Prophet Muhammad (S.A.W.W). You listened attentively to Your Father’s (A.S) commands and promptly fulfilled Your Brother’s (A.S) noble will. You reconstructed the pillars of the faith, eradicating rebellion. You destroyed the defiant. You are the guide to the Ummah, The Valiant, confronting the unruly fearlessly. You established the undeniable authority and proof of God. You are compassionate towards Islam and its followers, supporter of Haq, standing patient in all trials. You are a guardian of the religion, defeating the attackers of its boundaries, supporting and guarding the Divine guidance. You broadened Adl (Absolute justice) and made it widespread. You continued to highlight the concept of Nusrat of religion and its every aspect. You warn and admonish those who disrespect the faith, holding the elites accountable for the poor. You held the powerful and weak equal in the execution of commands. You were peace and tranquillity for the orphans and served as a refuge for all creatures. You are the Treasury of Islam’s dignity and the custodian of its treasures and rewards. You were the follower of Your Grandfather’s (S.A.W.W) and Father’s (A.S) practices, and akin to Your Brother (A.S) in directives, fulfilling responsibilities and showing approachability. You were a known Generous, Knowledgeable, Prayer of Tahajjad at nights, Possessor of unfading principles. You were the Bearer of all lofty qualities; all Your actions are marks of firmly established faith. You are noble in lineage, of exalted station, of chosen rank, possessing countless qualities, possessing beloved traits, greatly generous, forbearing, rightly guided, connected with Allah, of great piety, greatly strong, and knowledgeable. You are an Imam (A.S), You are a martyr, turned toward God with your heart attached to Him.

You are victory, You are formidable, You are the Son of the Messenger of Allah (A.S) and for Quran You are a testimonial; and you are the strength of the community; one who strives in obedience to God; guardian of the divine covenant and pledge; one who avoids the path of the transgressors; generous toward the achievers; one who lengthens the bowing and the prostration; a traveller in

the world; one separated from bodily pleasures. You are one who looks at the world with fearful eyes; your desires departed from the world, and you kept yourself apart from the adornments of the world. From the world's delights You kept turning the corner of Your eye away, and Your complete turning toward the Hereafter is famous and well known.

It was that when tyranny began its acts of aggression, the remnant of veil over oppression was lifted. Deviation called upon its followers. Then up to that time You lived within the sanctuary of Your Grandfather (S.A.W.W), far removed in every way from the oppressors, and together with Your Family (A.S), occupied in the worship of your Lord. Keeping Yourself apart from the pleasures of the world and its desires, and continued condemnation of the evil with firm and steadfast strength of heart and tongue. When the moment arrived for the refusal of allegiance and perform Jihad against the immoral, You set out with Your Family, and the people of Your house, Your devotees and supporters, and You clarified the Haq and testimony. By wise practice of delivering beautiful sermons, You called people towards Allah. You commanded them to enforce the sacred limits of Shariya and to obey the Almighty. You forbade indecency and rebellion. But they opposed You with tyranny and oppression, and You performed Jihad against them after You instilled fear of God in them and giving them a final warning. But they violated all the commitments related to You and turned away from allegiance to You. They enraged Your God and Your Grandfather (S.A.W.W). They incited You to war, and You, too, stepped forward with a sword and spear.

Alas! How unfortunate are those wicked and rebellious people who killed You and, in doing so, killed Islam. They abandoned Namaz and fasting, violated the Sunnah and commands, and shattered the foundation of faith. They indeed burned the verses of the Quran, and their transgression and rebellion had no bounds. Undoubtedly, the Messenger of Allah (S.A.W.W) was deeply saddened by Your murder."

Objectives of Azadari for Imam Hussain (A.S)

Imam Musa Kazim (A.S) said:

"Azadari for Hussain (A.S) is the highest form of worship, and there are no limits to this worship. Whenever possible, mourn and grieve for Imam Hussain (A.S), the Lord of Martyrs. If during your mourning, blood flows from your eyes or your body, the reward for such an act is immeasurable. The tears shed in the grief of Imam Hussain (A.S) and the perspiration from the body during mourning gives birth to angels. This is a form of worship that is neither a branch nor a principle of religion; rather, it is the soul of religion. Without Azadari for Imam Hussain (A.S), the existence of religion itself ceases. The one who makes arrangement of mourning and hosts Azadari of Imam Hussain (A.S), even if he does not engage in any other form of worship, his forgiveness is possible. However, if someone performs all forms of worship but does not perform Azadari for Imam Hussain (A.S), all his acts of worship are futile. Azadari for Imam Hussain (A.S) is that spirit without

which religion becomes a corpse. First, it becomes impure, and then all its limbs and organs will rot and become useless.”

Imam Muhammad Baqir (A.S) said:

“It is not a matter of greater pride for Me that I am from the Family of the Messenger of Allah (S.A.W.W) or that I am the Imam (A.S) of My Time. The thing that fills me with the most pride is that I am the first Azadar of my Grandfather Imam Hussain (A.S). I am the first one to recite Nauha for Imam Hussain (A.S), and I am the narrator of the tragedy of Karbala.”

