

Imam Hussain bin Ali bin Abu Talib^{asws} (The Third Imam^{asws})

During the last 1400 years, an unprecedented amount of literature has been written on Imam Hussain^{asws}, in almost every language of the World, mainly with respect to Imam^{asws}'s indescribable sacrifices at Karbala in 61 A.H. Almost all Muslims are united in that the sacrifices of Imam Hussain^{asws} had saved Islam from going into extinction. However, Muslims start to disagree on the interpretation of 'Islam'. For some its just 'La i la ha Illallah'¹. Some Muslims also embrace the Prophet-hood (Mohammed^{saww} –dur- Rasool Allah) as an essential part of kalama along with believing in the Day of Judgement (having three Pillars of Islam, Tauheed, Nabuwat and Qiyamat)². Muslims coming from these groups do not recognise the post of Imam (Ali^{asws} un Wali Allah) as an integral part of Eman/Islam³.

Only a minor proportion of Muslims believe in the Divine post of Imam and therefore consider Ali un Wali Allah as an integral part of Islam and believe that all the Divine representatives of Allah^{azwj}, including Prophet Mohammed^{saww}, were martyred for this very cause, e.g. "protecting and safeguarding of the 3rd testimony", without which Islam, Day of Judgement, heaven and Hell all become meaningless.⁴ Islam was completed at Ghadeer-Khum, where Allah^{azwj} warned His beloved and last Prophet^{saww} that if Wilayat-e-Ali^{asws} is not announced the entire services of the Prophet-hood done so far will not be accepted and reassured him^{saww} of providing protection against the animosity of hypocrites (which were returning back after performing Hajj in thousands).⁵ Prophet Mohammed^{saww} was saved from an assassination attempt on that day but was finally poisoned for propagating and safeguarding Ali un Wali Allah. Syeda Fatima^{asws} was also crushed behind the doors when she came forward to protect Imam Ali^{asws}, meeting martyrdom. Imam Ali^{asws} and his sons Imam Hassan^{asws} and Hussain^{asws} and the rest of Prophet^{saww}'s pure progeny tried all their lives to keep the 'Light of Wilayat' alight and radiant, by giving their lives and tolerating imprisonment, until a time came when Allah^{azwj} took His last 'Wali^{ajl}' into Occultation.

It was in Allah^{azwj}'s knowledge that most of people will not embrace the Wilayat of Amir-ul-Momaneen^{asws} and therefore had decided to test and reward/punish people on their acceptance/rejection of Wilayat-e-Ali^{asws}. Thus without it no deeds or acts of worship would be credited in the Hereafter. When Imam Hussain^{asws}, was asked on his^{asws} way to Kufa, the purpose of his^{asws} journey through deserts and desolated pathways? Imam Hussain^{asws} replied, to revive Islam and to uncover the assassins of my grandfather^{saww}, mother^{asws}, father^{asws} and brother^{asws}. This short article on Imam Hussain^{asws} is dedicated to the followers of the latter doctrine.

Prophet Mohammed^{saww} was blessed with his second grandson, on the 3rd of Shabaan, 4 A. H., Imam Hussain^{asws} 'Sayyed al-Shuhada'⁶, the second son of Imam Ali^{asws} and Syeda Fatimah^{asws}. A brief historical account of Imam Hussain^{asws}, is included in Appendix I. A short account on 'Matam and Tatbir' is given in Appendix II:

There are numerous Verses in Quran in the praise of Imam Hussain^{asws} (1/3 of Quran as per several traditions of Ahlul Bait^{asws}, e.g., Verse of 'Muwada', Al-Fajar)⁷. Prophet Mohammed^{saww} also introduced the Divine and elevated states of Imam Hassan^{asws} and Hussain^{asws}, sometimes by inviting them under his cloak⁸, by carrying them on his shoulder⁹ and letting them hold his long hair as rein of a horse, extending his recitations in congressional prostrations if they decided to ride on Prophet's back, introducing them as 'Chiefs' of inhabitant of Paradise, taking them for 'mubahila'¹⁰ against the Christians of Najiran or introducing their virtues as Apostolic Imams to be followed, after him, by the nation of Islam.

