

Peace be upon you O Imams<sup>asws</sup> of guidance, Peace be upon you O People<sup>asws</sup> of piety,  
Peace be upon You<sup>asws</sup> O proofs of Allah<sup>azwj</sup> on the people of the earth

## اللَّهُمَّ صَلِّ عَلَى بَنِي الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ

### IMAM ALI IBN HUSSAIN-ZAIN AL-ABIDEEN<sup>asws</sup>

#### The Fourth Imam<sup>asws</sup>

Ibn-e-Abbas narrated from Holy Prophet<sup>saw</sup> that;

*“On the day of judgement an announcer will ask where is Zain-ul-Abideen<sup>asws</sup>? And I'm seeing my grandson Ali bin Hussain bin Ali bin Abi Talib<sup>asws</sup> spearheading the rows of people on his way. 1”*

Jabir bin AbdAllah al-Ansari reported: While I was sitting with Allah<sup>azwj</sup>'s Apostle, may Allah<sup>azwj</sup> bless him and his family, he put Husain<sup>asws</sup> on his lap and played with him<sup>asws</sup>, and then said:

*“Jabir, he<sup>asws</sup> will be blessed with a son, and who would be called 'Ali<sup>asws</sup>'. A caller will call out on the Day of Judgment: 'Let Sayyed al-'Abideen<sup>asws</sup> (the Lord of worshippers) stand up.' So his son<sup>asws</sup> will rise above the rest. A son will be gifted to him (the son of Hussain<sup>asws</sup>), and will be named Muhammed<sup>asws</sup>. When you meet him<sup>asws</sup>, convey my 'Salam' (salutations) to him<sup>asws</sup>. 2”*

Imam Zain-ul- Abideen<sup>asws</sup>, eldest son<sup>asws</sup> of Imam Hussain<sup>asws</sup>, came into this world on the fifth day of Shaban in the year 38 A.H. on Thursday.

Imam Ali<sup>asws</sup>, the Commander of the faithful, and his son Imam Husain<sup>asws</sup>, said the *azan* in his right ear and the *iqama* in his left ear. It is narrated from Imam Hussain<sup>asws</sup>:

*“If Allah<sup>azwj</sup> would present me with 1000 sons, I<sup>asws</sup> will name all of them Ali<sup>asws</sup>”.*

Imam Zain-ul-Abideen<sup>asws</sup>, was given the *Kuniya* of: *Abu al-Hussain<sup>asws</sup>*, *Abu al-Hasan<sup>asws</sup>*, *Abu Muhammed<sup>asws</sup>*, *Abu Abd Allah<sup>asws</sup>*. Imam Ali bin Hussain<sup>asws</sup> has following titles: *Zain al-Abideen<sup>asws</sup>*; His grandfather Allah<sup>azwj</sup>'s Apostle, and his family<sup>asws</sup>, gave him this title, namely Zain al-Abideen<sup>asws</sup> or the Ornament of the worshippers. No one before or after him<sup>asws</sup> has been given this title. *Sayyid al-Abideen<sup>asws</sup>*; Lord of the worshippers, no one worshipped Allah<sup>azwj</sup> as he did except his grandfather, the Commander of the faithful, peace be on him. *Zhu al-Safanat<sup>asws</sup>*; Imam Baqir<sup>asws</sup>, said:

*“My father<sup>asws</sup> had prominent marks on the places on which he prostrated, and he used to cut growth twice a year: (He<sup>asws</sup>) cut five calluses every time, so he was called *Zhu al-Safanat<sup>asws</sup>* (the one with calluses).”*

*Al-Sajjad<sup>asws</sup>*; the one who constantly prostrated himself<sup>asws</sup> in prayer. The marks of prostration were prominent on the parts on which he prostrated, so he<sup>asws</sup> was called al-Sajjad. *Al-Zaki<sup>asws</sup>*; the pure one because Allah<sup>azwj</sup> purified him<sup>asws</sup>, as. *Al-Amin<sup>asws</sup>*; the trusted one. *Ibn al-Khiyaratayn<sup>asws</sup>*; the son<sup>asws</sup> of the best two. He<sup>asws</sup> was proud of this title and said: *“I am the son of the best two.”* He referred to the words of his grandfather<sup>asws</sup>, Allah<sup>azwj</sup>'s Apostle, may Allah<sup>azwj</sup> bless him and his family<sup>asws</sup>, who said: *“Allah<sup>azwj</sup>, the Glorified, has the best two from among His servants, so His best one from among the Arabs is Hashim<sup>asws</sup> and from among non-Arabs are the Persians.”*

