



Iran-Israel conflict

The basic characteristic of the religion of truth that Allah Almighty has sent for humanity is: Justice. Justice means: justice towards everyone, acceptance of the truth and hatred of injustice, whether it is with a human being, even an animal or any other creation of Allah Almighty. This is actually the voice of human nature; that is why a noble person is distressed and his heart becomes restless when he sees injustice. If a person is deprived of this condition, there will be no difference between him and the beast. This is the standard for weighing the morals and character of everyone, from the individual to the nation and the government. That is why Allah Almighty has commanded justice in the Quran in at least 30 places in different styles. Rarely has any other action been emphasized to this extent.

Muslims have been specifically commanded to act justly towards every person and every creature and to protect every oppressed person from oppression; although there is no difference between Muslims and non-Muslims in this; but in addition to human relations, there is also a religious relationship with Muslims; therefore, Muslims have been specifically taught to act justly and equitably towards their Muslim brother, to avoid oppressing him and to protect him from oppression; thus, it is narrated from Hazrat Abdullah bin Umar (RA) that the Prophet (peace and blessings of Allah be upon him) said:

The Muslim brother of the Muslim, there is no injustice, and there is no Yaslama, min kan fi haja, akhia kan Allah fi hajta, and from the faraj an Muslim Karba Faraj Allah Anhu, bha Karba min Karb on the Day of Resurrection, and from the seventy Muslims, the seventeen will be Allah on the Day of Resurrection (Muslim, Kitab al-Albar wal Salat, Chapter Tahirim Zalam, Hadith No. 2580)

Translation: A Muslim is the brother of a Muslim; he neither wrongs him nor allows him to be wronged. Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever removes a calamity from a Muslim, Allah will remove from him one of the calamities of the Day of Judgment. Whoever covers the fault of a Muslim, Allah will cover his sin on the Day of Judgment.

This mood should always remain among Muslims; but unfortunately, today the Ummah is becoming deprived of this spirit of brotherhood, especially the situation of Muslims at the global level is very sad and disastrous in terms of outcome. If we look at history, after the fall of the Ottoman Caliphate, the Islamic world was torn apart, it was divided into small, weightless and ineffective pieces, and the West, under a plan, brought them to a point where today they cannot even decide their own national problems, which currency to use for the exchange of goods, to what extent should industries be promoted in their country, to what

extent should the natural treasures in their land be extracted, and at what price should they be sold, which countries should be friends with and which countries should be involved in their enmity, whether they like it or not? In all this, they are the hands of the Western power, so the entire Muslim Ummah is going through this situation;

But the worst situation in this regard is that of the Arab world, and perhaps this is their punishment from Allah Almighty; because the people of the West used them as a tool to break the Ottoman Caliphate and establish Israel, and today all Arab governments are forced to prostrate themselves before the West and Israel, while non-Arab Muslim countries such as Turkey, Afghanistan, Malaysia, etc., at least open their tongues; but these countries do not even have the courage to move their tongues, and they have been given such poison that their pride and dignity have also died.

A clear example of this is the Arab-Israeli case. Israel is surrounded by Arab countries on all sides, Israeli ships pass through these countries, it forcibly obtains drinking water from neighboring Arab countries, it openly oppresses the Palestinians, it is flouting international laws, it bombs neighboring countries whenever it wants.

Due to its oppression, Palestinians are dying of starvation, more than sixty thousand people have been martyred, and the human rights that America and Europe proclaim are violated here every day. But none of the Muslim countries neighboring Palestine have the opportunity to open their borders at least for the oppressed of Palestine. Of these, only Jordan and Egypt would open their borders, and the Gulf countries would deliver their wasted food to Palestine. Thus, their lives would not be lost and Israel's morale would not be so high. Now, after a while, this welcome aspect has emerged that Iran has tried to stop Israel from atrocities and has achieved some success in this. Instead of the Arab world being Iran's equal in this war and forcing their common enemy Israel to bow down, the situation is that they are all protecting Israel. All the Arab and Gulf countries are providing their airspace for the Israeli Air Force, and are helping the Israelis in stopping the missiles that Iran is sending towards Israel. How shameful!

In the context of "an excuse for a sin is worse than a sin", some people are now trying to blame Iran and blame the Arab neighbors by calling it a Shia-Sunni conflict. This is very sad. This conflict is not a Shia-Sunni conflict. It is a conflict between the oppressor and the oppressed. Israel is the open culprit, and the entire Muslim nation, from Palestine to Iran, is clearly oppressed. The Palestinians are being oppressed in a way that is perhaps unparalleled in history, surpassing even the oppression of the Jews by the Nazis. **(Continue on Page 3)**

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things:

I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty)(in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for thepreparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection,and it will be said to them, Make alive what you have created.' "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, andit will be said to them, 'Make alive what you have created."

COLLECTIVE STRENGTH OF MUSLIMS: "TAQWA and UNITY"

Allah (Subhanahu Wa Ta'ala) says in Surah Al-Imran (Ayat 102,103) (Translation and commentry from English translation of Maariful Quran by Mufti Taqi Usmani Sb (Certified by Al Azhar) "O those who believe, f e a r Allah, a fear which is His due, and let not yourself die save a s Muslims."(Ayah 102). "And hold on to the cord of Allah, all of you, and be not divided" In the two ayaat appearing here, two important principles have been given which go to make the collective strength of muslim impregnable. These are 1.Taqwa 2.Unity The first principle appears in the first of the two ayaat. The second principle follows in the second verse. The first principle stated in the said ayat is that one must 'fear Allah', that is, one should organize and manage his life with a full sense of responsibility before Allah, avoiding all that is forbidden or undesirable, doing so in a manner 'which is His due'.