In brief, there were so many traditions of Prophet Mohammed^{saww} which clearly established elevated status of the grandsons of Prophet^{saww} that even many years of propaganda and refutations by the first three Caliphs^{la} and Umayyads^{la} and Abbasids^{la} could not cause any shadow of doubt on this. Similar traditions of Prophet^{saww} for the praise of unjust Muslims leaders were fabricated but all historian and narrators of traditions still acknowledged and respect the mandatory love for the grandchildren of Prophet^{saww}.

¹ They believe that all Divine laws are given in the Book and Prophet Mohammed^{saww} merely came to introduce us the Book, as is evident from the writing of this Kalima on the flags of several Muslim countries.

² Some Usooli Shias also have these three basic principles of Deen.

³ Pronouncing one's faith in Azan, Aqama, Salat.

⁴ Haith, O Ali I was responsible for the tanzeel and you are on the Taveel.

⁵ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (5:3)

⁶ 'The lord of martyrs'

⁷ 42:23, 89:1-30,

⁸ Five pious people of Kisa for them Verse of 'Tatheer' was revealed.

⁹ To carry on his shoulder

¹⁰ See the Verse of Mubahila (to send curse on the lairs).

The Shahadat¹¹ of Imam Hussain^{asws} at the planes of Karbala was prophesied even before the creation of the universe. It was in the knowledge of Allah^{azwj}, when He^{azwj} created a Noor out of His^{azwj} Own Noor - the Noor of Ahlul Bait^{asws}. Subsequently, when other Prophets were created, the position of 'Syed-ul-Umbia' (Chief of Prophets) was offered to them but they all refused to undertake and sustain the heavy and grand responsibility after realising the associated equally significant scarifies. These were required in order to save human beings and genee from destruction. Imam Hussain^{asws} agreed to pay any price for this title to be secured for this grandfather, even if lives of his little and young family members were to be sacrificed along with imprisonment of Ahlul-Haram^{asws}.

A question is frequently being asked, Why Imam Hassan^{asws} opted for the peace treaty with Mawiya^{la} while Imam Hussain^{asws} did not bow down to the unjust demands of Yazid^{la}?

Imam Jafar-e-Sadiq^{asws} has replied to this question while explaining the Verse (4:77) that Muslims were asked to refrain from fighting under the leadership of Imam Hassan^{asws} (to remain content with the treaty dictated by Imam Hassan^{asws}) but then were asked strictly to fight under the guardianship of Imam Hussain^{asws} (in Karbala).¹² Another tradition of Imam Jafar-e-Sadiq^{asws}, also reveals that this verse was sent for Imam Hussain^{asws}. In this Verse, Allah^{azwj} had made it mandatory for Imam Hussain^{asws} to fight against (Munafaqeen) and making it obligatory for all inhabitants of the earth to support Imam Hussain^{asws} in his cause.¹³

Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.(22:40);¹⁴

In Tafseer-e-Qumi, it is referred to Imam^{asws} that this Verse was revealed in praise of Imam Hussain^{asws} who was forced by Yazeed^{la} to leave his home; war was imposed on Imam^{asws} at karbala and was martyred there.¹⁵

After establishing that Imam Hussain^{asws} was forced to fight against the munafaqeen, whereas Imam Hassan^{asws} was given the Divine commands to observe truce under a treaty which would allow for the followers of Ahlul Bait^{asws} to reorganise under the guidance of Imam Hussain^{asws}, we come back to the our main point, what was at stake at Karbala? Indeed the Wilayat of Amir-ul-Momaeen^{asws}.

