

## **The Meaning of Labbayka Ya Husain**

**By: Qazi Dr. Shaikh Abbas Borhany**

*PhD (USA), NDI, Shahadat al Aalamiyah (Najaf, Iraq), M.A, LLM (Shariah)*

*Mushir: Fed. Shariat Court of Pakistan*

*Member, Ulama Council of Pakistan*

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### **1. Meaning of Labbayka Ya Husain:**

*In Karbala, when Al Imam al Husain was left all alone on the Asr of Aashurah, he cried out a couple of times: [1]*

*Hal Min Nasirin Yansurna?*

*Hal Min Mughisin Yughesuna?*

*Is there someone who will come for our help?*

*Is there anyone who will arrive for our aid?*

*Ulama and intellectuals have pondered over this sentence, and one of the explanations is that Syed ash Shuhada, Abi Abdillah al Husain was calling and urging upon all Muslims till Qiyamah, to rise against Zulm (tyranny). Today, by commemorating Zikar al Husain we are responding call of Husain by saying: **Labbayka Ya Husain**. [2] O Devotees of Husain! Will you answer the call of Husain by broadcasting this last message of Abi Abdillah al Husain to the world?*

*Hal Min Nasirin Yansurna?*

*Hal Min Mughisin Yughesuna?*

*Is there someone who will come for our help?*

*Is there anyone who will arrive for our aid?*

*Is weeping, crying and mourning for Al Imam al Husain enough to give us the ability to respond to his call? Don't we really need to transform our lives and change ourselves as per the Talim of Abi Abdillah al Husain? As per the Talim of Syed ash Shuhada Abi Abdillah al Husain, protection from Fitnat of the world and for achieving Najaat in the Aakhirah three cardinal points are necessary to practice:*

*1). **Walayat**= Meanings that all actions should be under the directions of the Imam of Ahl al Bait.*

*2). **Basirat**= To avoid falling in the trap of Taghuti power, to be alert and follow towards in the directions of Shariah*

*3). **Taqwa** = Fear of Allah, meaning not to fall in the net of Shaitan. Taqwa is required for all but is a compulsory qualification for the Muslim Leadership.*

***Labbayka Ya Husain** mean that you and your family are in battle-field-Haq v/s Batil.*

*Labbayka Ya Husain* mean that a mother sends her beloved son to the battle-field and when his slaughtered body is handed-over to her; she wipes off the blood and dust from her son's enlightened face and offers her wishes to him, that may Allah enlighten his face on the day of Qiyamah, in the same way as he has enlightened her face in front of Syedah Fatema tuz Zahra.

*Labbayk Ya Husain* mean O Husain! You are not alone. We are your devotees and we will continue to spread the message of Karbala and keep Karbala alive till the Day of Judgment.

*Labbayka Ya Husain* mean O Husain! You did your best to save the Islam of your grandfather, and now we will follow it and promise to sacrifice our lives for the cause of Islam. To become a true devotee, reply to the clarion call of Husain with this Marefat: **Labbayka Ya Husain**

Husain had not fought for himself, but for Allah and in the way of Allah. Today we are all Muslims because of the great Ehsan [generosity] of Abi Abdillah al Husain. As Husain ibn Ali fought with Yazid Laeen, we wish to follow him, as he did in the way of Allah. The beloved son of Ali and Fatemah, Husain is Lamp of Hidayah as per Hadith: [3]

**Inn al Husain Misbah al Huda wa Safinat an Najaat**

(Indeed Husain is the Beacon of Guidance and the Ark of Salvation).

Husain is the Savior of Islam. We know that victory is from Allah, not owned by others, not in the hands of others, and no one other than Allah has power to prevent and postpone it. We are not begging human beings for victory but we ask and beg our Creator, upon whom we depend fully.

What has been the historical impact of the Shahadah of Husain in Karbala? The slaughter of Husain and his Ahl al Bait and Ashaab uncovered the ugly and nasty face of the Umayyads Power. A horror message communicated from the Yazid that he did not believe in Wahi and in the Nubuawah of Muhammad. [4] It proved that he was the successor of the Roman Empire in the guise of a so-called Muslim. Still today, the nasty supporters of Yazid try to paint him as an innocent. [5] What a pity faith. Unfortunately still Muslims at large do not fully understand the Hikmah [divine wisdom] behind the Shahadah of Husain Ibn Ali. They need to know the reason for this now, even more than it was needed in the past. It is necessary to read the sermons of Syedah Zainab, if one needs to understand the reason of the Shahadah of Husain. [6]