TAQWA: THE FIRST PRINCIPLE OF COLLECTIVE MUSLIM STRENGTH:

In Arabic, the word, 'Taqwa' is used to denote avoidance and abstinence. It is translated as 'fear' in the sense that things one is asked to abstain from are nothing but things that cause fear, or alert one to the danger of Divine retribution. Taqwa has its own degrees, the lowest is to avoid Kufr and Shirk, that is, disbelieving in Allah and His Message and attributing partners to His Divinity. In this sense, every Muslim can be counted as Muttaqi (one who has the quality of Taqwa), even if he is involved in sins. At several places in the Holy Qur'an, the words, ' Muttaqin' (plural of Muttaqi and 'Taqwa' have been used in that sense as well. What is really desirable falls under the second degree of Taqwa & that is, to avoid that which is disliked by Allah and His Messenger. The merits and blessings of Taqwa enumerated in the Quran and Hadith have been promised on this degree of avoidance and abstinence. As far as the third degree of Taqwa is concerned, this is a high station destined for prophets, their devoted deputies and men of Allah, for it is not within the grasp

of everybody. To stand guard over one's heart against the onslaught of what does not relate to Allah, and to keep it filled with the remembrance of Allah and the desire to seek His pleasure, are great assignments. May Allah give us Taufeeq and Hidayah. Aameen!

UNITY: THE SECOND PRINCIPLE OF COLLECTIVE MUSLIM STRENGTH: Allah (SWT) said next: "And hold on to the cord of Allah, all of you, and be not divided." (103) The golden principle of unity has been presented with great eloquence and wisdom, for the principle, being the only effective binding factor, has been identified before the command to unite was given, following which, came the prohibition of disunity and chaos. we can turn to the first and present addressees of the Quran, the Muslims who believe that in the world as we have found it, the Holy Quran is the only way of life revealed by Allah Almighty without any shadow of doubt in it, and since Allah Almighty has Himself taken the responsibility of protecting it, there is just no possibility of interpolation or change in it right through to the Day of Judgement. Muslims alone who, being believers in the Quran have no 'other alternative line of action except this. If different parties among Muslims were to unite on th e system of the Holy Qur'an, thousands of their differences based on group, race and country would be resolved instantly, which block the road to human progress. Whatever difference may remain among Muslims, would possibly be in the understanding and the interpretation of t h e Qu r'an.

If such difference stays within limits, it is neither blame-worthy nor harmful to collective human living. In fact, the existence of such difference of opinion among the learned is natural. Therefore, exercising restrain and observing limits should not be so difficult to manage. Contrary to this, if our parties, were to go on fighting in complete disregard to the Qur'an then, they would not be left

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Therefore, Muslims need to realize this situation. It is a conspiracy of the West and the hypocrites who are the tools of the West to stir up the Shia-Sunni conflict. Some people are saying, in order to strengthen the Shia-Sunni agenda, what did Iran do when Palestine was being oppressed? This is a reasonable question; but the question is, what steps did the Arab countries, which have a dual relationship with the Palestinians, one of Islamic brotherhood and the other of Arabism, take in this regard? Iran and its allied powers sheltered the Palestinian leaders, Lebanon and Yemen fired missiles at them, these cowards could not even do this.

The fact is that all Muslim countries are guilty of ignoring Palestine; but in this regard, the Arab countries neighboring Palestine and the Gulf countries rich in petroleum are the biggest culprits. They will have to be held accountable by Allah Almighty; but in the world too, they are being punished for this in the form of weightlessness, powerlessness and disgrace, and will continue to be punished in the future.

Islam has taught us two basic things, one is that we should support the oppressed against the oppressor, and the other is that if we are faced with two oppressors and unjust powers, we should accept the lesser side and distance ourselves from the greater enemy. During the

time of the Prophet Muhammad (peace and blessings of Allah be upon him), when there was a war between the Romans and the Iranians, the Muslims were inclined towards the Romans; because they believed in monotheism, prophethood, and the concept of the Hereafter, and in many things they agreed with the thinking of the Muslims. On the contrary, the people of Iran were close to the polytheists and were openly involved in polytheism. This attitude is applicable in the current situation. It is a fact that there are some major differences between the Sunnis and the Shiites, especially the Shiite view of the Companions, which is in no way acceptable. It is also a truth that in Tehran, the capital of Iran, there is a temple, a church, a gurudwara, a place of worship for Jews, and a fire pit for the Magians. But the Sunnis do not have any mosques. I have seen this scene myself in Tehran.

The same objection is raised by the Shiites towards Sunni countries, especially Saudi Arabia, where some cities have a 20 percent Shiite population. However, they are not allowed to build mosques for their sect. This is an immoderate, unfair and extremist attitude that is causing differences among Muslims.

An example of this came to light in the recent Ramadan when the Taliban government announced that Taraweeh will necessarily consist of 20 rak'ahs, and that it will not be allowed to pray or teach 8 rak'ahs. This scoundrel himself believes in 20 rak'ahs of Taraweeh. However, this does not mean that you should force those who believe in 8 rak'ahs of prayer in the light of evidence to pray 20 rak'ahs.