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. (9:32)¹⁶

In the explanation of the above Verse Imam Mohammed Baqir^{asws} says: 'Those (Kafir) are determined to blow-off the Noor of Allah^{azwj}, implying to extinguish the light of Wilayat-e-Amir-ul-Momaneen with shear force. However, Allah^{azwj} has decided to protect His^{azwj} Noor-e-Immat. As per His Verse, those who embraced Eman on Allah^{azwj}, His Prophet^{saww} and on that Noor which was sent down onto you¹⁷, thus that Noor refers to Divine Imam (Amir-ul-Momameen^{asws}).¹⁸

History has seen that they have martyred Divine Imams^{asws}, but could not eradicate the Divine light, as Allah^{azwj} Says:

Surely, We have revealed the 'Zikar' and We will most surely be its protector.¹⁹

Amir-ul-momaneen^{asws} has repeatedly mention this phase in his sermons 'Nahno Zikar Allah' and has also said slain among us is not dead and can never be eliminated.²⁰

¹¹ Martyrdom

¹² Tafseer-e-Ayashi, vol. 1, pg. 258 (136, Shahadat-e-Uzima)

¹³ Tafseer-e-Ayashi, vol. 1, pg. 258

¹⁴ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَلَكْتُمْ سَوَاعِجَ وَيَبِعَ صَلَوَاتٍ وَمَسَاجِدَ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (40)

¹⁵ Tafseer-e-Qumi, vol. 2, pg. 84, (138, Shahadat-e-Uzima)

¹⁶ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (32)

¹⁷ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (8 : 64)

¹⁸ Usool-e-Kafi, and Tafseer-e-Noor-ul-Saqalean, vol. 5, pg. 316

¹⁹ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (15:9)

²⁰ Marafait-e-Norania, a Sermon of Imam Ali^{asws}, Nahjul Israr, vol. 1. pg. 82.

Imam Jafar-e-Sadiq^{asws} says: the meanings of the Verse: **And He made it a 'Kalima' to be continued in his progeny so that people are reminded.**²¹ Are that Allah^{azwj} has preserved the status of Imamamat in the descendents of Imam Hussain^{asws} until the Day of Judgement.²²

The Verse: **And certainly We wrote in the Book Zaboor after the reminder that (as for) the land, My righteous servants shall inherit it.**²³

In Tafseer-e-Qummi, it is referred to Imam Jafar-e-Sadiq^{asws}; Thus Allah^{azwj} gave the good news to His apostle^{saww} (after announcing the news of Imam Hussain^{asws}'s brutal treatment and shahadat by the hands of his nation) that the Ahlul Bait^{asws} will be the lords of the earth and will take revenge from their murderers. This news was given to Syeda Fatima^{asws} together with the news of Imam Hussain^{asws}'s Shahadat.²⁴

It has never been the intention of Allah^{azwj} to force His commands on His creations, when Iblis^{la} objected to the prostration to Prophet Adam^{as}. Allah^{azwj} did not use any force but expelled him^{la} from His^{azwj} Court and granted him a lease, as per his request, so that he could mislead people, until a 'certain' time in future.

There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.(2:256).²⁵

Rasool Allah^{saww} said, we (Mohammed^{saww} and progeny of Mohammed^{saww}) are the Kalima of 'Taqwa', means of Guidance and His presentation, 'Hujjat ul-Uzmah' (His implementer of Commands) and 'Urwa tul Wusqa' (unbreakable chain of guidance).²⁶

But, nation of Islam, followed the way of Iblis^{la} and went astray by not adhering to the Divine Messengers^{saww}, the Apostolic Imams^{asws}, and martyred them^{asws} one by one, as previous nations had done to the prophets of their time.

On the 10th of Moharram in 61 A.H., Imam Hussain^{asws27} admonished the army of Banu Umayyad^{la} in Karabala by giving an eloquent Sermon. The Holy Prophet^{saww} raised me up by feeding the Divine Prophecies. I am the son of Prophet^{saww} and my mother is 'Batool'^{asws28}. I have been created as an infallible Imam^{asws}. I have the privilege of being the son of Amir-ul-Momaneen^{asws}. I am the son of the one who holds the key to the future events and the sustenance of the whole universe. Hassan (Imam^{asws}) has brought me up according to his customs. I am the Divine authority, recognise me prior to declaring war against me. Be aware! You will close all the doors of forgiveness by killing me. You are doing this for the attraction of your leader's promised rewards, but if you ask me, I can bless you thousands of times more than that. (I know) collecting filth is in your genes. You are unable to comprehend and (debate with doubts) that we regularly travel through the galaxies. (Be aware) Stars are nothing else but the aftermath of footprints. The North pole finds its direction from us^{asws}. Our^{asws} destination is in 'Qabah Qosain'²⁹; and 'Bait-ul-Mamoor'³⁰ is our residence. 'Bismilla'³¹ refers to our beginning and 'Yakhamah'³² concludes with our (attributes). 'Innamah'³³ describes our Divinity and Purity, 'Alif-laam'³⁴ is on our introduction, 'WalAsr'³⁵ is about our grandeur status, The Verse of 'Feel'³⁶ is the narration of our past, 'Walfajr'³⁷ has borrowed colours from

