



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي
ضَلَالٍ مُّبِينٍ

THE CANDLE
OF THE PATH
OF ALLAH

Syed Jawad Naqvi



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P R E F A C E

In the name of Allah (s.w.t)

This book is in memory of those candles of the path of Allah (s.w.t) who sacrificed their lives in the way of Allah and by extinguishing their candles of life they gave the lessons of life, eternity and freedom to people like us.

“If you have to die, then die like Chamran”. These are the words of the leader of martyrs, Imam Khomeini (r.a). Death is a reality which cannot be denied by anyone. The question which the Imam (r.a) has raised is more about life than about death. This great person, Mustafa Chamran, was martyred as a result of his fruitful and crusading life in the way of Allah (s.w.t). The respected scholar of the book that is in your hand, Hujjatul Islam Syed Jawad Naqvi, has delivered several discourses on the subject of martyrdom and in fact has taught us the way of living. As he says, it is not the piercing of a piece of metal on a body of a person that gives him the esteemed status of martyr. Rather, it is the struggle of the person in his life on the path of Allah (s.w.t) which makes him eligible to be hunted by the enemies who could not tolerate his existence and thus desire to pierce his body with bullets.

Martyrdom is the result and outcome of the struggle of a person on the right path, but unfortunately those who have been listening to the name of the Doyen of Martyrs (a.s) right from their cradle and consider it as a matter of prestige to be the followers of Hussain ibn Ali (a.s) are not desirous and longing for this type of death.

The book that is in your hands is not a book about the merits and rewards that a martyr receives from Allah (s.w.t). It is about the life and the kind of struggle that a person has to undergo to be qualified to achieve this status. This book is a collection of several discourses delivered by the respected scholar on this subject on several occasions specifically related to a specific event of martyrdom of innocent Shia Muslims in Pakistan and some discourses delivered on the graves of

some martyrs. This book has been organized and given a flow for the readers to understand the subject from its basics which is the role of the human being in a society.

A person who is only concerned about himself, his personal life, feeding his children, earning money, gaining materialistic status and is not concerned about the society, the evils of the society and effects of these evils on his self and ultimate goal of his creation is far away from achieving this prestigious death. This book is a mirror which reflects the kind of life we are living and the kind of life Islam as a religion expects us to live, as a follower of Hussain ibn Ali (a.s) and commemorator of the event of Karbala.

This book is a gem, which at certain places would send shivers across the spine of the readers when they realize in the light of Qur'an and character of Ahlulbayt (a.s) what should be our role and responsibilities towards the society.

This book has been a difficult task for me to translate in the sense that the depth which the respected scholar has taken this subject into was very difficult to be expressed in English. I have tried my best to maintain the same lucidity in the content which the scholar has maintained in his speeches. I hope that this book is not just a one-time reading material, but a precious resource for generations to come. It is a lamp of guidance for distressed communities who are victim of tyranny, oppression and are struggling to find the path of salvation.

The least I could do was to organize these marvelous speeches on this subject into a English book form for the international audience and now it is my duty and as well the duty of others to ensure that this book gets in the hands of as many deserving believing brothers and sisters as possible across the globe.

It is once again an opportunity (Tawfeeq) of Allah (s.w.t) for a meager person like me to translate the matter related to these sacred beings, who are the martyrs of Islam, who are the responders to the call of Hussain ibn Ali (a.s) on the eve of Ashura. I pray to Allah (s.w.t) to grant me with more such opportunities to be of service to this great religion pioneered by great leaders.

We pray for all that after reading this book, we also develop in our hearts a long-
ing desire to follow the path of these great martyrs and our bodies should also be
soaked in our own blood at the time of leaving this world.