The Holy Quran has also set the principle for a mixed Muslim and non-Muslim society that each group should worship in its own way and not interfere in the religious affairs of the other: "To you is your religion, and to you is your guardian." (Al-Kafirun: 6) Where people of different sects and sects of Muslims live, the first and foremost rule for them should be that each group should be allowed to build its own place of worship and have the right to worship in its own way. In the case of creating unity through coercion, instead of unity, chaos and division will arise, and the nation as a whole will become weak and insignificant.

It is also a fact that Sunnis and Shiites have more in common than differences. The belief in monotheism, the belief in prophethood, revelation, the divine book, the concept of the hereafter, respect for the Ahl al-Bayt, the basic duties of Islam, the forbidden and forbidden things, all of which are quite similar between Sunnis and Shiites. In the current situation, the hostile forces against Islam want to create chaos in the ranks of Muslims, to divert attention from their real enemies, and to fight among themselves. Therefore, we should pay full attention to this.

Because the Islamic nation needs unity more than anything else at this time, both in the Islamic world and in non-Muslim countries. We should give Iran full moral support on this occasion, pray for it, and follow the principle of unity despite differences, and we should ask the Iranian leaders not to limit the expected ceasefire to Iran and Israel. Rather, they should also link the Gaza ceasefire with it. This will increase Iran's prestige throughout the Islamic world and increase the unity and brotherhood of Muslims. I wish! This could happen.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

2 to 3pm : Halqae Zikr, Darse Hadees, Khutbaat-e-Ghouse al Azam RA, Fiqahi Masail, Tazkiratul Auwliya.

TUESDAY

Maghrib to Isha: Darse Tasswuff, Question Answers. At: Qanqahe Shujaiya

EVERYDAY

After Maghrib Zikre Jahri. At: Khanqahe Shujaiya

UNDER GUARDIANSHIP

Hazarat Maulana Syed Shah Obaiullah Qadri Sahab Qibla

UNDER ORGANISE

Anjuman-e-Khadimeen Shujaiya, Hyderabad. Ph: 040-66171244. www.shujaiya.com

THURSDAY

After Asar to Maghrib: Halqae Zikre Jahri and Waaz. At: Dargah Hazrat Syedna Mir Shujauddin Hussain Qibla RA, Eidi Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech of Hazrat Maulana Syed Shah Obaidullah Qadri Asif Pasha Sahab Qibla At: Jama Masjid Shujaiya Charminar Hyd. Namaze Juma at:3-15 pm. After Namaz Majlis Darood wa Zikr, Salaam Ba Huzoor Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After Maghrib to Sunday Isha (Zikr, Wazif, Basic Education of Islam, Tazkiratul Awliya, Muraqiba, Prays Namaze Thajjud and Ishraq. At: Khanqahe Shujaiya Backside Jama Masjid Shujaiya Charminar, Hyderabad.

Martyrdom of Hadhrat 'Ali Akbar and Hadhrat 'Ali Asghar(RZ)

Again the battlefield is in uproar that a tiger is entering it. Who is it? There is an uproar that the exact replica of the Holy Prophet (Sallallahu alaihi wa sallam) is coming. All others have gone. Hadhrat 'Ali Akbar (May Allah be well pleased with him) stepped forward and requested: All others have sacrificed themselves. Only this slave is left. I can't see your loneliness. Permit me as well. Hadhrat Imam Hussain (May Allah be well pleased with him) said: Son! Will you squander away 18 years of efforts in the plain of Karbala? Go to Madina.

Hadhrat 'Ali Akbar (May Allah be well pleased with him) said: I will not remain in this world even a moment without you. Will you leave me in the hands of those oppressors? When the requests and insistence of Hadhrat 'Ali Akbar (May Allah be well pleased with him) increased beyond limits, then Hadhrat Imam Hussain (May Allah be well pleased with him) himself handed him weapons and granted him permission. Hadhrat 'Ali Akbar (May Allah be well pleased with him) took his leave and entered the battlefield.

The exact replica of the Holy Prophet (Sallallahu alaihi wa sallam) is coming. Whenever anybody was reminded of the Holy Prophet (Sallallahu alaihi wa sallam), they would see Hadhrat 'Ali Akbar (May Allah be well pleased with him) and listen to his talk. Thus, Hadhrat 'Ali Akbar (May Allah be well pleased with him) entered the battlefield. 'Abdullah bin Ziyad told a person to ask Hadhrat 'Ali Akbar (May Allah be well pleased with him) to unveil his face. There is a great desire to see the beauty of the Holy Prophet (Sallallahu alaihi wa sallam). Hadhrat 'Ali Akbar (May Allah be well pleased with him) unveiled his face. The whole army of Yazid started crying on seeing his face.

Wailing was heard from every corner. Shimar, the accursed, angrily said: If you had so much affection for him, why did you choose to do this task and why did you kill so many members of his family. He ordered his army to get ready and gave the command for attack. Hadhrat 'Ali Akbar (May Allah be well pleased with him) too showed such ancestral martial prowess that he cut down 200 wretches and came back to Imam Hussain (May Allah be well pleased with him) and said: Father!