Today the name of Al Imam al Husain and the memory of Karbala are symbols of light of truth and justice, while Yazid symbolizes darkness and cruelty. When Karbala becomes alive annually, millions of freedom and justice seekers prepare to follow the path of Syed ash Shuhada, Abi Abdillah al Imam al Husain. Today Husaini Movement inspires global uprisings against oppression. The victory of the Islamic Revolution in Iran and Lebanon through obedience to a just Leadership is a clear example of the role Karbala can play to build the foundations of a successful society. Revolutionary movements around the Muslim world should remember this key lesson. Rising movements of Muslim world should follow Husaini action for liberation from

the tyrant rulers. Karbala is a key example for all the movements that are taking place in the world for social and political justice. The followers of this path have achieved numerous victories. The revolution continues as people become aware and speak the truth against evil power.

Contrary to the Talim of Husain, Muslims at large are facing currently a kind of fear as the Kufis felt, the fear of losing worldly comforts. We cry over the tragic event of Karbala, but we do not follow the Sirah of Husain Ibn Ali in our practical life. Husain gave his Blood for us. Alas! Devotees confine Zikar al Husain within the four walls and sit comfortably on nice foamy carpets culminating with lavish feast, in the name of Husain. Zikar al Husain has a great revolutionary spirit, which can smash and turn a hill into dust. Strong practical efforts are necessary for changing our lifestyles. Amir al Muminin Ali Ibn Abi Talib said: [7]

**We are responsible for our effort; we are not responsible for the result**

Unlike our jobs where we are constantly evaluated according to the results produced, the shimmering characters of Karbala provide us guidance in each phase of life. One of the leading Scholars of Qum, Ayatullah Lutfullah Saafi Gulpaygani in his Daras [lecture] has brilliantly discussed a few points in short to change the lifestyle of Muslims for Hayaat Saniyyah[Renaissance] in the light of the lesson of Karbala. For better understanding of the readership, I would like to explain this topic with further annotations: [8]

## 2. **Dawat of Maruf & Restrain from the Evildeeds:**

The event of Karbala teaches us not to deviate from Siraat al Mustaqeem[Right Path] and not to panic while discharging obligations. One has to have belief on the Akhirah and focus one's mind on permanent consequences in the Akhirah. This is the meaning of **Amr Bil Maruf** (Enjoining Good) and **Nahy Anil Munkar** (Forbidding Evil), which Husain explained. This has to be done irrespective of how powerful or strong the person is and irrespective of the consequences, but with the Knowledge of what Shariah requires us to do under those circumstances. Imam Husain declared in a sermon that the only objective of seeking this reform is to emphasize the significance of **Amr Bil Maruf** and **Nahy Anil Munkar** (Enjoining good and forbidding evil). [9]

One should never be impressed with any worldly power or show of strength of Media. We need to continue to believe that we can overcome and continue to fight, rather than give up saying that the Taghut(tyrant power) is strong and we cannot achieve anything by ourselves, except Dua. One can at least begin with one's own family and then the surrounding environment. To know and discharge our duties with whatever is in our capacity and leave the results to Allah.

Devotees of Husain are expected to stand up against Zulm [tyranny] where ever it happens, because they prepare themselves every year for more than two months in Aza al Husain

exclusively. The important message of the Imam is to stand up against the Zulm and support the Mazlum[oppress]. We are supposed to lead by practical example.

### 3. **Selection of Spouse & Upbringing of Children:**

If we study the episode of Karbala, we find excellence in each and every character of Husain's caravan. They belonged to Noble families. History has recorded the wordings of the wives of the Shuhada of Karbala, which they delivered as encouragement to their husbands before their departure to the heavenly abode. When their husbands and sons attained Shahadah they happily offered Sajdah. According to the Talim of Islam, role of wife and children is very important in the life of a Muslim. When our youngsters select their spouse, they should keep in mind that their partner should be decent, by nature. Qur'an teaches that the wife is to be a source of peace for husband...therefore Husain remembered his wife Rabab and daughter Sakinah in his couplet as follow: [10]

*La Amruka Innani La Uhibbu Daran  
Takunu Behas Sakinatu war Rababu*

*(I swear by the friend who is dearer to me more than my own life, I love to live in the house where Rabab & Sakinah are settled)*