(Reference: Noor-ul-Aza, page 311, published by Tab'e Qum, written by Ali Behshti)

1. The Sermon of Imam Ja'far Sadiq (A.S) regarding Azadari

“In the love of Imam Hussain (A.S), performing Matam is the supreme form of worship, and its reward is immeasurable. Matam for Imam Hussain (A.S) is more obligatory and necessary than any other obligatory act of worship. Do not neglect mourning for Imam Hussain (A.S) to fulfil any other act of worship, as it surpasses all other forms of worship in superiority. There is no creature in the universe that does not perform Azadari for Imam Hussain (A.S). All creation mourns Imam Hussain (A.S) in accordance with its nature. Mourning for Imam Hussain (A.S) secures the approval of Messenger of Allah (S.A.W.W) and brings satisfaction to the heart of Our Revered Mother, Lady Fatima (S.A). Whosoever sincerely performs mourning for Imam Hussain (A.S), We, in the hereafter, take responsibility for his abode in Heaven. O people! With heart and soul, perform the mourning of Imam Hussain (A.S) because this mourning is the guarantor of your salvation, the ark of deliverance, and it will be the reason for your forgiveness. The grief for Imam Hussain (A.S) constructs the soul, makes a human truly humane, and elevates human ranks. Crying and mourning in the grief of Imam Hussain (A.S) is the practice of the Prophets (A.S) and Us Masumeen (A.S)

The love for Imam Hussain (A.S) knows no bounds; it is boundless. Offering one's blood in the love and grief of Imam Hussain (A.S) is the greatest form of offering. Every Shia must offer their blood in the mourning of Imam Hussain (A.S) at least once in their lifetime. Shedding one's blood in the mourning of Imam Hussain (A.S) is the ascension of worship, and those who shed their blood with sincerity in the grief of Imam Hussain (A.S) reach a rank even higher than the angels. The martyrdom of Imam Hussain (A.S) in Karbala brought immeasurable pain and sorrow to humanity, but it also strengthened the love for The Family of The Prophet (A.S) in the hearts of mankind. This led to the emergence of Azadari, and the establishment of mourning and Azadari itself is the successful outcome of Imam Hussain's (A.S) mission. Anyone who tries to obstruct Azadari, anyone who speaks against it, or distances themselves from it for any reason is among the group of oppressors. Send curses upon every individual who tries to stop the Azadari of Imam Hussain (A.S) or speaks against this pure act of worship.”

(References: "Kainat-e-Karbala," Tab'e Qum, Page 61; "Kitab Maqtal Abu Basir," Tab'e Najaf, Page 34; "Tarikh-e-Azadari," Tab'e Delhi, Page 140)

2. Hussain (A.S) is Enough!

Once, a person came to Imam Muhammad Baqir (A.S) and described someone living in Iraq as a person of no faith. He did not believe in anything and did not perform any worship, except for one act. He always engaged in remembrance Imam Hussain (A.S), praised Him, and mourned for Him. He then sought judgement about such a person from Imam Baqir (A.S).

Imam Baqir (A.S) replied, "Undoubtedly, that person is saved. The one who performs remembrance of Imam Hussain (A.S), mourns and grieves for Him, accepts Hussain (A.S) with all his understanding, that person has attained salvation. Heaven constantly searches for such saved souls..."

Know that Hussain (A.S) is enough for the entire universe. Hussain (A.S) is enough for every particle in the cosmos. Hussain (A.S) is enough for the earth, the heavens, deserts, and rivers. Hussain (A.S) is enough for the Prophets (A.S), the Angels, the Saints, and the Righteous. Hussain (A.S) is enough for the Throne, the heavens, mankind, and the Jinn. Hussain (A.S) is enough for the sun, the moon, the stars, and the planets. Hussain (A.S) is enough for all the Masumeen (A.S). Hussain (A.S) is enough for Allah... Whoever embraces Hussain (A.S) has found the Haq. Whoever chooses to serve Hussain (A.S) has become the embodiment of enlightenment. Whoever mourns for Hussain (A.S) has achieved the highest position among humanity. Indeed, the reality is that Hussain (A.S) is enough. Hussain (A.S) is enough for every reality."

(Reference: Kitab Hijab Qudoosi, Page 46)

3. The Condolences from Imam al-Asr (A.S) in the Ziyarat of Nahiyah

Imam al-Asr (A.S) mourns for Imam Hussain (A.S) in the Ziyarat of *Nahiyah*, where He recounts the tragic events that unfolded on the day of Ashura.

"The accursed Ubaidullah bin Ziyad cut off the water to You, and at once, all the forces attacked You with full intensity. They all extended their hands in tyranny and oppression against You; they pierced You with arrows until Your body became like a sieve. They felt no responsibility toward You, nor did they reflect upon what a worst sin they were committing by killing You and Your companions and plundering Your belongings. And You kept advancing into the dust of war, enduring every kind of agony. The angels of the heavens were astonished by Your patience and endurance. Then, those accursed ones surrounded You from all sides and weakened You by inflicting wound upon wound. They did not give You even a moment to catch your breath.