The thirst is very severe. Hadhrat Imam Hussain

(May Allah be well pleased with him) let him suck his tongue. He again entered the battlefield and demanded an opponent (for duel). Nobody dared come forward. He himself fell on the army. It was a bolt of thunder that struck them. Wherever he turned, cries of "Save us" would be heard. Dead bodies piled up all around. He again turned back and said: Father! This thirst is killing me. Hadhrat Imam Hussain (May Allah be well pleased with him) let him suck the ring of the Holy Prophet (Sallallahu alaihi wa sallam). The thirst abated a bit. He again returned to the battlefield. The commander of the army told Tariq that if he martyrs this son of Hussain (May Allah be well pleased with him), he will make him the governor of Mosul.

He took oaths and gave his ring to him. Only then, out of desire for the governorship of Mosul, did Tariq step forward to fight Hadhrat 'Ali Akbar (May Allah be well pleased with him). He struck with his spear. Hadhrat 'Ali Akbar (May Allah be well pleased with him) parried his thrust and speared him with such agility that his spear pierced Tariq's chest and stuck out of his back. Hadhrat 'Ali Akbar (May Allah be well pleased with him) spurred on his horse. Tariq was still stuck to the spear. In this gallop, Tariq was reduced to shreds and ribbons. Tariq's son entered the battlefield and angrily clutched at Hadhrat 'Ali Akbar's (May Allah be well pleased with him) garments. Hadhrat 'Ali Akbar (May Allah be well pleased with him) cleanly lifted him off his saddle and slammed him onto the ground. There was an uproar in the army. Out of fear, nobody dared come forward.

The commander pushed forward Misraa'a. He also used a spear. Hadhrat 'Ali Akbar (May Allah be well pleased with him) parried it with his sword with such skill that the spear splintered. Misraa'a tried to grab the sword, but before he could pull, Hadhrat 'Ali Akbar (May Allah be well pleased with him) struck with such skill that along with his saddle, he was cut into two.

Now no one could step forward. 2000 mounted soldiers were ordered to attack all at once. Hadhrat 'Ali Akbar (May Allah be well pleased with him) seemed like a hungry tiger attacking a herd of goats. He cut his way to the center of the army. He again turned back to Imam Hussain (May Allah be well pleased with him) and

complained of thirst. Hadhrat Imam Hussain (May Allah be well pleased with him) said: Son! No worry. In a few moments you will reach the Houz-e-Kauthar and quench your thirst.

He again entered the battlefield and was attacking all around when Ibn Khumair tricked him and struck him with a spear. Munqidh, the accursed, struck him with a sword.

Hadhrat 'Ali Akbar (May Allah be well pleased with him) fell from the horse, injured and called out to his father. Hadhrat Imam Hussain (May Allah be well pleased with him) picked him up, brought him inside and laid his head in his lap. He called him: The solace of my heart! Talk to your father. Hadhrat 'Ali Akbar (May Allah be well pleased with him) opened his eyes. He saw that he was lying in the lap of his father. His mother and sisters were all standing around crying. He said: Father! The doors of the heavens are open. The damsels of paradise are standing with chalices of sherbet in their hands. He was saying this and his blessed soul left for paradise. Hadhrat Imam Hussain (May Allah be well pleased with him) said: Son! You have also gone to other world to the Holy Prophet (Sallallahu alaihi wa sallam).

Martyrdom of Hadhrat 'Ali Asghar (RZ)

For Hadhrat 'Ali Asghar (May Allah be well pleased with him), 3 days had passed without any milk or water. Hadhrat Imam Hussain (May Allah be well pleased with him) thought that the wretches would at least have mercy on the innocent baby. He took Hadhrat 'Ali Asghar (May Allah be well pleased with him) to the army. The mother said: Don't lose him like you lost 'Ali Akbar (May Allah be well pleased with him). Hadhrat Sukaina (May Allah be well pleased with her) said: Father! Bring my brother soon. Let me drink the water left over by Asghar.

Imam Hussain (RZ) entered the battlefield with the infant in his arms and said: People! What crime did this innocent one commit? This thirst is killing him. Give him at least a drop of water. Some wretch shot an arrow which pierced his throat. The Imam brought Hadhrat 'Ali Asghar (May Allah be well pleased with him) back to the tents in the same condition. His mother asked: Did you get him water to drink? The Imam replied: Yes, I have let him drink from the Houz-e-Kauthar.

Imam Hasan & Imam Hussain (RZ) Standard Bearers of Guidance

Almighty Allah has made each and every member of the family of the Holy Prophet (Sallallahu alaihi wa sallam) an embodiment of excellence and has granted them various distinctions. Imam Hasan and Imam Hussain (May Allah be well pleased with them) have a special relationship with the Holy Prophet (Sallallahu alaihi wa sallam).

They are from the Prophet's Family and they are both Companions of the Holy Prophet (Sallallahu alaihi wa sallam). It is because of this relationship that Allah Most High has made them the very epitome of truth. Their very talk is pure and every action of theirs is matchless and inimitable. They are a great example for the whole Ummah. Their very life is a beacon of guidance for the Ummah.

The Imams Hasan and Husayn (May Allah be well pleased with them) are the standard bearers of guidance and they are a shining proof of truth. The Christians of Najran came to the Holy Prophet (Sallallahu alaihi wa sallam). It was their belief that Prophet 'Isa (May peace be upon him) is son of God (May Allah protect us from this) and their proof was that Prophet 'Isa (May peace be upon him) was born without a father.

The Holy Prophet (Sallallahu alaihi wa sallam) said: That Prophet 'Isa (May peace be upon him) was born without a father is a proof of the power of Allah and Allah Most High created Hadhrat Adam (May peace be upon him) without father or mother.