The mother of the Imam<sup>asws</sup>, was known as Bibi Shahzanan<sup>asws</sup> which means the queen or the mistress of the women<sup>asws</sup>. Her actual name was Bibi Shaherrbano<sup>asws</sup>. It is narrated (in Irshad-ul Mufeed) that Bibi Shaherrbano<sup>asws</sup> saw the Holy Prophet<sup>saw</sup>, Bibi Fatima<sup>asws</sup> and Imam Hussain<sup>asws</sup> in her<sup>asws</sup> dream. She<sup>asws</sup> saw that they came to her<sup>asws</sup> house and recited her<sup>asws</sup> nikkah with Imam Hussain<sup>asws</sup>.

<sup>1</sup> Ullul Sherrai page 87

<sup>2</sup> Wasilat al-Mal fi 'Add Manaqib al-Al, p.7

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Imam Ali<sup>asws</sup>, the Commander of the faithful, took care of Bibi Shahzanan<sup>asws</sup>, for he<sup>asws</sup> was aware of her<sup>asws</sup> belief and her<sup>asws</sup> perfect intellect. A group of traditions was narrated on his authority. Imam<sup>asws</sup> said that She<sup>asws</sup> would be the pure mother<sup>asws</sup> of the pure Imams<sup>asws</sup>. He<sup>asws</sup> said:

*“She<sup>asws</sup> is the mother<sup>asws</sup> of the trustees (of authority), the pure progeny<sup>asws</sup>.”*

Imam Zain ul-Abideen<sup>asws</sup> suffered the death of his<sup>asws</sup> mother<sup>asws</sup> while he<sup>asws</sup> was in the early stage of his<sup>asws</sup> childhood. This was the beginning of the adversities and misfortunes which poured upon him<sup>asws</sup>.

### Declaration of Wilayat:

It is narrated from Abu Hamza Samali that once Abdullah Bin Umar came to Imam Zain ul Abideen<sup>asws</sup> and requested ‘O son of Imam Hussain<sup>asws</sup>, Is it your aphorism that when Hazrat Younus bin Mathi<sup>as</sup> met the Fish, He<sup>as</sup> was offered the acceptance of wilayat of Amir ul Momineen (Imam Ali<sup>asws</sup>). Was there any hesitation in His acceptance?’

Imam<sup>asws</sup> replied ‘Yes it is My<sup>asws</sup> saying’.

Abdullah Bin Umar then asked, ‘If you are true to your<sup>asws</sup> words than show me that event’

Imam<sup>asws</sup> replied ‘blind fold yourself’

He did as he was told. Then, after a few seconds he was asked to open his eyes by Imam<sup>asws</sup>. On opening his eyes he found himself to be on the sea shore.

Abdullah Bin Umar said ‘O my master<sup>asws</sup>, My life and soul is in your hands’

Imam<sup>asws</sup> replied ‘I will now prove my candor and truthfulness with an open fact.’

Saying this He called out to the fish. The fish emerged its head (which was as enormous as a mountain) from the waters and said ‘Here I am to do Thy<sup>asws</sup> bidding, my Lord<sup>asws</sup>’

Imam<sup>asws</sup> questioned the fish ‘who are you’

The fish answered ‘O my Lord I am the fish who swallowed Hazrat Younus<sup>as</sup>’.

Imam<sup>asws</sup> then said ‘Inform us of all your events and affairs’

It replied ‘O my guardian, from Hazrat Adam<sup>as</sup> to Hazrat Muhammed<sup>asww</sup>, Allah<sup>azwj</sup> didn’t appoint any prophet<sup>asws</sup>, until He accepted the Wilayat of Ahlulbait<sup>asws</sup>. And whoever hesitated even the slightest bit or turned away from it, was indulged in disobedience.