*The wife should not stop her husband from fulfilling his duties towards Ahkaam[orders] of Allah. Syedah Rabab did not stop Al Imam al Husain even when he took their infant Ali Asghar towards death. Sometimes women don't even allow their husbands to go to Haj and Ziyarah without them. Women should support and encourage their husbands in discharging their duties to Allah and others.*

*After the tragic demise of Syedah Fatemah, Amir al Muminin Ali ibn Abi Talib married Ummul Banin for valid reasons. She came from a tribe known for their valour and bravery. Ali wanted a brave son who would help his beloved Husain in Karbala. It was the result of the Tarbiyyah of Ummul Banin that Abbas never referred to Husain as his brother but always called him Moula. Remember the words of Abi Abdillah al Imam al Husain regarding upbringing which he delivered on the day of Aashurah. He addressed the Yazidi troops telling them:*

*It was the fault of their parents and their Tarbiyyah [upbringing] which has made them fight against him [Imam].*

### 4. **Talim of Ikhlas[sincerity] in Karbala:**

*It was the peak of Ikhlas of Husain towards the Ummah of his grandfather, Rasulallah(S) that he sacrificed his devoted Ashaab, beloved Ahl al Bait and finally his own life. The goal of his divine mission was Najaat of the seekers. The conclusion of the Talim of Husain was: living with dignity, as per Mashiyat ilahiyyah (will of Allah), to attain ultimate Najaat. The purpose of*

Imam's sacrifice is mentioned in four words in Ziyarat al Arbeyeen by Abi Abdillah al Imam Jafar as Sadiq: [11]

*I give evidence that the entire purpose of the total sacrifice was saving people (devotees) from ignorance (Jihalat) behind the tragedy of Karbala*

*Do your duties for the sake of Allah, without any Riya (show off). Aqidah in Qiyamah must be very strong. Only when one sacrifices materialistic things/pleasure, can be attain permanent benefits in Akhirah (hereafter). Each character in Karbala is an example of Ikhlas for their Moula. Study only Habib Ibn Mazahir and Muslim bin Awsajah and you will understand the meaning of Ikhlas. [12]*

#### **5. Importance of Hijab & Reservation from all non-Mehram:**

*If women love Syedah Fatemah and her daughters Syedah Zainab and Syedah Umme Kulsum truly, they should seek and follow their Talim.[13] Whether the male members, close family friends or non-Mehram family members, the distance of attitude and Hijab is Wajib. This is seen from many events after 10<sup>th</sup> Muharrum 61 (AH). After the tragedy of Aashurah, the women and children became prisoners of war and were taken first from Karbala to Kufa and then to Damascus. They were tortured en-route and forced to walk behind the soldiers who carried the heads of Imam Husain and his Ahl al Bait and Ashaab, on their spears. When they arrived at Yazid's capital Damascus, Imam Sajjad requested that the heads be removed from the closeness of the women and children in order to protect them from spectators. Remember! Karbala is a name of two phases, one is the Shahadah of Husain and the other is the interpretation of Shahadah by Syedah Zainab.*

#### **6. Importance of Salat & Aza al Husain:**

*Salaat and Aza al Husain are interrelated; both are very important & complimentary to each other. Taqwa cannot be achieved only through listening Zikar al Husain, as practice on the Talim of Husain is also necessary. They have no conflict as Imam Sajjad was the greatest Abid [a person who spends his time in Salaat] and the greatest Azadaar [Lifelong mourner] at the same time. Husain ibn Ali teaches us how to offer Salaat under swords, in the battlefield. Imam even offered a Sajdah of thanks when every conceivable difficulty was upon him. We too need to find out what is the will of Allah in any situations and to accept it and act upon it. Even during the Jihad this Salaat was offered on time and in Jamat(Congregation). Salaat should not be ignored for Zikar al Husain. It should be noted that Husain accepted Shahadah in Sajdah at the time of Salaat al Asr, when Shimar separated his head from the body. We are in the habit of glorifying our guide i.e. our Rasul (S) and our Imam's, but we fail to follow the shimmering path of Najaat shown by them, as a result we have failed to progress.*

Fazail of Imam Husain should be read from authentic source books only. This will not only give Marefat of the Imam correctly but will also be helpful for us to correct our own lives. Syedna Jabir bin Abdullah al Ansari has mentioned the practice of Husain Ibn Ali in his Ziyarat Salaam which he recited on the grave of Husain on 20<sup>th</sup> Safar 61 (AH) as follow: [14]

*Ashhadu Annaka Qad Aqamtas Salaata wa Atetaz Zakaata wa Amarta Bil Marufe wa Naheta Anil Munkare*