The way this was a sign of Allah's power, in the same Prophet 'Isa's birth without a father is also a sign of Allah's power. They argued even after this, so by the command of Allah, the Holy Prophet (Sallallahu alaihi wa sallam) invited them for a Mubahala as given in the Holy Quran: So, if someone contends with you about 'Isa (Jesus) after knowledge has come to you, say: 'Come, let us (jointly) call our sons and your sons, our women and your women, and ourselves and yourselves (at the same place). Then let us supplicate fervently (i.e., most submissively) and invoke the curse of Allah upon the liars. Surah Al Imran (3:61)

When the Holy Prophet (Sallallahu alaihi wa sallam), Imam Hussain (May Allah be well pleased with him) was in His lap, Imam Hasan (May Allah be well pleased with him) was walking alongside Him holding His finger. Hadhrat Fatima Zahra (May Allah be well pleased with her) was walking behind Him and Hadhrat 'Ali (May Allah be well pleased with him) was walking behind her.

When the priest saw the radiant faces of these people, he cried out: O people! I am seeing their radiant faces. If they supplicate to Allah Most High to move a mountain from its place, then because of their supplication, Allah Most High will surely move the mountain from its place.

Don't do the Mubahala with them. Otherwise all of you will be destroyed and until the Day of Judgment, there will be no Christian on the face of the earth. Thus, they made some settlement and went back. The Holy Prophet (Sallallahu alaihi wa sallam) said: The wrath of Allah had come very close to the people of Najran. If they had done the Mubahala, their faces would've been mutated. They would've been changed to monkeys and pigs.

The Holy Prophet (Sallallahu alaihi wa sallam) is Himself a miracle of Allah.

To prove the authenticity of Islam, only He is enough, but, as per the command of Allah, He (Sallallahu alaihi wa sallam) took Imam Hasan and Imam Hussain (May Allah be well pleased with them) also with Him so that the Ummah learns that they are epitomes of truth and veracity and they themselves are proofs of the authenticity of Islam. When they were proofs of the authenticity of Islam in their childhood itself, then how can their fighting for the sake of Islam and for the protection of the Shariah be construed as a worldly adventure?

A human being is bound to follow the laws of Islam on reaching the age of majority. Then obligations of Islam are laid on a person. It is only after acceptance of one's good deeds that paradise is promised. However, it is the distinction of the Imams,

Hasan and Hussain (May Allah be well pleased with them) that they have been given the glad tidings of not only paradise, but of the being the leaders of paradise right in childhood. The Mufti quoted a Hadith from Mo'jam Kabeer, Jame' Ul Ahadeeth and Kanz Ul 'Ummal:

It is narrated on the authority of The Lady of Paradise, Hadhrat Fatima Zahra (May Allah be well pleased with her) that in the last moments of this earthly life of the Holy Prophet (Sallallahu alaihi wa sallam), she took Imam Hasan and Imam Hussain (May Allah be well pleased with them) and said: O Prophet of Allah (Sallallahu alaihi wa sallam)! These are your sons. Grant them something....! The Holy Prophet (Sallallahu alaihi wa sallam) said: I grant my awe, reverence and my leadership and command and I give Hussain my courage, bravery and benevolence and generosity.

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with any possibility of correction. The Holy Qur'an, in the present ayat, shows us the way as to how we can eliminate this tendency to become divided when it says: "And hold on to the cord of Allah, all of you." Here, the cord of Allah means the Holy Quran. The blessed Companion, 'Abdullah ibn Mas'ud is the narrator of the hadith in which the Holy Prophet (Sallallahu Alaihi Wa Sallam) has been reported to have said: "The Book of Allah is the cord of Allah, extended from the heavens to the earth." In another narration of the hadith by the noble Companion, Zayd ibn Arqam, the words are:

"The cord of Allah is the Qur'an." [Ibn Kathir]. In short, this one statement of the Qur'an is full of wise rules of conduct. To begin with, it can be said that man must firmly act in accordance with the way of life revealed by Allah Almighty, that is, the Holy Qur'an. Then comes the unity of action, that is, all Muslims should join hands to act in accordance with it. The result will be that Muslims will become united and organized as if they were a group holding on to the same cord firmly, turning the whole group into a powerful single body.

Let us review the two distinct instructions given to Muslims in this ayat, that is, they should first live by the system prescribed for them by Allah Almighty, then, they should hold fast to 'the cord of Allah' all together. This is how the Muslim ummah gained ascendancy in the past and there is no reason why, it will not rise again.

Karbala: A watershed in struggle for human rights

By Sheikh ul Islam Dr.Md.Tahir ul Qadri: Those people who say that the clash between Imam Hussain (A.S) and Yazid was for acquiring power will have to admit (God forbid) that Hussain (A.S) did not have his belief in the sayings of the Holy Prophet (pbuh). If this is not so, which is factually the case, then we will have to admit that Imam Hussain (A.S) was all set for embracing martyrdom, not power. The history of Islam is littered with many scores of martyrdoms having their respective place in history but the worldwide fame and importance of martyrdom of Hussain (A.S) owes itself to the fact that those martyred were related with the Prophet of Islam (pbuh) through bloodline. It is not merely the sacrifice of one individual but of many kith and kin of the Holy Prophet (pbuh). The history cannot forget the epoch of Karbala, its details and importance at any stage.