²¹ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّكُمْ يَرْجِعُونَ (43:28)

²² Taseer-ul-Burhan, vol 4, pg. 138, (SU: 130)

²³ وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (21:105)

²⁴ Tafseer-e-Qumi, vol 2, pg. 297.

²⁵ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (2:256)

²⁶ Tafseer-e-Noor-e-Saqalain, vol. 1, pg. 264.

²⁷ Salawat wassalam

²⁸ Prophet Mohammed saww's daughter's title meaning a lady created from the Divine Noor.

²⁹ The highest point in the heavens.

³⁰ Highest point in skies where Divine Throne is located.

³¹ The Name of God

³² Verse

³³ Al- Ahzab, Chapter 21, verse 33. Indeed Allah swt wants to keep uncleanness away from Ahlul Bait asws.

³⁴ First Verse in AlBaqara.

³⁵ WalAsr, Chapter 30, Verse 103.

³⁶ AlFeel, Chapter 30, Verse 105

³⁷ WalFajr, Chapter 30, Verse 89.

us, 'Filqurbah³⁸' is the means to seek nearness to us, the verse of 'Dahr³⁹' was alighted for our generosity, 'MinYashra' defines our rights, 'Al-Taha' is about our ways of life, the Verse of 'Muzammil⁴⁰' is our outfit, the verses of 'AlQadr⁴¹' authenticates our (Divine) rights, it is in our jurisdiction to change the direction of 'Qabateen' ⁴² we attend to the needs of others in 'Rukku⁴³' of prayers. Our traditions became the principles of religion; we are the 'Ibrahimi⁴⁴'. However, those who could not gain guidance from 63 years of preaching will not be influenced by my words. You are blinded by the 'worthless' rewards and are inclined to disgrace Holy Prophet^{saww}'s family^{asws}-which would result in your eternal punishment. ⁴⁵

The faithless and greedy army ignored Imam Hussain^{asws}'s sermon along with other cautions stated by other members of Ahlul Bait^{asws} and companions of Imam Hussain^{asws}. Instead they decided to trade off paradise with hell fire for few worldly gains.

A Tradition of Masoom^{asws} on the 9th and 10th of Moharram:

I asked about the 'Soam' on the 9th and 10th of Moharram from Imam Aba Abdullah^{asws}. Imam^{asws} replied, The Syrian army, on the planes of Karbala, rejoiced on the 9th, after forming and moving forward to surround Imam Huassin^{asws} and his^{asws} companions. Ibn Ziad^{la} reinforced his army and proudly looked at the endless rows of his soldiers which had outnumbered the few companions of Imam Hussain^{asws}. He was convinced no one will come forward to join Imam Hussain^{asws}'s camp and the people of Iraq will consider him^{asws} weak and will not dare to protect Imam^{asws} against his huge build-up. Ashora (10th) was the day when Imam Hussain^{asws} along with companions were lying on the sands of Karbala, with heads removed from their bodies. Is it appropriate to fast on that day? Surely not! By the Lord of Kabah! It is not a fasting day, it's the day of sadness and moaning. All momaneen, on the earth and in the heavens should be grieving on this day. This was a day of joy for the people of Syria, descendants of Marjana^{la} and Ibn Ziad^{la}. Allah^{azwj} admonished them on this day; this is the day when all parts of the world cried expect the Syrian segment. Allah^{azwj} will resurrect him with a dead heart and punish him severely who would fast on this day for the purpose of seeking blessings. Allah^{azwj} will take back His^{azwj} blessings and implant disbelief in his heart, to remain there, until the final day, for the one who would indulge in acquiring and piling worldly goods, not only for himself but also for his family and relatives. And Iblis^{la} will have share in his deeds and activities. ⁴⁶