-Syed A V Rizvi

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*“And reckon not those who are killed in Allah’s way
as dead; nay, they are alive (and) are provided suste-
nance from their Lord”*

[Surah Aale Imran : 169]

CHAPTER 1

D E A T H O F A N A T I O N
(U M M A H)

1.1 REALITY OF LIFE AND DEATH

The philosophy of martyrdom as mentioned in the divine words of the Holy Qur'an which the Holy Infallibles (a.s) have interpreted and explained to us in reality is the philosophy of religion and Islam. A human being who can understand the reality of martyrdom is the true claimant of the understanding of the reality of religion or has at least become capable of understanding the reality of religion. But for ordinary beings like us, who do not understand the reality of death, it is difficult for us to understand the reality of martyrdom.

We do not have any knowledge about the reality of death. Our life is evidence that we are not aware about the secret and reality behind death. In order to understand the meaning of life, the human being needs to first understand death because it is death that gives meaning to life. If the secret of death gets manifested in its true essence than those who are afraid of death would turn to be its lovers. It is due to death that life moves from one stage to another stage and we have been through a previous death before entering this world. We have come to life due to several deaths, if we would not have died before we would not have been alive today. The Urdu language describes death in an excellent way as compared to other languages. In Urdu, death is referred to as "Inteqal", which means to move. A human being moves due to death, thus death is not an end. It is movement from one state to another. We were in one state before birth and then we moved into this state of life, leaving the previous state behind. It was the death of the previous state that brought us to life in this state.

We are victims of many misunderstandings that the Holy Qur'an has rectified. We have many incorrect imaginations, thoughts and understandings in our minds; and we spend our entire lives under the shadow of these incorrect thoughts and understandings. The Qur'an has nullified many such misunderstandings that could potentially lead us towards destruction. As an example, many disputes between neighbors and family members are due to simple issues of misunderstandings. If these misunderstandings are eliminated than these disputes would also get resolved. If one develops an incorrect image about someone, then this incorrect imagination gets nurtured and turns into disputes resulting into separation

of friends, brothers, family members, believers and Muslims. The Holy Qur'an has made specific arrangements to rectify misunderstandings because these misunderstandings will drown and assassinate human beings. Amongst these misunderstandings is the misunderstanding about death and life. We consider death as destruction whereas eating, drinking, walking and reproduction are considered as life. The development of this high degree of misunderstanding inside the human being can result into his destruction. The Holy Qur'an rectified that life does not mean eating and drinking; and neither is death the end of heart beats. The Qur'an considers many who are living, walking, talking and eating as dead, whereas we have been ordered by the Qur'an to consider many whom we consider as dead to be alive. Thus we know that we have a serious misunderstanding about death and life. The Holy Qur'an has expressed that we should not consider those who are eating and drinking as alive; and also we should not consider those whose neck has been cut, whose heart has been pierced with bullets and whose heart beats have stopped as dead. In reality when we see a person in such a state we immediately term them as dead, to which the Qur'an comes forward and prompts with the phrase:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا

Do not even have a doubt, when were these dead and when are those who are walking alive?

Thus, first we should know the real meaning of life. Then only will we understand death and thereafter the meaning of martyrdom.

1.2 THREE TYPES OF DEATH AND LIFE

It is mentioned in a tradition that every human being dies three types of deaths, and in accordance to these three deaths the human being lives three types of life. A human being has to live all three types of life simultaneously to be considered as alive and if he dies all the three deaths than he perishes. The three types of death

and life are not sequential; he has to live all the three lives together.

One type of death is the death of body, another death is the death of heart and the third death is the social death. The death of body is the death that we normally see with our eyes on routine basis. The human body is made up of two things; the body and soul. The body is the materialistic part and soul is the non-materialistic part. Till the time the body and soul are associated with each other this is the physical life of human being. The disconnection of soul from body results into death of body. This death is only the death of body and not of soul; the connection between the two is broken and body becomes dead but the soul is still alive and enters a different state.