However, some people out of their flawed thinking or lack of wisdom are bent upon belittling the sacrifices rendered in Karbala by dubbing it as a political clash between two princes aimed at acquiring power. Adopting this line of thinking is dangerous and is an attempt at disfiguring the history of Islam. The fact of the matter is that Karbala represented clash between the forces of truth and falsehood.

The events of Karbala in particular and the entire reign of Yazid in general are reflective of the fact that he left no stone unturned to expose people to the worst forms of cruelty and oppression who refused to hold allegiance to him. When Yazid took over the mantle of power, his first act was to replace all experienced, pious, noble and wise governors with those from among his relatives having sordid conduct and questionable character. It was in this way that the entire government was handed over to such people and the culture of governance was changed. That is why we find that the Holy Prophet (pbuh) did not single out one such individual of rotten character but branded the whole empire as representing sin and moral decay.

The government of Yazid was established on the foundation that negated the principles set out for Islamic Caliphate. He tore apart the Islamic system of democracy and consultation and replaced it with the one characterized by dictatorship and state terrorism. No space was available for tolerance, peace, freedom of expression and dissent in the Yazidi system. It was a horrible period where mischief and disorder reigned supreme.

Before the induction of Yazid in the corridors of power, planned efforts were set in motion to force people to take allegiance at the hands of Yazid and accept him as their Caliph. The policy of stick and carrot was mercilessly used to achieve the purpose. Marwan, who was appointed governor of Madina, tried his best to win support of people by equating the Yazid's nomination for mantle of Caliph with that of rightly-guided Caliphs. When confronted by the faithful and told bluntly that it was big lie and deception employed by him because the rightly-guided Caliphs never nominated their sons or relatives for Caliphate, he stooped so low as to cast aspersion on the character of the such dissenting people.

Later on, the way was smoothed for Yazid in the entire country including Syria and Hijaz and he held the mantle of power in the 60th of Hijra unleashing the forces of oppression, cruelty and darkness. So it

was Yazid who inaugurated the reign of terror and pattern of evil governance at the political and governmental levels. Since the issue involved the honour of religion, Imam Hussain (A.S) embarked upon the mission of saving the Islamic teachings from the Yazidi catastrophe. The ultimate result was the epoch of Karbala.

The Yazidi monster was let loose. In short, people started disobeying Yazid due to his activities and refused to accept him as their ruler. The people of Madina were at the forefront in such courageous initiative. The martyrdom of Imam Hussain (A.S) served to unleash the raging volcano of anger and disgust against Yazid. He, on the contrary, became more arrogant, power-drunk and evil incarnate after the martyrdom of Hussain (A.S). His cruel and promiscuous practices knew no end.

Due to these factors, all people especially those belonging to Hijaz broke their allegiance to him and became his opponents. When Yazid saw people of Makkah and Madina breaking apart, he feared that the onward march of such movement of opposition would have domino effect in other areas of the empire. So in order to arrest the trend, he dispatched a strong army of twenty-thousand under the leadership of Muslim bin Uqba.

The soul trembles at the thought of huge magnitude of miseries the holy city of Madina was exposed to by the Yazidi army. Heart-rending cruelties were committed against the residents of the holy city. Massacre, plundering, anarchy were the order of the day. People were required to take allegiance to Yazid under duress and those who refused were put to sword. About ten thousand people were mercilessly killed. After the destruction of the holy city of Madina, the Yazidi forces led by Haseen bin Numairi attacked the city of Makkah. The Yazidi army besieged the city for sixty-four days, killed people at will and pelted stones.

In short, both holy cities of Islam were dishonoured. Firstly, the relatives of the Holy Prophet (pbuh) were put to sword and their beheaded heads were bandied about in the bazaars of Damascus. The religion, Islam, was disfigured and dishonoured for the retention of illegitimate power. Imam Hussain (A.S) knew that the government of Yazid was illegal, which wanted to invest the history of Islam with authoritarian, dictatorial and immoral character. At a time when many preferred escape, the Imam chose the path of action not of passivity. Although he knew that there was no organized support available to him and that he was faced with the brute and overwhelming might of a cruel government, he opted for the way shown him by his respected father, Huzrat Ali (ra) and grandfather, the holy Prophet of Islam (pbuh).

For any wavering and faltering at that point in time in the face of the challenge to Islamic ideology would have cleared the way for dictators and despotic rulers till the Day of Judgment. Through his courageous martyrdom, the Imam proved that the forces of truth are destined to prevail. Whatever be the thickness of darkness, there is always light at the end of tunnel. Thus Imam Hussain (A.S) chronicled a golden chapter in the history of Islam. The struggles for freedom and self-determination, being waged anywhere, derive their inspiration from this gigantic struggle of Hussain (A.S). The poet has very rightly said:

Hussain bin Ali RA at Karbala

A stand against tyranny & falsehood

Human history is a never-ending story of Abuse, Oppression, Injustice, Cruelty, Murder, and Genocide by those in Power against those who aren't. People who ruled with Justice, Empathy, and Benevolence are exceptions to this rule and are too few. Power is either grabbed illegally or made to feel legal by intrigues, coercion, deceit campaigns and, lies (as is done in a modern democracy); it always ends in Injustice, Bloodshed, and Destruction.