Hazrat Adam<sup>asws</sup> effectuated a minor transgression. Hazrat Nooh<sup>asws</sup> almost drowned as a result of similiar reason. Hazrat Ibraheem<sup>asws</sup> escaped from the scorching fire. Hazrat Yousef<sup>asws</sup> was aided to come out of the well. Hazrat Ayyub<sup>asws</sup> evaded calamities and misfortune. Hazrat Dawood’s<sup>asws</sup> mistake was absolved.

Allah<sup>azwj</sup> alighted the divine revelation upon Hazrat Younus<sup>as</sup> saying ‘O Younus<sup>as</sup> cohere yourself to Ameer-ul-Momineen Ali bin Abu Talib<sup>asws</sup> and His progeny<sup>asws</sup> (meaning affirm and assent Their Wilayat and glorify and love them<sup>asws</sup> ardently.’ To this Hazrat Younus<sup>as</sup> replied ‘O my Providence, how can I cohere myself to the one whom I have neither seen nor have any knowledge of.’ Saying this, he got up in a state of exasperation. Allah<sup>azwj</sup> then commanded me to devour Hazrat Younus<sup>as</sup> in a way that He does not receive any affliction and harm. Hazrat Younus<sup>as</sup> thus remained in my stomach for forty days. As I traversed the waters during the dark and sooty nights, I used to hear Younus<sup>as</sup> reciting this perpetually ‘Laillaha illa anta subhanaka inni kunto minazzalimeen’ (There is no God but You. You are the most chaste and virtuous and indeed I belong to the ones who are atrocious.) I accept and admit the love and Wilayat of Ali bin Abi Talib<sup>as</sup> and the

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Imams<sup>asws</sup> in His progeny<sup>asws</sup> :

After he had acknowledged the Wilayat of Ameer-il-momeneen, my Lord ordered me to to expel him on the shore. Thus I did as I was told. ”

After this Imam Zain-ul-Abideen<sup>asws</sup> ordered the fish to return to its dwellings. I then saw that the water surface levelled back to its original state.<sup>3</sup>

### Discernment between followers and adversaries of Aal-e-Mohammed<sup>saww</sup>:

It is narrated by *Barsi* that a man once asked Imam Zain-ul-Abideen<sup>asws</sup> how are we superior to our dissentients when there are some people among them who also possess some virtues? Imam<sup>asws</sup> stroke His hand on the man’s face and said ‘ Look at them now and you will see the disparity’. When he glanced at the people in the mosque he said ‘ May my life be sacrificed in your name, please return me to my previous state as I cannot see anything in the mosque except bears, apes and dogs’.

Imam<sup>asws</sup> reverted him back to his original state and said that these are the true appearances of the adversaries of Aal-e-Mohammed<sup>asws</sup>.<sup>4</sup>

### Sahifa-e-Sajjadia (Kamila):

Imam Sajjad<sup>asws</sup>’s duas and hadiths have been compiled in a book called *Sahifa-e-Sajjadia*. It is narrated that once a renowned author/ speaker in Basra boosted that he can produce same similar writing and learn from me. He took a pen and bend his head down quietly resulting he never able to lift his head up and died in same condition.<sup>5</sup>

### Imamat:

Imam Sajjad<sup>asws</sup> was about 22 or 23 years old when the sad event of Karbala occurred. Since Allah<sup>azwj</sup> mentioned in Quran that this world cannot survive for a moment if there is no ‘Masoom Imam<sup>asws</sup>’ present at all times, Allah<sup>azwj</sup> arranged it such that Imam Sajjad<sup>asws</sup> became severely ill during Karbala and could not fight along with his family<sup>asws</sup> as warrior. He asked permission to fight in the battle but Imam Hussain<sup>asws</sup> told him<sup>asws</sup> that he<sup>asws</sup> had been assigned a different type of sacrifice that was to start after the martyrdom of Imam Hussain<sup>asws</sup> - namely leading the women<sup>asws</sup> and children<sup>asws</sup> of the household of Prophet Mohammad<sup>saww</sup> into the bazars and courts of Kufa and Damascus. Imam<sup>asws</sup> was made a prisoner of war together with the whole family<sup>asws</sup> of the Prophet Mohammad<sup>saww</sup>. It was at this time that he was given the responsibility of Imamate and his was one of the most difficult times when any Imam<sup>asws</sup> was given this responsibility. After the martyrdom of Imam Hussain<sup>asws</sup>, the survival of Islam depended on Imam Zainul Abideen<sup>asws</sup>. and that also at a tender age of 22. He had a very hard job of letting the world know the mission of Imam Hussain(a.s.) and exposing the evil intentions of Yazid<sup>la</sup> and the Bani Umayyah<sup>la</sup>. He<sup>asws</sup> had to keep the message of Islam alive and save it from being confused by the evil Bani Umayyah<sup>la</sup>.