Now let us understand the other type of death which is the death of heart. It is possible that a human being is alive by body whereby his body is performing all common acts like drinking, eating, sleeping, walking, reproducing and is in action, but still his heart could be dead. The heart over here does not mean the piece of flesh inside our chest that pumps blood. This is just termed as heart but not the real heart. The function of this heart is that of a pump to circulate the blood in the veins; this piece of flesh just does its biological function but it lacks any sense. The heart in reality is that of the soul and not that of body. We use these phrases very often that ‘my heart desires’, ‘my heart is not ready to accept it’, etc. The heart in these phrases is not the one behind the ribs; it is the heart of self, the heart of the soul. This heart inside the ribs has no relationship with the heart of the soul. If this heart of the body is functioning properly than this does not mean that the heart of the soul is also healthy and alive.

This heart (Qalb) of the soul also dies and this death is the death of soul and self. The question is: when does this happen? When the connection between soul and body gets broken it results into death of body, similarly the soul also dies when its connection with something else is disconnected. With whom is the soul connected; the disconnection of which results into its death? That is the same who says:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

So when I have made him complete and breathed into

him of My spirit,

[Surah Hijr (15) – Ayah 29]

The Holy Prophet (s.a.w) has said in a tradition that the heart which has no remembrance of Allah (s.w.t) dies. The body is alive and in motion but the soul is dead. You would have seen the graveyards of bodies where the bodies of our elders, relatives and brethren are buried, but when the soul or heart dies than that also has a graveyard. The graveyard of soul is not the same as that of body. The body gets buried somewhere else and the soul somewhere else. The graveyard of the soul is where the soul and hearts are buried. The graveyard of soul is that house where there is play and amusement; it is that room where there is transgression and indecency, that locality, gathering and Majalis where there is no remembrance of Allah (s.w.t). These are the graveyards of heart and soul.

When a person with no remembrance of Allah (s.w.t) in his heart makes a house with income from bribes, thefts and usurpation is questioned on what he is making? His reply would be that I am making a house; but if you ask his soul what is being made, the soul will reply that my grave is being made. A dead body that is buried below tons of sand cannot come out, because when asked he will say that I have loads of sand above me; and I cannot come out of this. Thus anyone who is buried under tons of burden that burden is his graveyard. So if someone is asked to come towards Allah (s.w.t) and if he says that I am under the burden of work or household responsibilities or studies or other occupations is in fact buried under a grave and he is not free. There are many who are happy that they have made luxurious life, but they do not realize that it makes no difference to a grave whether it is made of normal earth or of high quality marble; a grave is a grave irrespective of its external beauty.

I went to a city where a youngster stood up and said that he cannot understand what I was saying because to understand what was being said requires a lot of time. When we get up in the morning we see the electricity bill on our door, then in few days gas bills, credit card bills, house bills and towards the end of month we are almost buried under the burden of bills and hence we have no time for such kind of talks. It is like a dead person saying from his grave that I do not understand this Surah Al-Fateha you are reciting on my grave since I am under burden of sand. You will reply to him and say that the reason I am reciting this Surah on your grave is to relieve you from this burden. This Surah is to relieve you not from the burden of sand but the burden of your sins. So I replied to this youngster by saying that my speech is to relieve you from the burden on your heart and life.

Now, if you don not bury a dead body it will develop a very bad smell. If, out of attachment to a person who has died, a person delays the burials of the deceased and keeps his body inside his home, then in a few days the body will start to release a bad smell and this smell will start to spread out of the house to nearby homes; than all over the locality and everyone inside and outside the home in the entire locality will be effected. Hence we have been asked to bury the body as early as possible since it is better for the deceased as well as for us.

Similarly if a dead heart is not buried than that also develops smell and everyone inside the house, neighbors and the locality are troubled by him. The death of the heart as mentioned by the Qur'an happens in stages. At the first stage the heart gets diseased, then it gradually develops layers of filth on it, then it gets locked and sealed. Eventually, this heart dies. A person whose body is alive yet his heart is dead is considered a lifeless person, a moving corpse.