No helper was left for You, and in that state of absolute loneliness, you were keeping those accursed ones away from Your Children and Women (A.S) with utmost patience and restraint. Eventually, they caused You to fall from Your horse. Exhausted and broken by Your wounds, when You fell to the ground, the horses of the army trampled Your body with their hooves. And those rebellious, accursed ones kept advancing with unsheathed swords. The sweat of death was upon Your brow and Your hands and feet were stretching and contracting (in agony). Your closing eyes were looking at Your Family and Children (A.S). And Your own condition was so critical that in such a state, it was impossible to focus Your attention on Your Household and Children (A.S). At that very moment, Your horse ran towards your tents, neighing and weeping swiftly. When the Holy Ladies of the Household (A.S) saw the horse without its rider and noticed that the saddle had turned to one side, They all rushed out of the tents in distress. Wailing and lamenting, and calling out to Their Elders (A.S) and Guardians (A.S), They all began heading toward the place of Your martyrdom. They were witnessing humiliation after a life of supreme honour. At that time, the accursed Shimr was sitting upon Your chest, running his sword across Your blessed throat. He held Your sacred beard in his hand and was severing Your head with his Indian sword. Your hands and feet ceased to move, and Your breathing stopped. Your head was raised upon a spear, and the Ladies of Your Household (A.S) were taken captive like slaves and bound in iron chains, forced onto the backs of camels. The heat of the day scorched Their faces, and those oppressed souls were being paraded through wildernesses and forests. Their hands were tied to their necks. Woe unto those wicked transgressors who paraded these oppressed ones from city to city.

"O Messenger of Allah (S.A.W.W)! Your Grandson (A.S) was killed, Your Children (A.S), Family (A.S), and self-sacrificing Companions (A.S) were destroyed. After You, Your progeny was taken captive. Terrific cruelties were inflicted upon Your Progeny and Household (A.S). Hearing this, the Messenger of Allah (S.A.W.W) was in pain and his heart wept. The angels and Prophets (A.S) offered Their condolences to Him for Your sake. Your Mother, Fatimah al-Zahra (A.S), became restless and deeply distressed. The armies of the closest angels began gathering one after another, who had been offering condolences to Your Grandfather (S.A.W.W). And mourning was established in the highest heavens (Illiyin) because of the grief for You. Upon this calamity, the maidens of paradise (Hoor) beat their faces. The sky and those dwelling in the heavens wept over You. The guardians of paradise and the gardens wept. The mountains and their valleys wept; Heaven and its youth wept. The seas and their fish wept. Mecca and its foundations wept. The Kaaba, the Station of Ibrahim (Maqam-e-Ibrahim), the Sacred Monument (Mash'ar al-Haram), and both the Hill and the Haram (entire holy sanctuary)—all wept and lamented in grief for you."

4. An Extract from the Sermon of Imam Hussain (A.S)

"By Allah, and by the right of Muhammad (S.A.W.W), these very rights that are upon you, and by the sake of Our Kinship with the Prophet (S.A.W.W), I urge you to not keep Our standing here concealed from the people. Whatever we are telling you here, convey it to those among your

tribes and cities whom you trust. Narrate Our message to all of them and invite them all. We fear that this matter might be ruined, the Haq might be lost, and Baatil might triumph over it. But Allah will certainly perfect His light, even though the disbelievers may detest it."

(From the eloquent sermon of Imam Hussain (A.S), by Sayyid Mustafa Mohsin Al-Mousawi Al-Haeri)

To achieve the objectives of martyrdom and to keep them preserved for generations until the Day of Judgment, the *Azadari* for Imam Hussain (A.S) was initiated. For this preservation, the Honour (A.S) of Prophethood (S.A.W.W) has had to pay a huge price. All calamities and adversities were endured with patience, gratitude, contentment, and steadfastness.

The version of Islamic history fabricated by the Umayyad regime is witness to the fact that, to make Imam Hussain's (A.S) position doubtful and to save Yazid from the public's hatred and wrath, Yazid's state officials would never take the Imam's (A.S) name under any circumstances. Instead, they were spreading the narrative that (Ma'az Allah) a *Khariji* (rebel/outcast) had staged an armed rebellion, come out to the battlefield for war, was defeated, and killed, and that his women and children were treated exactly the way the people of our faith have traditionally treated *Kharijis*.

These announcements and statements kept the entire country completely indifferent and enabled them to maintain an appearance of stability and unity within the state. Furthermore, the public deemed every action as justified that Yazid and his government took against that rebel *Khariji*. Consequently, armies from garrisons across the country gathered joyfully. The cooperation of Yazid, his officials, officers, and chieftains reached its absolute peak.

The foremost and ultimate plan of Imam Hussain (A.S) was to pull every individual of the state out of this deception and misconception, and to introduce His true identity. Thus, from His departure from Medina, His stay in Mecca, to His interactions during the journey with pilgrims arriving from across the Muslim world, and finally at Karbala, at every step of this journey, this introduction remained His primary objective. This was the very purpose for which He brought along Women (A.S) and Children (A.S), so that it could continue until the Day of Judgment. These Ladies (A.S) and Children (A.S) were led by Yazid's ultimate nemesis, Lady Zainab (A.S), who endured every oppression with immense patience and serenity. The sermons of the Holy Lady Zainab (A.S) in town after town, city after city, in marketplaces and courts, along with the establishment of *Azadari*, successfully advanced this objective. This practically unveiled all the secrets of Yazid's government, which (Ma'az Allah) were being hidden under the guise of dealing with a rebel and a *Khariji*.