After all the companions of Imam Hussain^{asws} were martyred and Imam Hussain was fighting alone with the army of Yazid^{la} and killing thousands of them, a Divine command came from the skies, as per the Verses of Quran:

O the content soul, Return to your Lord, You are well-pleased (with Me), I am well-pleasing (with you), So enter among My servants, And enter into My garden. ⁴⁷

Imam Jafar-e-Sadiq^{asws} says, in this Verse, the word 'Nafs-e-Mutiminnah' is referred to Imam Hussain ibn Ali^{asws}, Allah^{azwj} Says, Return back to Me, in a state that you are pleased with Me and I am pleased with you. ⁴⁸

Ziarat-e-Imam Hussain^{asws} is Mandatory for Everyone, Everyday:

Hanan bin Sadeer narrates from his father who said that Imam Jafar-e-Sadiq^{asws} once asked him, O Sadeer! Do you visit the sacred grave of Imam Hussain^{asws} every day? I replied, may I be your ransom, I don't. Imam^{asws} responded, you are so cruel to Imam Hussain^{asws}! But do you go for Ziarat every month? I replied, no my Mola^{asws}. Imam^{asws} then asked, Do you visit Imam Hussain^{asws}'s shrine every year. I replied, sometime I managed to visit Imam^{asws}'s harram on a yearly basis. Imam^{asws} said, you are so unkind to the cause of Imam Hussain^{asws}. Do you know that Allah^{swt} has created 100,000 angels who grieve and circumambulate Imam Hussain^{asws}'s Tomb so much that their hair and body get covered in dirt yet they never show any signs of laziness and never fail to turn-up. Then what stops you from going to Ziarat at least five times a week or even better, on a daily basis? I replied, O my lord, may I sacrifice my life for your cause, I live far away from Imam^{asws}'s Harram. Imam^{asws} replied, in that case, you should go on top of your roof (higher point in your house), ***look at right-hand side then left-hand side and after that turn toward the direction of Imam Hussain asws' shrine and say the following while looking***

³⁸ The Verse which says that it is compulsory to love Ahlul Bait asws.

³⁹ Chapter 30, Verse 76.

⁴⁰ Chapter 29, Verse 73

⁴¹ Chapter 30, Verse 97

⁴² Two directions for offering prayers.

⁴³ Bowing

⁴⁴ Progeny of Prophet Ibrahim a.s.

⁴⁵ Nahjul Asrar, referene, Usool-e-Kafi, vol, 1, chapter 20.'

⁴⁶ Faroo-e-Kafi, tradition 7, vol. 3, pp. 321.

⁴⁷ (89:30) يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (28) فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي جَنَّاتِي (89:30)

⁴⁸ Tafseer-e-Noor-e-Saqalain, vol. 5, pg. 577.

into sky 'Assalam-o-Allaika ya Aba Abdullah-hay Assalam-o-Allaika Wa Rahmatullah-hay-wa-Barakatow', it is equivalent to visiting the grave of Imam Hussain^{asws} and by sending 'Salam' from where you are.⁴⁹

Appendix I: A brief historical account of Imam Hussain^{asws}

Allah^{azwj} named the two sons of Amir-ul-Momaneen^{asws} and Syeda^{asws} as Hassan^{asws} and Hussain^{asws}, in resemblance to Hazrat Aaron's sons (Shabbar and Shabbir), as Mola Ali^{asws} had the same relation to Prophet Mohammed^{saww} as Prophet Aaron^{as} had to Prophet Moses^{as}. Imam Hussain^{asws}, like his father and brother was raised by Prophet Mohammed^{saww} who fed him the essence of his^{saww} prophet hood. After Rasool Allah^{asws}, Imam Hussain^{asws} did not only share the Divine secrets with his father Imam Ali^{asws} and then his brother Imam Hassan^{asws} but also the miseries and atrocities imposed on them by the nation of Islam. Finally, after Muawiyah^{la}'s poisoning of Imam Hassan^{asws}, through, Jawda^{la}, Imam Hussain^{asws} took the responsibility of Imamat, which extends to nearly 10 years. Imam Hussain remained patient during all this time while persecution and assassinations of his Shias by the hands of Muawiyah^{la} continued. And got on with the facilitation and communication of Divine Commands until when, Muawiyah^{la}'s son and nominee of Myawiyah^{la}, Yazid^{la} took his place in the middle of 60 A.H.