There is a third type of death as there is a third type of life. This third type of life and death is that of Ummah (nation). 'Ummah' means a society and nation, the people amongst which a human being spends his life. One of the important aspects of life of human being is society. A human being lives the life of body, soul as well as a social life. There are those whose bodies are alive, their hearts are also alive and they are also socially alive. Yet, there are also those whose bodies are

alive and possibly their hearts are also alive but they are socially dead – they have died the death of being an “Ummah” (nation). They have died a social and communal death, and hence they are also like dead bodies moving in a society. Let me explain this to you with an example so that you may be able to grasp the concept comfortably.

1.3 ANALOGY OF A DEAD SOCIETY

Those who have lived or spent some time in villages would have seen dead animals. When an animal like a cow dies in a village people take the dead cow’s body outside the village and throw it. After a few days, the body of the animal decomposes, smells and along with this smell thousands of worms come out of the body. These worms eat and survive from the same dead animal that they emerge from. These worms do not enter from outside the body instead they are born inside the body, grow there, eat the stale flesh of the dead animal, drink the blood and puss of this animal and they also reproduce and increase their population there itself. They increase in such a high number inside the body of a cow that if as many human beings were present we will need to construct a big city for them. Now, if you were to show this dead cow to someone and he says that this animal is not dead because he can see thousands of worms moving inside the body of this cow who are eating, drinking and reproducing, you would immediately argue and say that the movement of worms inside this body is evidence that this cow is dead. If these worms were not present then there is a possibility of argument as to whether the animal is dead or alive. Hence, we can conclude that if thousands of worms are seen moving inside the dead body of a creature then that creature is not considered to be alive, but dead.

We can apply the same analogy towards society. When a society dies a death of a nation (Ummah) then the people living inside this dead society cannot be considered as alive; in fact their resemblance is that of these worms inside a dead body. If in a city in which its inhabitants own big shops, live in large homes, eat lavish food and have big families, yet, its society does not live the life of an ‘Ummah’ (nation), then all these movements, such as eating and drinking, will represent the death

of this society. To live a life as that of worms inside a dead body is not considered as life. A life spent inside a dead society is a smelly life, whereby a passer-by will have to hold his nose to escape the bad smell of this dead society. These worms are only born when the society becomes dead. The task and work of these worms is only to suck the blood of the dead society, to scratch the flesh from society and chew it. They consider their work only to eat bribe, live on usury, make their world and remain concentrated only to their own personal well-being. They are not concerned about the health and well-being of the society and are happy to suck the blood of the society and carry home piles of flesh. It irritates us to even talk about such dead beings. This is because a living being always feel irritated about a dead corpse.

When we take the name of dead societies we feel irritated and unhappy, so when the names of societies are taken in front of the source of life, the one who will give salvation to humanity that is the Imam of this era, He (a.t.f.s) becomes displeased. He is only pleased with the names of those societies within which the signs of life are found. These worms inside the dead always pray to give more life to this dead body so that they can eat the flesh for few more days, they can suck the blood and puss for few more days, they can increase their generation for few more days; these are the supplications of these worms. They supplicate for one more animal to die so that one more generation of theirs can survive. If Allah (s.w.t) starts to accept their supplications then there would be only worms all over the world. But Allah (s.w.t) has made a principle for these worms that they would survive in a society for only a short period by sucking the blood of the society. But after some-time when this blood will dry out, after the dead corpse completely decomposes, then these worms will also die. So it is not that people living in dead society can live forever. They will only survive till the time this dead society is present. One day this dead animal will vanish because being eaten away. This is the law that Allah (s.w.t) has established for dead societies as mentioned in Holy Qur'an:

تُهْلِكُ قَرْيَةً أَمْرًا مَثْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فَدَمَّرْنَاَهَا تَدْمِيرًا

And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

[Surah Isra (17) – Ayah 16]

‘Umma’ means a society, community or a nation. When Allah (s.w.t) wants to destroy a society He creates worms inside it. “مُتْرَفٍ” means those lavish beings who only want to enjoy their lives. Lavishness and enjoying life is not related to possessing millions. It may even start from the possession of one Rupee. Lavishness is with large as well as small amounts of money. These corrupt beings transgress and perform indecencies in this society to the extent that the dead reaches the stage of being destroyed. When it comes to this stage this society is crushed along with these worms, and wiped out of existence totally – “قَرْيَةً”.