The army of Yazid<sup>la</sup> treated him<sup>asws</sup> very badly by putting him in heavy chains. As a prisoner of war, he was made to travel on the open back of a camel in burning sunshine from Karbala to Kufa and then from Kufa to Shaam (Damascus) - a distance of about 750 kilometres. Sometimes, he<sup>asws</sup> would be made to walk on the burning sands of the desert. This was not all. Women<sup>asws</sup> and children<sup>asws</sup> of the family of the Prophet Muhammad<sup>saww</sup>, too, were hand-cuffed and treated like they were slaves. The daughters<sup>asws</sup> of Imam Ali<sup>asws</sup> and Bibi Fatima<sup>asws</sup> were treated worse than criminals, their Hijabs were taken away from them. A caller<sup>la</sup> accompanied them<sup>asws</sup> introducing them to the passers by’s as ‘Those who had disobeyed the Muslim ruler, Yazid<sup>la</sup>. They<sup>asws</sup> were then presented as prisoners, first to Ibn-e-Ziyad<sup>la</sup> in Kufa and then to Yazid<sup>la</sup> in Damascus. In the courts of Ibn-e-Ziyad<sup>la</sup> and Yazid,<sup>la</sup> Imam Sajjad<sup>asws</sup> gave lion-hearted sermons.

After the martyrdom of Imam Husain<sup>asws</sup>, the army of Yazid<sup>la</sup> cut-off the heads of all the martyrs of Karbala and removed them from their bodies. Then they left those bodies without burying them. They did not allow Imam Zain ul Abideen<sup>asws</sup> to bury these martyrs. Instead, they took him<sup>asws</sup> a prisoner to Kufa.

<sup>3</sup> Bihar ul anwar Vol 6 page 53

<sup>4</sup> Bihar ul Anwar Vol 6 Page 61

<sup>5</sup> Bihar ul Anwar Vol 6 Page 46

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After the army of Yazid<sup>la</sup> had left for Kufa, the tribe of Bani Asad, who lived in the neighbourhood of Karbala, came to bury the martyrs. Since there was no way by which they could know whose body belonged to whom, they were worried.

Suddenly, they saw a man<sup>asws</sup> on a horse coming in their direction. Fearing that this could be a spy of Yazid<sup>la</sup> coming to check on them, the Bani Asad went into hiding. The man<sup>asws</sup> came where they were hiding and called them to come out. He told them that he was Ali Ibn Husain<sup>asws</sup> and had come through Ijaz-e-Imamat from Kufa to help them identify and bury the martyrs.

In this way Imam Zain ul Abideen<sup>asws</sup> buried the martyrs and his father<sup>asws</sup> where they lie buried today.

An Imam<sup>asws</sup> from Allah<sup>azwj</sup> has to be given the burial services, when He attains martyrdom, by the Imam<sup>asws</sup> who takes over from him<sup>asws</sup>. No one could give the burial services to Imam Hussain<sup>asws</sup> except him<sup>asws</sup>. But he<sup>asws</sup> was miles away and in chains as a prisoner of Ibn Ziyad<sup>la</sup> in Kufa. He<sup>asws</sup> therefore came to Karbala by Ijaz-e-Immat. Also only Imam Sajjad<sup>asws</sup> only knew who<sup>asws</sup> was who<sup>asws</sup>.