Yazid^{la}, soon after coming into power, asked for an oath of allegiance from Imam Hussain^{asws}. Such an unsuccessful attempt had already been made, earlier by Abu Bakr^{la}, when he tried to force Imam Ali^{asws} and without success legitimising himself as the successor of Prophet^{saww}. No one dared to try it again not even Muawiyah^{la}. But Yazid^{la}, out of his arrogance and faithlessness tried to repeat the mistake of Abu Bakr^{la} by sending soldiers in plain clothes to Medina. Imam Hussain^{asws} with the view of safeguarding the great sanctuary of Madina and Mecca, left both of these holy places and travelled towards Kufa. It was also in response to a cry for help from the inhabitants of Kufa, who had written hundreds of letters to Imam Hussain^{asws} pledging loyalty to him for guidance and deliverance or they would complain to Allah^{azwj} on the day of Judgement that the Imam^{asws} of their time did not extend his help and guidance. Imam Hussain^{asws} knew it very well that most of them were hypocrites and only wanted to reinstate their lost scholarships, which Muawiyah^{la} used to give them as his informers and allies against Imam Ali^{asws}, which Yazid^{la} had stopped after coming into power. But as an Apostolic Imam, Imam Hussain^{asws} had to fulfil the Divine mission of removing the masks of hypocrites and reveal their devious schemes and seeds of contention which were planted at 'Saqifa' where the first Muslim caliph was elected.

Imam Hussain^{asws} reached Karbala on the 3rd of Moharram, a place which is approximately seventy kilometres from Kufa, a desert near the banks of river Euphrates. Yazid^{la}'s army under the command of Ibne Saad^{la} encircled Imam Hussain^{asws} and his companions from all sides and stopped their water supply from the river. Imam Hussain^{asws} exhausted all means to avert the war, even at the expense of living under intolerable thirst and famished conditions. The sufferers were as little as Hazrat Ali Asghar^{asws} who was only six months of age. On the eve of 10th of Moharram, the army of Yazid^{la} tried to attack Imam Hussain^{asws} but Imam Hussain^{asws} gave them another opportunity to rethink their stance and tried to refrain them from killing the grandson of Prophet^{saww}, the last surviving among the 'people of Kisa'. There was indeed an effect, as that night saved Hurr bin Riyahi, his slave and son from plunging deep into the hottest zone of the hell fire, as they deserted Yazid^{la}'s army by recognising the just and Divine position of Imam Hussain^{asws}.

On the tenth day of Muharram of the year 61/680, the impatient army of Yazid^{la}, which was lured into getting worldly gains, attacked Imam Hussain^{asws}'s camps. One by one all Hashmiad^{asws} and companions of Imam Hussain^{asws} were martyred, which were 72 or 110 in total but after killing thousands of Yazid^{la} soldiers, who were desperate to live to get their worldly rewards and thus ran away from the battle field as far as near the boundary-walls of the city of Kufa. Imam Hussain^{asws} kept on bringing back the bodies of his dear ones as afternoon approached. Imam Hussain^{asws}'s final sacrifice was his 6-month Master Ali Asghar^{asws} who was martyred with a three-headed arrow while held in the arms of Imam Hussain^{asws}. Yazid^{la}'s army then attacked Imam Hussain^{asws} from all directions and started shooting arrows, throwing stones and spears but Imam Hussain^{asws} responded with fierce courage and strength, while being injured from head to toe, killing thousands of cowards until Allah^{azwj} asked Imam Hussain^{asws} to stop and announced (**89:27-30**): O content soul, return back to Me, I am pleased with you and You are pleased with me. Upon hearing this Imam Hussain^{asws} went into prostrations. Shamir^{la}, a general of Yazid^{la}'s army leapt forward to seize the opportunity and started striking, with his dagger, the backside of Imam Hussain^{asws}'s throat. At this point, skies turned red and windstorms started blustering. A call from skies came, Muslims have martyred the grandson of Prophet^{saww}, and consequently, they will never get to observe a single day of blessings.