5. The Passion of Sacrifice and Devotion

Azadari for Imam Hussain (A.S) is such a practical and tangible system that has conquered the hearts of all humanity. It has overturned and destroyed the structures of tyranny and oppression. It has initiated such a revolution of conscience and soul, that spread throughout the world in

various forms. Scholars of mankind established various forms of freedom based on the principles of this system. They gave them different names, but their purpose remained the same: supporting the oppressed, destroying the oppressor, elevating the dignity of humanity, conveying the true status of women to the helpless and destitute people of the world, focusing specially on the upbringing of children, and to prepare such elders, such youth, and such women akin to those presented in the battle of Karbala. In short, the aim was to bring into existence a nation that could succeed against *Taghuti* forces in such a manner that it could smile while shedding its blood in the battlefield. A nation that would toss pieces of their bodies in the name of Imam Hussain (A.S) such a way that self-proclaimed holy people would tremble, close their eyes, and stand up to save their attire and garments, and so that they would become a constant fear, like a sword hanging over the heads and hearts of the oppressors.

6. The Qibla of Desires for the Suffering Humanity

By the grace and generosity of God and the blessings of *Azadari*, a group of brave and selfless people continuously exists. Their devotion towards *Azadari* of Muhammad (S.A.W.W) and the Family of Muhammad (A.S) keeps them alive. Driven by this passion of love, this nation prompts the Holy Prophet (S.A.W.W), His Household (A.S), the Martyrs of Karbala (A.S), and the sacred ones among souls of mankind to grace the wooden *Taziya* (replicas of The Shrines), a simple replica of a flag, and a rented horse. If the horse ever becomes agitated due to some disrespect, the intensity of the mourning and chain-flagellation (*Zanjir Zani*) increases, the horse bows its head in reverence. It feels as if the Master (Imam A.S) Himself has arrived.

The childless, the blind, the needy, and those afflicted with various kinds of hardships have had their desires fulfilled by virtue of this spirit of sacrifice. In drawing benefit from this, adherence to a particular religion or nation was not a prerequisite. For Jews and Hindus, in short, for all hopeless people, this system of *Azadari* became a sanctuary where their desires were granted. The British, Hindus, Sikhs, Rajas, and Maharajas used to walk barefoot here. They would spend hundreds of thousands of rupees every year on this *Azadari*. To such an extent, they would get the *Tabarruk* (sacred food/offerings) prepared by Muslims and would distribute sweets, etc. through them. Those who used to declare the entire world including Muslims impure, would readily admit their own impurity in this court without any hesitation.

(For more details, please refer to 'Markaz e Insaniyat, Page 545')

7. The Value of an Azadar Mourner's Blood

In the Ziarat-e-Nahiya, our Imam of the time (A.S) pays respects to the oppressed Imam Hussain (A.S):

"Salam upon You from Me. Had I been present with You in the field of Karbala, I would have shielded You from the edge of the swords with My own life and would have sacrificed My last breath for You. I would have fought in Jihad before You, performed Your Nusrat against the rebels, and sacrificed My soul, My body, My wealth, My Children (A.S), and My Family (A.S). I would have sacrificed My Household (A.S) for the safety of Your Household (A.S). Now, in this state where time has left Me far behind, and because of My absence I was kept from performing Your Nusrat and could not fight those who fought You, and could not confront those who established a front of animosity against You..."

This is the system of nature and the compulsion of Divine Will, that even before the event of Karbala, people existed, and today we are present in this era. But Karbala and *Azadari-e-Hussain* (A.S) are free from the constraints of time and era. There is mention of mourning and *Azadari* for the Oppressed One (A.S) of Karbala on the Day of Ashura, from Prophet Adam (A.S) to the Seal of the Prophets – Prophet Muhammad (S.A.W.W), including all Prophets (A.S), Their Trustees, and Their nations. In the Holy Book (the Gospel/Bible), the Holy Prophet (S.A.W.W) has been introduced by being called "*Al-Mu'azzi*" (the Master of Aza/The Comforter).

(Gospel of John, Chapter 14: Verses 25–26 and Chapter 16: Verses 7–14 — Holy Bible)

At any time and in any era, the remembrance of the Oppressed Imam (A.S), performing *Zikr* (remembrance), or mourning brings a person to the pinnacle of this spirit of self-sacrifice, where every drop of our blood holds the exact same weight as the drops of blood of the Martyrs (A.S) who sacrificed themselves for the mission of Imam Hussain (A.S). Our blood becomes purified.

We offer prayers while drenched in blood, and our clothes smeared with blood, without performing traditional ablution (*Wudu*). In prayer, we declare the *Wilayat* (authority) of Imam Ali (A.S), and when we send salutations to our Master (A.S), the *Hujjat*, the Qaim of the Household of Muhammad (Imam Mahdi A.S) in Salam, we find him present right in front of us. Thus, by decorating ourselves with our blood, flesh, and tears, we present our condolences and offerings to the Martyrs of Karbala (A.S) in His presence. His gaze of kindness heals our wounds. It grants us greater strength for sacrifice. These matters are far beyond the comprehension and intellect of a mere *Mulla-ism*.