*I witness that you established Salaat and paid Zakaat and ordered for Maruf and restrained from Munkar.*

7. **Humiliation Is Unbearable, Don't Accept It:**

*In one of his sermons, Imam Husain said that the authorities in Kufa had given him only two options: - humiliation or death. Husain declared in a thundering voice to the Nobles: [15]*

*Haihaat Minnaz Zillah*

*Humiliation is far from us, we reject humiliation*

*This historical sentence was pronounced by Al Imam al Husain 1372 years ago. The divine leaders have always proclaimed the above mentioned words to the human beings. Husain was being forced to fall in line behind the Ruler of that time, as a result of which the event of Karbala took place. It means we shall never surrender, before any tyrant. That means we will not accept Zulm. It is the duty of a justice loving person to never accept to obey or to surrender to tyranny.*

*Haihaat Minnaz Zillah*

*It is a challenging expression! This slogan should be an ideal not only for Muslims but all human beings who love to live with dignity and honour.*

8. **Broad Mindedness:**

*This means thinking independently and being just in one's judgments. Not simply following others blindly and keeping one's eyes closed. On the Day of Aashurah Imam Husain addressed Yazid's troops: [16]*

*O followers of Abu Sufiyan! If you are not following the teachings of Islam then as freemen, be independent of judgment. On what basis do you fight me now?*

*Husain ibn Ali fulfilled the responsibility of Hujjat, as he was appointed Hujjat of Allah on Earth.*

9. **Death Is But Natural:**

*In Karbala, Abi Abdillah al Husain explained death as follow: [17]*

*Death is an adornment of life as a necklace is an adornment of a beautiful woman*

*Death with dignity is preferable to a life lived in humiliation.*

*Dying for the cause of Islam is Shahadah and a great honour.*

*In his farewell to relatives in Madinah, Imam Husain declared: [18]*

*Whoever joins us will be killed; those who remain behind will miss the victory*

The last message of Imam Husain on the day of Aashurah would help to provide us enough beacon of light to show us the way: [19]

*In Lm Yakun Lakum Deenun, Wakuntum La Takhafun al Ma'ad, Fakunu Ahraran Fi Duniyakum*  
(If you believe not in any religion, and fear not the Day of Judgment, think (at least) as a free man, in this world).

Only a few people desire death. Death is written for everyone and no soul may escape it.

#### 10. **Support the Truth:**

In Karbala, Imam Husain announced: [20]

*Don't you see that Truth has been replaced by Falsehood?*

We must be prepared to sacrifice everything that is precious in support of Truth!

Truth is the essence of Islam and fortifies the values emphasized in the Qur'an. Ali Akbar asked his father Imam Husain: [21]

*Are we not supporting the Truth?*

Imam replied in the affirmative. Ali Akbar declared: [22]

*Then, it makes no difference, if death comes to us or if we approach death*

#### 11. **Not Too Late For Istaghfaar(Repent):**

Hur ar Riahi, the commander of the Yazidi force, who was the first to stop Imam Husain's caravan and prevent their access to the water of Euphrates, provides an excellent illustration of Istaghfaar. Regretting his sin, he asked Imam Husain, if his repentance would be accepted. Imam Husain told him that it is never too late to repent. Hur joined Imam Husain's camp and was honoured by being one of the first who sacrificed his life upon Husain, for the cause of Islam. He gave this Talim that door of Taubah is always open.

#### 12. **Lesson of Esaar & Muwasaat demonstrated in Karbala:**

In Muslim terminology, giving preference to the needs of others is referred to as Esaar, which is a characteristic admired by all. If friends meet in times of comfort and prosperity but leave when hardship and difficulty strike, it is clear that their friendship is not true. On the day of Aashurah, Imam Husain told Jaun, a slave of the renowned Sahabi Syedna Abu Dhar: [23]

*You have accompanied us all the way but now you may go*

Jaun submitted: [24]

*Is it not unfair that I benefit from your company and hospitality but leave you in your hardship?*

Attitude of Jaun exemplifies Esaar, loyalty and true friendship. The objective of all believers should be the pleasure of Allah. Imam Husain said in one of his sermons that the only objective of Ahl al Bait is to please Allah.