⁴⁹ Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

The army of Yazid^{la}, after ending the war, plundered the 'haram' of the Imam^{asws} and burned Imam^{asws}'s tents. They decapitated the bodies of the martyrs, started running horses over the bodies, removed heads from martyrs and left the bodies without burial. Then they moved the honourable Ahlul Bait^{asws}, and took them as prisoners and took them along with the heads of martyrs to Kufa and Sham to collect their rewards from Yazid^{la}.

Appendix II: Matam and Tatbir:

- It is narrated: Hazrat Adam^{as}, after being sent down to earth, was travelling on earth. When passing through the land of Karbala, he felt grieved and gloomy without any apparent reason, it was the place where Imam Hussein^{asws} will be martyred. He hit a stone whilst in these thoughts and blood started gushing out from his leg. Harzat Adam^{as} raised his head towards skies and ask: Ya Allah^{azwj} did I commit any sin? Is it my punishment? I have strolled along Your earth but never experienced anything like this before. Allah^{azwj} sent revelation: O Adam^{as} ! What you have experienced is not because of your deviation from righteousness but your son, Al-Hussain^{asws}'s guiltless blood will be shed here and I wanted you to participate in this great sacrifice.⁵⁰
- It is narrated that Ibrahim^{as} was, once passing from Karbala land and He^{as} was riding on a horse when, Ibrahim^{as} fell and received a cut on his head and blood started flowing out of the wound. Upon this incident, He^{as} started to seek forgiveness and said O Allah^{azwj} why did I get hurt? Gabriel^{as} then came and said : O Ibrahim^{as} ! You did not get injured because of your wrongdoing. But here the last Prophet^{saww}'s Grandson^{asws} and the Ali^{asws}'s son will be martyred, Allah^{azwj} wanted you to have your share, through few drops of blood in this great sacrifice.⁵¹
- It is narrated that Mousa^{as} was one day walking with Yoshah Bin Noun, When They^{as} reached the land of kabala His(Mousa^{as}) shoe was torn apart and a thorn pierced his^{as} leg, and blood started to flow. He^{as} said :O Allah^{azwj} any thing happened from me?. Allah^{azwj} did revealed Wahi on him and said, Here Hussain^{asws}'s blood will be shed and He^{asws} will be killed. Your blood flowed as an approval to His^{asws} blood.⁵²
- Zeinab^{asws} when she saw Imam Hussain^{asws}'s head, hit her forehead on the Mahmil (saddle) in such manner, that blood came out of her forehead, and blood trickled below Her^{asws} mask(naqab). And Syeda^{asws} cried helplessly out of grief.⁵³
- Amir ul Momineen^{asws} said: These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands in their separation. (This is for just comrades what about Mola Imam Hussain^{asws}?).⁵⁴
- The first who did the Tobor (The self-flagellation) among the followers of Ahlul Bait^{asws} was Sasa Bin Souhan Al Abdi one of the devotees of Amir-ul-momaneen^{asws}, who has been reported to hit the sword on his head several times out of uncontrollable grief.⁵⁵

⁵⁰ Bihar ul Anwaar Vol-44.Page-242

⁵¹ Bihar ul Anwaar Vol-44.Page-243

⁵² Bihar ul Anwaar Vol-44.Page-244

⁵³ Bihar ul Anwaar Vol-45.Page-115

⁵⁴ Najul Balagha,

<http://www.nahjulbalagha.org/SermonDetail.php?Sermon=120&Highlight=bite%20our%20hands&ExactPhrase=on&SearchType=All&QuranSearch=&SearchText=bite%20our%20hands>

⁵⁵ Bihar VOL-42 Page 294