8. The Establishment of an Azadar and Muslim Society

The society whose concept has been given by Islam (meaning the religion of safety), and which is mentioned in the teachings of the noble Prophets (A.S) and the Quran, history bears witness that, until today that very society has not come into existence. Neither through any revolution nor through any movement, could this dream be realised, nor will it ever be. *Azadari-e-Hussain* (A.S) and *Hussainiyat* (A.S) itself is the system and Islam, that can produce safety and safety only. The establishment of such a society on this earth manifests from the month of Muharram until

Arbaeen, from the city of Najaf to Karbala. Those people who have attained the blessing of travelling for pilgrimage (*Ziyarat*) during these days (from Muharram until *Arbaeen*), only those individuals can truly comprehend an "Azadar Muslim Society." It is a place where pathways become safe, sustenance (*Rizq*) becomes abundant, and high levels of respect, honour, and dignity for humanity are present. The door of every house is open for the pilgrims. Without any compulsion or reluctance, and with heartfelt willingness. Along the entire route, attendants will eagerly serve you without expecting any compensation, genuinely delighted to assist. They will consider it a blessing to touch your feet to their eyes, and you will receive more comfort and honour than you do in your own home. In short, whatever can be envisioned in an ideal Muslim society, you will find present here. The establishment of such a society is possible only and exclusively through *Azadari-e-Hussain* (A.S) and *Hussainiyat* (A.S).

9. The plea of the Oppressed Imam (A.S), our Aspiration

Even in a state of extreme oppression and helplessness, the Oppressed Imam Hussain (A.S) desired to present His final ultimatum (*Itmam-al-Hujjah*) before being martyred. He wished for this ultimatum to reach the entire universe so that all of creation in the earth and Heavens would assume a responsible position, ensuring that no one could mistakenly claim salvation, and no one would inadvertently become misguided or destined for hellfire. He wanted to make one final effort to elevate fallible humanity to the pinnacle of mankind through inclusion in this sacred mission. Therefore, in a deeply sorrowful, heartbroken, and moving tone, He called out in a loud voice:

"Is there any helper who will come to Our Nusrat? Is there any saviour who will come answering Our plea for help? And is there no believer in Tawhid who, out of fear of God, will remove Our difficulties? Is there no protector who will defend The Household (A.S) of the Messenger of God (S.A.W.W)?"

Imam's (A.S) Nusrat:

Nusrat of the Imam of the Time (A.S) is *Wajib* and binding upon every individual, and just like *Wilayat* (Divine Authority), it is never waived for anyone. For this, even being a Muslim is not a prerequisite. The Holy Prophet (S.A.W.W) stated:

"Whosoever among you hears the voice of anyone from My Household (Ahl al-Bayt) (A.S) calling out for Nusrat, and does not present himself for Nusrat, Allah will cast him into hellfire by his throat."

Was this *Istighatha* (plea for *Nusrat*) limited only to the day of Ashura? Absolutely not. This plea remains effective until the attainment of the martyrdom of the Oppressed Imam (A.S). As long as even a single Yazidi mindset is alive in the world, this plea remains operational until that

time. Until *Yazidiyat* is eliminated forever, this plea will continue to invite people toward *Haq*, honour, and ultimate bliss until the establishment of the Divine Government on Earth.

Until the Divine Government is established under the leadership of the Qaim of the Household of Muhammad (A.S), every day should be understood as the day of Ashura and every land as the land of Karbala. "كل يوم عاشوره، و كل ارض كربلا "

Imam Ali Al-Raza (A.S.) states:

"O son of Shabib! If you desire to attain a reward equal to that of the Martyrs of Karbala (A.S), then whenever you remember the calamity of Imam Hussain (A.S), say:

"Ya laitanā kunna ma'akum fafūz fawzan 'aẓīmā." - "يا ليتنا كنا معكم فافوز فوزاً عظيماً"

Translation: *"Oh, if only we had been with you, we could have achieved a great position."*

This should not be understood merely as lip service; rather, it should be understood in reality. For this, one has to pass their life, wealth, and family through the furnace of trials. One will have to keep moving forward from small successes to larger successes. We must be cautious not to end up like someone who was merely tested in a dream:

"It's Ashura today. Imam Hussain (A.S) is leading the congregational prayer. His (the person's) duty was appointed alongside Zuhayr Bin Qyn (A.S) and Suayd (A.S) to stop the shower of arrows. Seeing an arrow approaching him, he slightly moved from his position and, the arrow pierced the blessed forehead of the Imam (A.S)."

Imam Hussain (A.S) also put His *Ansar* through severe trials. The evening of Ashura was the ultimate culmination of these trials. When those Esteemed Individuals (A.S) remained steadfast in the trials, the Imam (A.S) removed the veils from their eyes and elevated them to a great status.

10. Waiting and Effort

It is a law of nature that those who wait receive only what is left over by those who strive. In the time of Yazid, Kufa was the first city where Ubaidullah ibn Ziyad enforced Martial Law. Police and military forces were deployed on every nook and corner. The city was surrounded from all sides. Respected and noble individuals were held captive, bound in chains and shackles. For two or three long years, they shed tears and bled in the towers and prison cells of the castle. Upon attaining freedom, they lamented, *"Regretfully! We invited Imam Hussain (A.S) here, yet we could not provide help. He was cruelly slaughtered, and His Children (A.S) were killed while thirsty and hungry."*

This intense feeling of remorse was because they had not made such arrangements beforehand to avoid being arrested, and thus they would not have been left completely helpless. Why did they not keep an eye on the Governor's House (Dar-al-Imarah)? Why did they look down upon the Umayyad politics and that unparalleled political mind? Why did they leave everything to the arrival of the Imam Hussain (A.S)? Karbala has given such lessons that the reformers and leaders of the whole world are still drawing guidance from them today. For the reappearance of the Imam-e-Zamana (A.S), we too must not just spread prayer mats and pray for haste. We must make timely arrangements before the appearance of the Imam (A.S). Organised programs will have to be decided for the assistance. Lest we are left rubbing our hands in regret later. Otherwise, we may lament in regret later.