When people assume the right of sovereignty instead of being vicegerent to Almighty God, they assumed a position for themselves that is not meant for them, and the result always is "Fasad Fil Ardh" (Corruption on Earth / Turmoil in the Society). Islam came to create a society based on 'Iman' (faith), 'Taqwa' (piety), and 'Adl' (justice). And the struggle to establish a system based on faith, piety and justice is called Jihad.

The Modern Democracy where the sovereignty belongs to the majority has turned out no less brutal than the medieval dictatorship. The post WWII history of wars, invasions, financial embargos, boycotts, wide spread hunger, genocides, and promiscuity is a testimony to this fact. Today the world is devoid of justice and is controlled by selfish power-hungry politicians who uses soft tools such as gender equality, cultural superiority, LGBTQ rights, promiscuous culture to subjugate and terrorize the weaker nations to submission. Rich nations also deploy 'Debt Terrorism' as an effective tool to virtually colonize the developing world.

Karbala is a story of a courageous man, Hussain bin Ali RA, the beloved grandson of Prophet Mohammed ?. He stood against all the odds for Truth, Justice, and the rights of people, not for him or his family but the believers in particular and humanity in large. His stand was full of risks, and he knew the consequences well, but he stood by it at the expense of his life, his family, and a small group of followers. His exemplary sacrifice is a beacon for all those who want to live a truthful life. May Allah SWT bestow mercy on him, his family and all true believers.

"Al-Hasan and Al-Hussain are the leaders of the youth of Paradise." (Ahmad, At-Tirmidhi, Ibn Majah and An-Nasaa'i) Hussein bin Ali RA refused to compromise on Truth, and he set a standard which many would follow in times to come. Human history has always witnessed the struggle between Right and Wrong. He was followed by his second cousin Abdullah bin Zubair RA, and He too sacrificed his life fighting against Tyranny, and many more lost their lives following their footsteps. May Allah SWT reward all of them, and may we follow in their footsteps.

The Tyranny was not limited to a single dynasty under whose rule Hussein bin Ali RA & Abdullah Bin Zubair RA lost their lives. The dynasty that followed was no less brutal and murderous in their oppression and torture, though they

grabbed power on a pretext of their relationship to Prophet ?. And the oppression continued till day. But it did happen that, during the long history, few rulers governed their subjects with Justice and Truth.

The Power intoxicates like nothing else; human history is testimony that there were very few rulers who governed their subjects with Justice and Truth during the long history. While a brutal majority abused it in every possible way, their only reason was the fear that they would lose it. When the most respected and most beloved among men (Hussain RA) was not spared and was killed to save the throne, who else could be spared of this brutal punishment if they stood against the Power of their time? So, many fell in this noble struggle with poise and grace!

The Kings and the Presidents to remain in Power and subjugate and enslave people (and in today's context to create their hegemony and safeguard their financial interest) have not just killed those who opposed them but did not hesitate to liquidate their fathers, sons, and brothers. Nothing was more important to them than the Power itself. Speaking Truth to the wicked and cruel ruler is the highest form of worship (Jihad). It needs immense courage and belief in God. History keeps producing people who consider standing for Truth above all worldly comforts; such people cannot be bought, sold, or coerced. They are the ones who have kept the flame of Justice and Truth alive.

Tragically, the immense sacrifice by Hussein bin Ali RA was hijacked by a considerable minority to further their deviant beliefs and they have been attempting to destroy the very essence of faith for which Hussein RA took this brave stand. May Allah protect Islam from such deviant and erroneous beliefs. May Allah's wrath be on those who murdered Hussein RA and also on those who deserted him after giving their pledge of support. And on those who misrepresent him and malign him by referring deviant beliefs to him.

Hussein RA didn't introduce any new doctrine or new beliefs but was a staunch follower of his grandfather Prophet Mohammed ?. He lived by the same standards and followed the footsteps of mighty personalities, the rightly guided Caliphs Abu Bakr RA, Omar RA, Osman RA, and Ali RA and other Companions of noble Prophet ?. The latter three were martyred, serving the Truth and Justice. In fact, Osman RA is unique in the annals of history that he, while being the Caliph, refused to use the power at his disposal to save his life. It never happened before him nor after him.

We read these stories of immaculate character and ultimate sacrifice; we tend to forget that each one of us is also writing his account, his history. It may not be as grandeur, but for sure, we take a stand each day either in support of Injustice, Tyranny, and Falsehood or for Justice, Benevolence, and Truth. We will be raised either with Tyrants or with People of Justice; we can decide and take a call and stand.

We all will die on our appointed time, not one second before it and not one second after it, whether we stay in the safety of our home or are in the forefront of this struggle. The Sword of Allah, Khaled Bin Waleed RA has famously said, "If going to battlefield brings death to a person then see me, I sought martyrdom in more than hundred battles, there is not a space of a hand on my body which doesn't carry a battle injury or scar, but here I am dying on my bed. May the eyes of cowards never sleep."

If we love and honor Hussain RA, we must live a life of purpose ready to sacrifice anything and everything for the sake of Allah, His Apostle, His Deen, for Justice and Truth. It may not necessarily be fighting on a battlefield, but we have to take a stand at every opportunity, and all the times; at home and in office, in Masajid, and our stand should be in support of Truth and Justice till we meet our Lord and may we be among the lucky people who would be welcomed with the following remarks at the time of their death:

O soul that art at rest! Return to your Lord, well-pleased (with your blissful destination), well-pleasing (to your Lord), So enter among My (righteous) servants. And enter into My Paradise. (Quran 89 – 27 to 30).