*In the battle, Muslim bin Awsajah was critically wounded and fell to the ground. Seeing this, Husain ibn Ali and Habib ibn Mazahir rushed to the battlefield and attacked the Yazidi troops boldly, but Muslim had breathed his last. Husain sadly said:*

*Rahmat of Allah upon you O Muslim. I give you tidings of the Jannah.*

*Muslim replied faintly:*

*May Allah give you tidings!*

*Habib ibn Mazahir said:*

*I wish I could listen to your will, but I will die after you.*

*Muslim looked at Habib, then he looked at Imam Husain and said:*

*Habib! I ask you to die for Husain.*

*Habib replied with zeal:*

*By the Lord of Kabah! I shall do.*

*On the Day of Aashurah, the actions of Abbas Ibn Ali, the 34 years old brother of the 57 years old Imam Husain Ibn Ali exemplifies the meaning of Muwasaat! Abbas was 23 years younger than Husain. Husain trained Abbas just like a father does to his son. Husain said: [25]*

*Be Nafsi Anta Abbas*

*Upon you O Abbas my life is sacrificed*

*Abbas fought bravely to gain access to the water of the Euphrates. He gave no consideration to his own thirst but strove instead to bring water to the tents for the women and children. Surah Hal Ata had come only to explain the merits of Esaar of Ali, Fatemah, Hasan and Husain. Abbas, son of Ali, demonstrated fully in Karbala the meaning of Esaar. His Esaar is the best example of spiritual love. In his last Rajz[verse] Abbas addressed his own soul and said: [26]*

*Ya Nafs Min Baad al Husaine Huni*

*Fa Baadaho La Kunti An Takuni*

*O Soul of Abbas! There is no charm in living after Husain*

*Do you wish to drink water and survive?*

*The event of presentation of the Maqsurah of Syedi Abil Fazal al Abbas is also unique in the history of Muwasaat, loyalty and faithfulness. The Maqsurah of Raas al Imam al Husain was originally constructed for Mashhad of Sahebil Liwail Husain, Syedi Abil Fazal al Abbas ibn Ali (d.61/680, Karbala, Iraq). It was constructed at the site which is now the resting place of the 51<sup>st</sup> Al Dai al Fatemi, Dr. Syedna Taher Saifuddin, known as Rauzat Tahera, located in Mumbai, India (The only Shrine in the world where entire Qur'an is written inside the walls with pure gold). When this Maqsurah was erected at the Mashhad of Syedi Abbas ibn Ali, Karbala, Iraq, it would not fit on the place. The size of the Maqsurah and the site of the fitting place differed at the time of fitting, although every technical aspects and measurements of the site were taken into account very precisely. The Engineers were astonished, as what had happened, although every*



minute detail was handled very professionally. The Muwasaat and Esaar of Syedi Abbas were also witnessed on that day too, as it had been witnessed on the day of Aashurah.

There a divine guidance came to the effect by way of intuition that a sincere, faithful, loyal and devoted brother could not tolerate, that the Head of Rasulallah's grandson, Husain, buried in Al Moizziyat al Qahera, Egypt, should be without a Maqsurah. Therefore how could he accept this gift for himself? Even after Shahadat, Syedi Abbas ibn Ali paid his tribute to his Moula Husain and presented his own Maqsurah for Raas al Imam al Husain. When this above-mentioned Maqsurah was brought from Karbala, Iraq to Al Moizziyat al Qahera, Egypt, it fitted upon the site of the grave known as Mashhad of Raas al Imam al Husain in such a manner, as if it had been fabricated for Raas al Imam al Husain itself. The stanza of the Marsiyah of 51<sup>st</sup> Al Dai al Fatemi, Dr. Syedna Taher Saifuddin comes in mind spontaneously at this moment:

*Ya Lahfata Lil Abbasi*

*Hizibri Yawmil Baasi*

*Asbaha Khaira Muwasi*

*Li Sinwihil Qasqaasi*

*Mu Darrajaan bid Dimaai*

*Wa Lahfata Ya Husaina*

*Ya Sayyidash Shuhdaai*

*Ah! Alas for Abbas*

*The Lion of the Day of Battle*

*The Best Helping Hands*

*For His Brother (Husain), ever in protection of others*

*Became Stained with Blood*

*Ah! Alas, O Husain*

*O Leader of the Shuhada[Martyrs]*

The author of this Marsiyah had written 51 stanzas, as he was 51<sup>st</sup> in the chain of the Fatemi Duat[singular:Dai]. Likewise, his son and successor, 52<sup>nd</sup> Al Dai al Fatemi, Dr. Syedna Muhammad Burhanuddin composed a parallel Marsiyah:

*Fulkul Husaine Be Karbala*

It contains 52 stanzas. One must admire both the author's mastery over Arabic language. Both of them use the rules of versification effectively. Their poems are gems of Arabic Literature; I believe it to be unique genres of Arabic versifications, combinations of Buka with Saja.