11. Neither did Sacrifice Cease after Karbala, Nor Did the Imam (A.S) Cease Bestowing Blessings

After the incident of Karbala, the Imams (A.S) decided not to enter the battlefield directly with a sword in Their hand against the enemies of Islam. This was because this material defeat had occurred due to a failure to provide material resources. It was the duty of the believers to come together and provide all material resources to protect The Family of the Prophet (A.S) and Imam Hussain (A.S). Just as Yazid and Ibn-e-Ziyad sent armies and weapons to the battlefield in hundreds of thousands, blocked the pathways, and did everything possible to erase The Family of The Prophet (A.S) from the world. Similarly, wherever the believers were present, and wherever the information reached from the month of Rajab to the month of Dhu al-Hijjah (a period of six months), if the believers had stepped out from there like self-sacrificing devotees for Karbala, just as hundreds of believers came from Kufa and were martyred. Even though martial law was not enforced everywhere like it was in Kufa. If the major routes were closed, they could have come through smaller paths. If it was unallowed to come as a group, they could have come individually, one by one, or arrive by twos.

But the reality is that apart from Kufa, all the aware Muslims remained sitting in Mecca, Medina, and other cities, eating, drinking, and enjoying themselves. They kept praying their prayers and considering themselves on the true path of Islam. Content in their own actions, they remained oblivious to the Imam of the Time (A.S). In the battlefield of Karbala, it was proven that all of them were the people of *Baatil*, and had been cast out of Islam. Their worships and prayers were wasted forever. A clear distinction and differentiation was established between *Haq* and *Baatil*, or Islam and infidelity. And it was naturally and automatically decided that now, every Imam of the Era (A.S) must protect Themselves from the Yazidi successors of national and state governments, and create that same spirit among the believers which was present in the *Mujahideen* (warriors) of Karbala (A.S). And by keeping future believers safe from mass massacres, They should educate them on such secure measures by which this tyrannical and usurping government could be gradually eliminated.

It was from Kufa itself that the movement arose which completely destroyed the so-called Islamic government. If this system had continued in the same manner, the Twelfth Imam (A.S) would not have had to announce the Major Occultation (*Ghaybat-e-Kubra*), nor would the believers have had to wear the chains of subsequent humiliation, disgrace, and erring leadership. But the enemies of Muhammad (S.A.W.W) and The Progeny of Muhammad (A.S) gradually imposed the system of *Ijtihad* upon the Shias, making it an integral part of the religion. Consequently, the Shia sect split into the *Taqlid* of hundreds of *Mujtahids*, scattering into thousands of pieces and groups, forgetting even the word "centrality." Furthermore, their mistaken and enemy-of-Islam leaders started labelling those people and groups who were at war with the governments with decrees of infidelity (*Kufr*) and atheism (*Ilhad*). Nevertheless, when the system of Ijtihad entangled the Shias in the same kind of life and the same kind of worship, fasting, and prayers, it made them content. It was the exact type of life that had been prevalent in the religions of adversarial scholars and opposing governments, and instead of an Infallible Leadership (A.S), obedience to wrongdoers was imposed upon Shias, and the leadership and system of *Taqlid* took over. Consequently, the Imam of the time (A.S) and His system went behind the veil of occultation, and the Shias were handed over to the Mujtahids, wherever the religious spirit, religious research, and religious objectives were slaughtered with the knife of blind *Taqlid*. Only the martyrdom of Imam Hussain (A.S) and *Azadari*, despite all efforts, were saved from being slaughtered by their hands. Through this, the remnants and emotions of the religion of the Infallibles (A.S) remained intact. However, gradually, even *Azadari* was altered. Such a clamour and uproar of *Bid'ah* (*invention*), *Shirk* (*partnership*), and *Ilhad* (*Atheism*) was raised that all those rituals were eliminated from which a revolution used to be born in hearts. The function and purpose of the Shia religion was altered. Their goal was that they would slowly tie the Shia nation to the religion of the Yazidi government, or at least eliminate the spirit of self-sacrifice, foresight, personal research, curiosity, and progress. Nevertheless, today, if any believer makes a firm resolve to devote his life, wealth, and family to fulfilling the objectives of the Imam of the Time (A.S), then his help and *Nusrat* from the Imams (A.S) is awaited at every moment. That has been ongoing continuously after Imam Hussain (A.S).

(For detailed information, please refer to Markaz e Insaaniat, page number 619).

12. Igniting the Spirit of Revenge, Creating Sincere Ansar

Imam Hussain (A.S) said:

"By God! My blood will keep boiling until The Qaim of the Progeny of Muhammad (A.S) is sent forth, and takes revenge for my blood by killing seventy thousands of the corrupt, wicked, infidels, and hypocrites."