### The Sermon of Imam Sajjad<sup>asws</sup> in Kufa:

The fourth Imam addressed the people of Kufa and delivered a sermon before them. After making a sign to them to keep silent, he said: "O people! Whoever knows me<sup>asws</sup> knows me<sup>asws</sup>, and he, who does not know me<sup>asws</sup>, should know that I<sup>asws</sup> am the son<sup>asws</sup> of that person, who was dishonored and whose entire belongings were looted and plundered, and whose women<sup>asws</sup> and children<sup>asws</sup> were made prisoners..... "

Then Imam Sajjad<sup>asws</sup> said: "O people! I put you on your oath to tell me in the name of Allah<sup>azwj</sup>, whether you know that at one time you wrote letters to my father<sup>asws</sup> and then deceived him<sup>asws</sup>. You made firm promises with him<sup>asws</sup> and then rose to fight against him<sup>asws</sup>. May Allah<sup>azwj</sup> destroy you, may you reap the harvest of your misdeeds in both the worlds, and may you be disgraced for the indecent policy which you have adopted. How will you face the Prophet of Allah<sup>azwj</sup> when you are brought before him on the Day of Judgment and with which eyes will you look at him? At that time the Holy Prophet<sup>saww</sup> will tell you: "You have killed my children<sup>asws</sup> and behaved towards me dishonorably. You are not my followers".

These few sentences of the Imam<sup>asws</sup> changed the thinking of the people of Kufa and the smiling faces of those persons who had mostly come to see the prisoners blushed with shame. They tried to control themselves but could not do so. At last the groanings and lamentations of the people could be heard from different sides. They began reproaching one another. One of them said: "What an evil thing you have done! You annihilated yourselves". Another replied: "But what can we do now?"

Hence, Imam Sajjad<sup>asws</sup> said: "O unfaithful and inconstant people! You will never succeed. Do you want to behave towards me<sup>asws</sup> in the same manner in which you behaved towards my forefathers<sup>asws</sup>? No!, It cannot be so. I swear by Allah<sup>azwj</sup> that the wounds of my<sup>asws</sup> heart have not yet healed up. Yesterday my father and his companions met martyrdom. I have not yet forgotten my being bereaved of the Holy Prophet<sup>saww</sup>, my father<sup>asws</sup> and my brothers<sup>asws</sup> have not overcome this grief. What I want you to do is that you should neither support us nor oppose us. Hussain<sup>asws</sup> bin Ali<sup>asws</sup>'s being martyred is also not surprising. Was not his father Ali<sup>asws</sup> better than him<sup>asws</sup> and was he not assassinated? O Kufians! It was you, who killed Ali<sup>asws</sup>. May I be sacrificed for my father<sup>asws</sup> who was martyred on the bank of the Euphrates. The punishment for his killers<sup>la</sup> is Hell".

### Dissolution of Hurmila Ibn Kahil Asadi<sup>la</sup>

It is recounted in Kashaf-ul-ghamma from Kitab-ul-dalayel that Minhaal bin Umro narrates "when I met Imam Zain-ul-Abideen during Hajj, He<sup>asws</sup> said ' O Minhaal Which state is Hurmila Ibn Kahil Asadi<sup>la</sup> in ' "

I replied "Mola he was alive when I left Kufa". To this Imam<sup>asws</sup> raised his hands in prostration and said ' O my providence let him be impaired with branding iron and fire "

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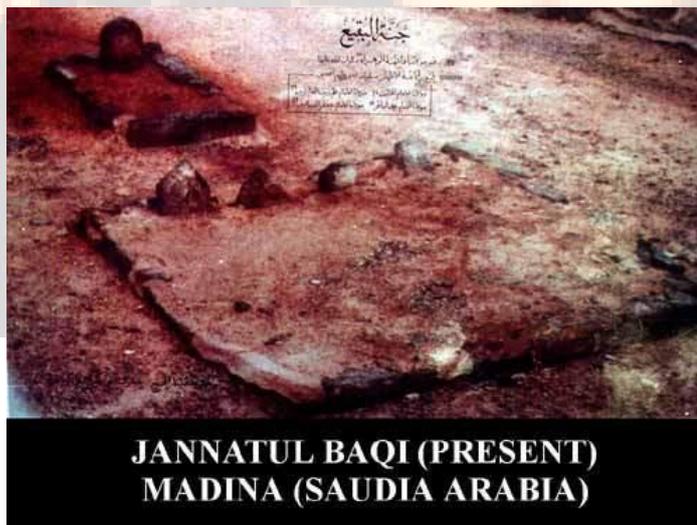
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Minhaal narrates further ,” when I returned to Kufa I found out that Mukhtar Bin Abi ubaid<sup>a.r</sup> had revolted there. I went to greet him when he asked for his conveyance which he mounted and rode away. I rode with him until we reached the part of Kufa called Kanasa where he stood as if waiting for someone. In fact he was in search of Hurmila bin Kahil Assadi<sup>l.a</sup>. It was not long before he was presented before Mukhtar Bin Abi Ubaid who said “*All praise belong to Allah<sup>azwj</sup>. He has bestowed me with extravagant kindness.*” He then called upon a slaughterer and ordered him to sever Hurmilas<sup>l.a</sup> both hands. When that was done he ordered to sever Hurmila<sup>l.a</sup>’ s both feet and thus his feet were amputated. He then ordered to light a fire. A bundle of bamboos was then brought in which Hurmila<sup>l.a</sup> was placed and it was set fire so that it turned to ashes.”