### 13. **Patience in Difficulty & Use of Lawful Means:**

Qur'an tells us that only those who remain Sabir [patient] will receive reward without measure. Imam Husain was brought up to understand the Qur'an. He was happy to Remain Patient in hardship and to await his Lord's reward. His patience wasn't out of weakness or helplessness

but a demonstration of his steadfastness and bravery. Those who saw Imam Husain on the Day of Aashurah reported:

We have never seen a person remaining as composed as Imam Husain when his relatives and children were slaughtered before his eyes.

Husain tried to stop Umar ibn Saad from pursuing his evil objectives. He said to him: [27]

*You are promised Governorship over Ray (Tehran today) yet you will never eat the wheat of that area*

Ibn Saad responded: [28]

*Its barley will suffice! Realizing that he couldn't change Ibn Saad's mind, Imam Husain said: [29]*

*Those who use unlawful means to achieve their objectives never attain them*

In Karbala Husain personified the meaning of Sabar, as per the Talim of Qur'an. The philosophy of Sabar is not to accept the situation with a sense of miserable defeat and surrender, but to accept the challenge and face the realities with sustained effort. This is the real meaning of Sabar, as per Talim of Qur'an. If we have a pain, a painkiller may provide temporary relief, not a cure. The cause of the ailment has to be diagnosed and treated for lasting relief. Imam Sajjad Ali Zain ul Abideen directed to his followers that they should avoid Music, should not shave their beards and should not indulge in gambling, chess and drink liquor, as these were the habits of Yazid ibn Muawiyah.

#### 14. **Concluding Words:**

Let the world hear of our firm decision and promise to Imam Husain who stood on this day confronting 30,000 armed soldiers and was a convinced to his father Amir al Muminin Ali bin Abi Talib who used to say: [30]

*Wallah! If I confront them while they are of large number and I am alone, I would neither care nor repel.*

When Husain was offered two options either slaughters or disgrace, he declared Zillat[humiliation] is impossible. We proclaim to the opponent evil powers who harass us or threaten us that we are the friends of Abi Abdullah al Husain who says: [31]

*How impossible that we be humiliated*

On the 10<sup>th</sup> day of Muharram, we renew our Ahd to Husain and tell him like Zuhair bin al Qain submitted in the presence of Husain on the night of the 10<sup>th</sup> of Muharram: [32]

*Wallah! I hold dear that I should be killed then made to arise and again killed, and this should happen to me a thousand times, and accordingly Allah, the Mighty, the Sublime, may defend you and your family from being slaughtered*

We commemorate Zikar al Husain to renew our faith, commitment, Ahd, firmness, insistence, and strong desire to continue moving on the path of Truth that was taken by all the Selected Chosen People of Allah and their followers. Millions have accepted Shahadah on this path and Karbala is a major point in this pious and historic path that will be remembered until the Day of Judgement. We commemorate remembrance of Husain ibn Ali with firm belief by renewing our Ahd to Imam Husain and we submit to him: [33]

*O Moula Husain! Just as you sacrificed for your great goals, and preferred to be killed along with your Ahl al Bait and Ashaab for their sake, we will preserve this tradition, with the glorious example you have set for us to follow.*

*Perpetual voice of Husain's echo is sounding from Karbala:*

*Hal Min Nasirin Yansurna,*

*The voice of Husain demanding to the devotees to practice Shariah in their daily affairs, for which he [Husain] his Ahl al Bait and Ashaab slaughtered on the land of Karbala, mercilessly. For which grand-daughters of Rasulullah(S), ladies of Bani Hashim and others bore trials and tribulations. The answer of the call of Husain will stay forever in our blood, tears, soul, attitude, mind, Jihad, and resistance. Marsiyah of Abu Harun al Makfuf beautifully represent the sentiments of each devotee: [34]*

*Umrur Ala Jadasil Husaine Faqul Le Azumehez Zakiyyate*

*Aa Azuman La Zilte Min Watfain Sakibatin Rawiyate*

*Wa Iza Mararta Be Qabrehe Faatil Behe Waqufal Matiyate*

*Wa Abkeil Mutaharra Lil Mutaharratin Naqiyyate*

*Ka Bukae Muawilatin Atat Yawman Lewahidehal Maniyyate*

*O Breeze of Morning!*

*When you pass through Karbala, convey Salaam of devotees*

*Convey the bones of his [Husain] sacred body that you will always be satisfied from the drops of the tears of the mourners*