Imam Hussain: A guiding light for humanity's journey towards justice

Imam Hussain's martyrdom in the Battle of Karbala in 680 AD was not merely a historical event but a transformative moment that continues to inspire millions around the world. The slogan "Labaik Ya Imaam Hussain" has become a powerful expression of loyalty and devotion, signifying a commitment to the principles of justice, righteousness, and opposition to oppression.

Chanting the slogan: A Call for Justice and Compassion

"Labaik Ya Imaam Hussain" resounds as a passionate call from the hearts of Muslims, particularly during the sacred month of Muharram. The act of chanting this slogan is a powerful expression of love, respect, and allegiance to Imam Hussain and the values he symbolizes. It serves as a poignant reminder of the unyielding stance he and his companions took against injustice, even in the face of overwhelming adversity.

Imam Hussain's message transcends time and borders, resonating with people from all walks of life. The slogan becomes a collective plea for justice, a demand to stand firmly against oppression, and a commitment to uphold human dignity and compassion. In a world where injustice and inequality persist, the message of Imam Hussain remains a beacon of hope, inspiring individuals to actively work towards positive change in their societies.

Following the path of Imam Hussain: Embodying Courage and Selflessness

Imam Hussain's life exemplified the virtues of courage, selflessness, and the willingness to sacrifice for the greater good. His stand at Karbala was not driven by personal ambitions but by a deep devotion to the principles of Islam and the welfare of humanity. He chose to confront oppression and tyranny, knowing the price would be his life, yet never wavering from his commitment to justice.

While chanting "Labaik Ya Imaam Hussain" serves as an external expression of devotion, the true essence of following Imam Hussain lies in internalizing his principles and striving to emulate his noble character. It requires individuals to introspect and assess whether their actions align with the values he stood for.

Following the path of Imam Hussain means standing up against injustice, assisting those in need, and fostering an environment of compassion and empathy.

The Power of Actions and Intentions: Chanting the slogan is a profoundly spiritual act, but its significance lies not only in the words themselves but in the intentions and actions that accompany them. While many devotees genuinely embrace the message of Imam Hussain and strive to embody it in their lives, there may be others who chant the slogan out of tradition, without fully grasping its profound meaning.

Alama Iqbal's quotes: "Nikal kar khankahu se ada kar rasmi shabeeri, Ki fakhre khankahi hai faqt andho dilgeeri," Translation: Come out of the monastery and play the role of Shabbir, for monastery's faqr is but grief and affliction. Allama Iqbal's quotes, serves as a poignant reminder for believers not to confine their devotion to mere ritualistic practices. Imam Hussain's message calls for active engagement with the world, translating the love and devotion expressed through chanting into tangible actions that promote justice, compassion, and positive change.

This couplet aims to shed light on Alama Iqbal's timeless wisdom and his call for individuals to break away from the confines of passive isolation and embrace active participation in society.

By exploring the profound philosophy behind Iqbal's quote and connecting it with the life and teachings of Imam Hussain (Shabbir), the research seeks to inspire readers to lead purposeful lives, contribute meaningfully to their communities, and create a positive impact on the world around them. It advocates for a balanced approach that integrates self-contemplation with dynamic action, encouraging individuals to find harmony and fulfillment in their personal and social roles. Kafil'a'y

Hijaz Mein Aik Hussain(R.A.) Bhi Nahin, Garcha Hai Tabdaar Abhi Gaisu'ay Dajla-o-Firat

The Caravan of Hijaz has not another Husain amongst it, Although the tresses of the Tigris and the Euphrates are still as bright as ever.

The above famous couplet sets the tone for the study by illustrating how Husain's presence was unique and irreplaceable. The thesis explores how his actions and character continue to inspire generations, evoking profound emotions among believers worldwide.

By analyzing historical accounts, literature, and religious texts, this research aims to shed light on the enduring impact of Husain's journey in the Caravan of Hijaz and its relevance in contemporary times. The provided verse encapsulates the essence of Imam Hussain's legacy, emphasizing that his unparalleled commitment to justice, compassion, and selflessness sets him apart as a guiding beacon for humanity.

It highlights the significance of love as the driving force behind his actions, and how true devotion to his principles can transcend superficial religious practices and foster a genuine connection with the values he stood for. The thesis of this verse underscores Imam Hussain's enduring influence as a symbol of moral courage and calls for a deeper understanding of his message to inspire positive change and uphold the principles of justice and humanity in contemporary society.

Bottom Line: Imam Hussain's legacy and the slogan "Labaik Ya Imaam Hussain" embody a profound message that continues to resonate across generations. Chanting the slogan serves as a heartfelt expression of loyalty and devotion to the principles of justice, dignity, and freedom that Imam Hussain epitomized. However, the true essence of following Imam Hussain lies in embodying his teachings and translating them into actions that promote justice, compassion, and positive change in society.

Imam Hussain's message remains as relevant today as it was centuries ago. By chanting the slogan with sincerity and striving to live by its principles, individuals can be inspired to become agents of positive transformation, contributing to a world where justice, dignity, and freedom prevail.

Let us heed the call of Imam Hussain, not just in words but in actions, to create a world that reflects the noble values he sacrificed his life for. As we honor his memory during Muharram, let us remember that every day is an opportunity to stand for justice and follow in the footsteps of the beloved grandson of Prophet Muhammad.