Minhaal states further, “*Seeing all that I said ‘Allah<sup>azwj</sup> is the most glorious’.* To this Mukhtar turned towards me and asked me why I said that. I answered ‘*I was at Imam Zain-ul-Abideen<sup>asws</sup>’ s service and He asked me regarding Hurmila and I told him that he was still alive.*’ Imam<sup>asws</sup> raised his hands and supplicated to Allah<sup>azwj</sup> that may hurmila<sup>l.a</sup> be impaired with branding iron and fire.’ Hearing this Hazrat Mukhtar said ‘*Allah! Allah! Did you hear Imam<sup>asws</sup> saying all this yourself?*’ I replied ‘*Indeed I myself heard these words’.*’ Ameer Mukhtar<sup>a.r</sup>, on hearing this dismounted from his ride and offered 2 rakat salat with prolonged prostration. He then got up and rode away until he reached my house. I requested him to have something to eat with me if he considered it appropriate. Ameer Mukhtar replied ‘*O Minhaal you told me that Imam Ali Ibn Hussain<sup>asws</sup> prayed for three things which Allah<sup>azwj</sup> accepted and effectuated through me, and you are asking me to dine with you. Indeed today is the day when I should fast to express gratitude to my Lord<sup>azwj</sup> for His<sup>azwj</sup> graciousness.*’

### Martyrdom

Imam<sup>asws</sup> kept his<sup>asws</sup> life very personal and preferred to stay in a town close to Madina from where he<sup>asws</sup> would preach the true religion of Allah<sup>azwj</sup> quietly and with character and preaching inspired a large number of people especially in the vicinity of Madina and Makkah. Slowly the tyrant rulers<sup>l.a</sup> of that time began to realize the dangers that they faced from the Imam<sup>asws</sup>’ s charismatic and apostolic character. His<sup>asws</sup> period of Imamte was full of tyrant rulers such as Yazid<sup>l.a</sup> untill 64 A.H., Moawiya<sup>l.a</sup> bin Yazid<sup>l.a</sup> and Marwan<sup>l.a</sup> bin-al-Hakam<sup>l.a</sup> until 65 A.H, then from 68 A.H. until 86 A.H. was the ruler ship of Abdul Malik<sup>l.a</sup> bin Marwan<sup>l.a</sup> and finally from 86 A.H. until 96 A.H. was the period of Walid<sup>l.a</sup> bin Abdul Malik<sup>l.a</sup>. Amid this growing threat, Walid<sup>l.a</sup> decided to poison and kill the Imam<sup>asws</sup> and finally he<sup>l.a</sup> succeeded in his ulterior motives and Imam Sajjad<sup>asws</sup> was poisoned by the governor<sup>l.a</sup> of Madina and martyred on 25th Moharram 95 A.H. (713 A.D). With the passage of time a modest but beautiful Mausoleum was build to house the Imam’s grave. Shamfully, in A.D. 1926. the Wahhabi King<sup>l.a</sup> of Saudi Arabia, destroyed the Mausoleum. Muslims who go to the graveyard of Baqi cannot help crying when they see the poor condition in which the grave of the Imam<sup>asws</sup> is in today.



JANNATUL BAQI (PRESENT)  
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