*They [mourners] will continuously weep [upon you] to quench your thirst. One day water was banned and Husain was slaughtered thirsty, but now devotees always shower their tears upon you*

*O Gentle Wind! When you pass by the grave of Husain, not only submit this [sentiments] but stay there for some time and weep in remembrance of his Musibat[sufferings].*

*Your weeping is not like an ordinary person's cry, but is like a mother who cries on the dead body of her only son.*

*Yes! Weep like a mother who cries on her only departed son*

*I conclude this discussion on the Dua with Ziyarat Salaam: O Moula! Grant me and my family allowance to visit your Shrine soon, Aameen: [35]*

*Assalaamu Alayka Ya Haykala Noorin La Tudrekuhul Absaarul Hissiyyah*

*Wa Ya Warisa Khazainil Asraril Ladunniyyah*

*Wa Ya Haykalaz Zahure Waya Khulasatat Duhure*

*Be Abi Anta Wa Ummi Ya Mulaya Ya Aba Abdillah Alayka Minni Salaamullahe*

### **Short Notes & Select Bibliography:**

[1] *Balaqhat al Husain*, Mustafa Muhsin al Musavi, Jame Tablighaate Islami, Pakistan

[2] *This Revolutionary motto is for all generations, which leads to Siraat al Mustaqeem*

[3] *This Hadith is recorded simultaneously in Shia and Sunni sources*

[4] *Yazid Maloon recited following couplets of Maloon Abdullah b. Zabari loudly:*

*Had the slain of Badar (The arch enemies of Islam killed by Ali and Hamzah) been alive today; they would have witnessed as to how the helpless children of Mohammad and their associates are caught up on the point of lances.*

*All of them (dead relatives of Yazid) would have been glad to see this scene and out of glee would have raised the slogan (as similar which were raised in the court of Syria on the assassination of Ali and Imam Hasan) and they would have congratulated; O Yazid! Your muscles may remain strong and may never be weak.*

*We have slain the leader of Bani Hashim and taken revenge of the defeat of the Badar.*

*If I had not taken revenge from the progeny of Mohammad; I would not have been counted from the progeny of Atabah.*

*One Hashmi (Rasulullah) had defrauded the people and staged a drama to seize a kingdom. Otherwise there was no Nabi and nor a Wahi.*

*In this last couplet, Yazid exceeded all limits and openly committed, compound crime, upon which punishment of Hadd is liable on the ground of **Irtidad Anil Islam**. He thereby explicitly proved and declared himself as a Murtad. The tyrant emperor of Syria was the result of evil spirits. He confirmed and declared by his actions that in reality from Badar to Karbala the history was the same, Yazid also recited sacrilegious verses. His wish of revenge for the deaths of his ancestors in the Badar, from the descendants of Muhammad explains the entire episode.*

*(Citing: Tadhkira, Maqatil and Shazarath al Dhabah. This is also found in the Arabic (non-Leiden) version of the History of At Tabari; Sawaeq al Muharraqaah, Ibn Hajar Makki; Wasilat un Najat, Mubin Farangi Mahali, Karachi)*

[5] *Ibn Arabi and Ghazali were the foremost who advocated Yazid through their writings and declared Husain ibn Ali as a rebel, Nauzubillah. Lanat of Allah and His Rasul(S) upon all the enemies of Husain ibn Ali.*

[6] *Please see: Revolutionary Sermon of Syedah Zainab(S), In the Court of Yazid By Qazi Dr.Shaikh Abbas Borhany on <http://www.durrenajaf.com/AhlalBait.html>*

[7] *Nahj ul Balagha= <http://www.nahjulbalagha.org>*

[8] *Ayatullah Lutfullah Saafi Gulpaygani, Qum, Iran = <http://www.saafi.net>*

[9] *Amar bil Maruf wan Nahe Anil Munkar, Ayah 104: Surah Aale Imran; Ayah 110: Surah Aale Imran; Ayah 42: Surah Hajj. This Injunction is main blood vessel of the body of Islam. For*

example, a smiling face, a friendly manner, obeying the laws, paying your taxes and debts, and not despising anyone or violating anyone's property rights or chastity is a most efficient and beneficial method of teaching the meanings of Amar Bil Maruf . For this reason, it is said: Lisan ul Hal Antaqu Min Lisanil Qal, which means that the language of the body and behavior, without making use of words, is superior to language itself. Therefore, to live in accordance with the superior morals of Islam is the best way to perform Amr bil Maruf and Nahy Anil Munkar. It is to carry out an important Fard; it is to perform an ibadat.