When the Imam-e-Zamana (A.S) reappears, the very first case presented in His court will be the incident of Karbala. Alas! From Ashura until that time, Imam Hussain (A.S) and the *Ansar* of Hussain (A.S) will remain in the same state as they were on the day of Ashura.

One major objective of *Azadari* for Imam Husain (A.S) is to keep the fire of vengeance burning. It is to prepare sincere and trustworthy devotees, so that they may perform *Nusrat* for the Avenging Imam (A.S). It is to organise these devotees and connect them to the central leadership. **Our mourning is not yet effective, and the reason for this is the small number of true *Ansar*, lack of sincerity and trust, and distance from centrality.**

13. The Responsible Position before the Hujjat of the Almighty (A.S)

Just as the *Ansar* of Imam Hussain (A.S) fulfilled their responsibility in the presence of the *Hujjat* of Allah - Imam Hussain (A.S), with utmost dedication, the *Azadari* of Imam Hussain (A.S) also teaches us the same lesson. It is binding upon a *Azadar* to present all of their physical, intellectual, economic, and social capacities in the sacred service of their *Hujjatullah*, Imam al-Zamana (A.S). While fulfilling worldly responsibilities, one should keep oneself light and unburdened. One should remain prepared at all times for Imam's (A.S) *Nusrat*, and in doing so, keep all those yearnings of revenge for Karbala as fresh as the moment those martyrs of Karbala (A.S) left them. One must renew the pledge between oneself and the Imam of the Time (A.S) every day, keep one's loyalty and commitment to the Imam (A.S) fresh, and be prepared at every moment to sacrifice oneself, one's wealth and family for the sake of the establishment of *Al-Mawaddat*, and implementation of the *Wilayat*.

14. The Fulfilment of the Objectives of Imam Hussain's (A.S) Martyrdom is Indeed the very Purpose of Azadari

Imam Hussain (A.S) offered the sacrifice of His own life and the lives of His *Ansar* (A.S) to establish the religion and humanity on its true foundations. To fulfil these objectives, the Captives of Karbala (A.S) endured unbearable hardships and afflictions, faced public humiliation, disgrace, parades through the land, and the severe trials of the prisons of Sham. They laid the groundwork for such relentless actions in *Azadari* for Imam Hussain (A.S) that would keep the objectives of His martyrdom alive until the Day of Judgment. The pursuit and propagation of these objectives continue without any discrimination. This is the soul, without which, the religion would be lifeless.

The objectives of the martyrdom of Imam Hussain (A.S), which we have either already recorded or may still need to document, will remain a source of inspiration for future generations. The world will continue to wield the pen in their pursuit, and the fulfilment of these objectives is the essence of *Azadari* for Imam Hussain (A.S).

In summary, one must keep one's belief and actions in the right direction. It is essential to be free from Satanic monotheism, have faith in Allah's justice, for Allah never breaks the laws He Himself has made. The Quran is a complete guide to life, encompassing details about everything in the universe. We must not differentiate between Allah and His messengers (S.A.W.W), and obedience to every command of the Infallible Prophet (A.S) and The Purified Imams (A.S) is mandatory. *Imamat* (A.S) follows Prophethood (A.S) directly, and only the *Imamat* (A.S) has the right to *Wilayat*. Enforcing justice and promoting good while forbidding evil also falls under the rights of the Imam (A.S). Heaven and Hell are not temporary. A meeting with Allah (لِقَاءَ اللَّهِ) in the Court of Allah is inevitable, where one will be held accountable for all one's deeds. It is necessary to consider the consequences associated with every branch of our actions and act accordingly. We must recognise the outcomes of the prescribed deeds for the well-being of humanity.

Azadari creates a clear distinction between the righteous and the wicked believers, and between *Haq* and *Baatil*. It teaches loyalty and obedience. Passing through the stages of certainty, it leads one to the station of absolute certainty *حق اليقين*. It creates the spirit of sacrifice and martyrdom. For suffering humanity, it is an advocate and a Qibla of desires.

Azadari serves as the means through which *Ansar* of the Almighty's *Hujjat* (A.S.) are formed, while nurturing the spirit of *Al-Mawaddat* for Muhammad (S.A.W.W) and Aal-e-Muhammad (A.S.). It instils humility, strengthens freedom of conscience, and inspires love and solidarity with the oppressed, together with an uncompromising rejection of oppression, tyranny, and injustice. Furthermore, the eradication of oppression, coercion, cruelty, poverty, helplessness, and terrorism, and the realisation of global peace can only be achieved through *Azadari*. *Azadari* encompasses a message of love, sacrifice, and tolerance, teaching people from diverse backgrounds and religions to love and care for one another. It helps humans build character. It imparts the etiquette towards a master and of being a servant, guiding us towards the centrality of The Infallibles (A.S). It is the source of The Prophet (S.A.W.W) and His Progeny's (A.S) pleasure. It creates awareness of the reality of life and death and makes the attainment of Heaven easier. It teaches patience and peace of mind during hardships and suffering and joins us with the group of Allah. It emphasizes punctuality and fulfilling commitments, cultivating fear of Allah, defending the *Haq*, and rejecting *Baatil*. *Azadari* is a declaration of war against societal, economic, and religious terrorists and imperialistic forces, striving for truth, justice, and peace. *Azadari* of Imam Hussain (A.S) is a victory over Satan, his followers, and all those with a demonic mentality, as well as a defeat of Yazid and Yazidi ideology. Embracing the principles of *Hussainiyat* (A.S) is an affirmation of victory for Islam and humanity. Indeed, Aabis has spoken beautifully:

With My knowledge of Imamat (A.S), I declare that through My sacrifice, religion will endure."