The society is crushed to powder, blown into ashes and the names of such societies are eventually forgotten. Such a life, as that of worms, is not life.

1.4 WHAT SHOULD WE DO WHEN A SOCIETY DIES?

So what should we do when a society dies? Should we leave this society and move to some other dead society? Today they say that the situation in Pakistan is not good and hence they suggest two solutions; one is to migrate and the other is to adopt Taqiya (dissimulation). The meaning of Taqiya for them is to leave the religion and hide so as not to be seen. You should not be seen in any Mosque, Hus-sainiah, religious gatherings and in any religious rituals since you are in Taqiya. This is how they express, incorrectly, Taqiya as hiding somewhere and similarly their definition of Hijrat (migration) is to leave a bad society and move to a worst one. They apply for a European Visa and migrate there. They leave the society of Pakistan, that has died, and migrate to an even worst society in Europe. This is not migration, where you migrate from one dead place to another. If the worms inside the corpse of a cow migrate to the corpse of a donkey; then this will not be termed as Hijrat. Your first responsibility is not to run away or hide, but it is

to bring back this dead society to life, to blow the spirit into it and bring it back to life. But if for some reason you are not able to do it, then move to such a place where there is life. It is very difficult these days to find such a place; hence we are left with no other option but to put up a struggle to bring our dead society back to life.

1.5 THE CAUSE OF SOCIAL DEATH

The Holy Prophet (s.a.w) has mentioned the cause for the death of a society. A society becomes dead when the duties of *Amr Bil Ma'roof* (ordering towards good values) and *Nahi 'Anal Munkar* (prohibiting evils) are not fulfilled. When everyone is concerned about themselves and not about others and society, this duty is not delivered and the society begins to die. When most of the people are told to pursue others towards good and forbid evil, they reply "What is my concern?". Similarly when they are told about the evils they themselves are involved in, they say "What is your concern?". When such slogans are raised by people upon being reminded to deliver their duty to stop evils in society, and upon their own evils being pointed out, and when they consider the forbiddance of others from performing evils as interference in one's personal affairs, and instructions to stop their own evils are considered as interference by others in their personal life, then be assured that these are not living human beings but the worms of society. When such slogans become the vision and attitude of a society then such societies are considered as being dead and the people living in these societies possessing such visions are like worms in a corpse.

Amr Bil Ma'roof is the name of negating such logics. It means I have a concern with the affairs of others and others have a concern with my affairs. It means I have rights to order others to refrain from evils and others have rights to order me as well. When others commit evils and mistakes I should obstruct them, and when I am doing the same others should obstruct me, this is the time when dead societies come back to life. But in general today when we see a youngster doing an evil act we turn our face away from him saying "What have I to do with him?" And when there are worms in a corpse, there would be one big worm who becomes

the leader of these worms. The one who has more power to scratch the flesh and drink more puss and blood from the society, on the basis of his sovereignty, becomes the leader of these worms. He comes out with his flag and announces that if oppression is happening in Palestine you should not be concerned and if people are being brutally massacred in Iraq you should not be concerned, you should just be concerned about your own personal affairs in life. Such voices are only raised from dead societies and not from living societies because in living societies Amr Bil Ma'roof and Nahi Anal Munkar is done. The living societies are those for which the Holy Prophet (s.a.w) has said: "One who wakes up in the morning and is not concerned about the affairs of other Muslims is not a Muslim"

A true Muslim is the one who wakes up and finds out about the status of his brothers in the Islamic world, the Muslims of his country and city. But if he wakes up without being concerned and just starts off for his work and returns back in the evening after scratching the flesh of the corpse, and the king of these worms tells him that you should not be concerned about the affairs of other Muslims, then he is amongst the worms of dead societies. It is a principle that when societies die their leaders become the worst worms. So what can we expect from such leaders? These worms, from these dead corpses, then seek justice from their leaders who are also big worms. Should we then plead for justice from these big worms? Our duty is to understand how this dead society came into existence, how this big worm came into power. Our duty and responsibility is to bring the dead society back to life.