[10] Amongst Marasi (plural: Marsiyah) of Syedah Rabab, this Marsiyah is famous which opening Bait (verse) is as follow: Innal Lazi Kana Nooran Yustazau Behi.

He (Husain) was Noor, from whom people took light (of guidance);  
Slaughtered at Karbala and unburied.

O grandson of Rasulullah! Allah grant you best Jaza from us and protect (your good deeds) from the scale (means bestowed upon you uncounted blessings).

For me, you were like a strong rock, in whose protection I was living;

He (Husain) was our pious companion.

Now at present who is the guardian of the orphans and widows?

Where should the beggar go and where should they take refuge?

Wallah! I will not accept any father-in-law except Amir al Muminin;

Till I will bury in dust.

[11] Ziyarat al Arbayeen, By Abi Abdillah al Imam Jafar as Sadiq

[12] On the day of Aashurah, Muslim bin Awsajah[very aged Sahabi] went to Habib Ibn Mazahir. He removed his turban and asked Habib Ibn Mazahir to tie the cloth of the turban tightly around his waist and abdomen saying: Habib! I do not want those dogs of Yazid to see me stooping with old age. Habib Ibn Mazahir replied: but Muslim, you will not then have a turban on your head. Muslim said: When they kill me, and when I meet Rasulullah(S) I want these white hair to be my witness, when I complain to him against Yazid and his force.

[13] See for details: Masaleye Hejab, By: Ayatullah Morteza Motahhari, Qum, Iran

[14] Ablajul Barakaate wal Qurubaate[1430], By: Amir al Jameatus Saifya, Dr.Syedi Qaidjoher Ezzuddin , Mumbai, India

[15] Balaqhat al Husain, Mustafa Muhsin al Musavi, Jame Tablighaate Islami, Pakistan

[16] Ibid

[17] Balaqhat al Husain, Mustafa Muhsin al Musavi, Jame Tablighaate Islami, Pakistan

Death with dignity is preferable to a life lived in humiliation.

Dying for the cause of Islam is Shahdah and a great honour.

[18] Balaqhat al Husain, Mustafa Muhsin al Musavi, Jame Tablighaate Islami, Pakistan

[19] Ibid

[20] Ibid

[21] Maqtal al Husain, Abu Mikhnaf Lut ibn Yahya[d.157 AH]. This text is preserved in the Tarikh at Tabari by Muhanmad ibn Jarir at Tabari

[22] Ibid

[24] Ibid

[25] Ibid

[26] Ibid

[27] Ibid

[28] Ibid

[29] Ibid

[30] Nahj al Balaqha, <http://www.nahjulbalagha.org>; See my article: Miraculous Words of Ali, Nahj al Balagha, on <http://www.durrenajaf.com/Literature.html>

[31] Maqtal al Husain, Abu Mikhnaf Lut ibn Yahya[d.157 AH]. This text is preserved in the Tarikh of Muhanmad ibn Jarir at Tabari

[32] Zuhair bin al Qain, By profession he was an expert of Eastern medicines

[33] See for Misaq Quran. At Ghadir al Khum Rasulullah(S) conferred Nass upon Ali and declared him Moula like him. Muslims presented over there gave Misaq to Ali, as per Nabavi instructions

[34] Abu Basir says: I was with Imam Mohammad al Baqir and standing beside him. A lot of people were visiting him. Imam told me: Ask people do they see me properly? From everyone I asked: Did you see Imam al Baqir? He said, No while he stood beside me until Abu Harun al Makfuf (A blind man) came. Imam Baqir said: Ask him. I asked: Did you see Imam al Baqir? He answered, Yes, He has stood here. I said: How could you see him while you are blind? He said: How should not I see him while he is a Noor [bright light] and a shining sun.

[35] Ablajul Barakaate wal Qurubaate[1430],By: Amir al Jameatus Saifya,Dr.Syedi Qaidjoher Ezzuddin, Mumbai, India

**The Writer is Attorney at Law & Religious Scholar**

**Email:**[qazishkborhany@hotmail.com](mailto:qazishkborhany@hotmail.com)

**Website:** [www.durrenajaf.com](http://www.durrenajaf.com)

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