"When My blood was shed in Karbala, the cry of 'Karbala, Karbala' will echo."

"Though I may be in grief, My grief will bring healing to the people of the world."

"Until now, I protected the religion, but after Me, the tradition of Azadari will arise."

"Even if you kill Me, You will never be content; the propagation of religion is an unbroken chain."

"I am The Messenger of The Prophets (S.A.W.W), and every mourner is My messenger."

15. The Ultimate Purpose of Azadari for Imam Hussain (A.S)

While we have presented some of the objectives of Imam Hussain's (A.S) *Azadari*, there are many others that remain unexpressed. The complete attainment and realisation of all these objectives can only be possible through The Divine Government. Therefore, the ultimate goal of mourning for Imam Hussain (A.S) is to establish the Wilayat of Imam al-Zamana (A.S) - the Authority/Proof of Allah (A.S), the Imam of the Time (A.S). This objective can only be achieved through understanding the purposes of Imam Hussain's (A.S) martyrdom and actively practicing *Azadari* through organised and collective endeavours of the sincere and devoted followers.

لبيك يا قائم آل محمد لبيك، لبيك يا نازة الحسين لبيك

"*Labbaik, O Qaim of The Family of Muhammad (A.S), Labbaik! Labbaik, O Avenger of the martyrdom of Hussain (A.S), Labbaik!*"

16. A Humble Request to Mourners of Imam Hussain (A.S) and Azadars of Bibi Zainab (A.S) – Saani-e-Zahra

Whether you are alone or in a public gathering, always believe that Muhammad (S.A.W.W) and The Family of Muhammad (A.S) are watching over you. You are never, in any state, hidden from Their sight (Quran 9:105). Therefore, it is obligatory upon you not to engage in any action that goes against Their hopes and expectations. We know that you never indulge in shameful or indecent behaviour towards your parents and elders. Unfortunately, Satans have distorted the commands and concepts of the Quran to embolden you in committing sinful and disgraceful acts. If you truly had faith and certainty that it is not just Allah but also these Divinely Enlightened Eyes, these very Eyes of Allah (A.S), which observe you at all times, these very Ears of Allah (A.S) hear you, you would never dare to engage in shameful deeds. You would never have the audacity to commit unacceptable acts. They have informed you, and you know, that Satan and his entire clan are constantly watching you in every state (Surah Al-A'raf 7:27). They are always there to mislead you. In other words, the strength and power of their guide has indeed been explained to you and made firmly settled in your heart; however, your Guides (A.S) have been presented as helpless and powerless. Even though the Word of Allah and the sayings of The Infallibles (A.S) declare that none of your actions or deeds can remain concealed from the Guiding Lights of the world (A.S).

We humbly request the organisers of *Majlises*, and esteemed reciters, to hold the sanctity of *Azadari* of Imam Hussain (A.S) close to their hearts, and not limit the objectives to shedding tears and expressions of grief alone. Do not turn *Azadari* into a commercial venture or a means of profit and make it a losing trade. Avoid engaging in joking, mocking or idle laughter especially before

and after private gatherings, to avoid wasting the immense reward and blessings of this noble act. Refrain from competing against one another of any sorts. Instead, channel all your energy, efforts, and resources towards the objectives of *Azadari*.

17. A Plea before Qaim-e-Aal-e-Muhammad (A.S), the Master of the Era and the Time

We, all the believers, men and women, present our restlessness, sleepless nights, flowing tears, and dripping sorrows. We humbly hope that You will request in the court of Allah for blessings and spiritual effectiveness in the gatherings for Imam Hussain's (A.S) and in the processions of His *Azadari*. Our little children have held up chains in mourning. In the longing to be sacrificed in the name of Hazrat Ali Asghar (A.S) and the children of Hussain (A.S), they are performing *Matam*. Our youth and young lads have their hearts bleeding in the grief of Hazrat Ali Akbar (A.S) and The Youth of Bani Hashim (A.S). Our daughters, sisters, and mothers are weeping, beating their heads, and chests in memory of Bibi Zainab (A.S) and the Honour of Imam Hussain (A.S). O Maula (A.S), turn our weaknesses into strength, our poverty into wealth, and our ignorance into Divine knowledge. O Guardian of the Universe (A.S), turn our scarcity into abundance reaching far ends of the worlds. O Son of the Messenger (A.S), bestow healing upon our sick, grant children to the childless and forgiveness to sinners. Safeguard us from the consequences of our mistakes, slips, and faults. Pray for unity and harmony among the Muslims of the world, and for an increase in our love for You and Your Noble Ancestors (A.S). Accept our humble and small worship. Remain attentive and merciful to us in this world and the hereafter.

آمین بحق معصومین صلوة الله علیهم

(Ameen, Be-Haq-e-Shuhda-e-Karbala wa Qaim-e-Aal-e-Muhammad (A.S))