1.6 WHAT BRINGS LIFE TO DEAD SOCIETIES?

Now let us come and see what happened in Karbala and on the day of Ashura. But first keep aside your perceptions and understanding of Karbala in one corner of your mind. I am not saying throw them away, just keep aside the picture you have already painted of Karbala, because with that picture on top of your head what I am about to say will not be understood easily.

It is the same Karbala and Ashura which we have been asked to remember and commemorate with the slogan "Every land is Ashura and Every day is Karbala".

What is the philosophy behind this slogan and why are we asked to make every land as Karbala and make our every day as Ashura? This is only possible if we know what happened in Karbala on the day of Ashura.

Karbala is the name of developing sense (Sha'oor) in a dead society. It is the name of life in a dead Ummah (nation). In that dead society amongst those worms, one of the most filthiest of the worms, by the name of Yazid, became their leader. The Doyen of Martyrs (a.s) did not seek any rights and justice from this big worm but instead He (a.s) stated that his task and duty is not to protect these worms or to demand justice from this big worm, but to blow life inside this dead society and bring it back to a state of being 'alive'.

Allah (s.w.t) gifted a miracle to the Messiah, Prophet Isa (a.s), who brought dead human beings back to life. When the connection between the body and soul of a human being was disconnected, Prophet Isa (a.s) would come to restore this connection. He used to come to the dead body and command it to come to life with the permission of Allah (s.w.t) and the dead body would come back to life. Thus, if the body dies then the Messiah (savior) of the body is Ibne Maryam (son of Maryam (s.a)), but if the society dies than the Messiah (savior) of the society is Ibne Zahra (son of Zahra (s.a)). The Messiah brought dead bodies to life, but the son of Zahra (s.a) blew life in society and brought back dead societies to life.

When Imam Hussain (a.s) started his journey from Medina people did not understand where he was heading towards. They thought he is going to fight a battle but if this was the case than he should have been accompanied by combatants, but look at the army that he (a.s) gathered with him. He prepared an army with the purest beings on the land; he did not select big wrestlers because this battlefield was not for wrestlers but for pure beings. Whoever met the criteria of purity was selected, whether he was a youngster, a child or a lady. This is because anyone can bring societies back to life. He was demonstrating the formula of bringing life to societies. People asked why he was taking women and children along with him. It is common practice in today's age as well that people like to give their consultations. They used to consult him by saying that the movement he (a.s) was planning

for was not effective, because a tyrant like Yazid is in opposition and there is no one to support the Imam (a.s) who would be left isolated. Having looked back at the events and outcome of the Kerbala, does that statement stand true today? If someone rises today at least few of his colleagues and neighbors would immediately join him. But look at the son of Zahra (s.a)! He invited the pilgrims of Hajj and they refused; he invited the visitors of the grave of Holy Prophet (s.a.w) and they also refused; he invited the worshippers of Masjid e Nabawi, the visitors of Baaqee but they did not join him; he invited the people of Kufa and Basra but they also did not come; he invited the entire Ummah but none came. Finally he took his own family and went to Karbala. People did not understand his mission hence he wrote, with his own hands, a testament and gave it to his brother Mohammed ibn Hanafia so that people of that era and the coming generations would understand what needed to be done when a society dies, as that of the Ummah at his (a.s) time.

Sucking the blood and scratching the flesh out of a dead body is not our duty. Our duty is to give blood to dead societies. Societies do not come to life by sucking blood out of them. In fact, even living societies become dead if blood is sucked out them. To bring something to life we need to give it blood.

1.7 THE FORMULA OF IMAM HUSSAIN (A.S)

Imam Hussain (a.s) wrote: “I am not leaving (from Medina) as a rebel, oppressor and transgressor. Instead my purpose is to reform the nation (Ummah) of my grandfather. The only methodology to do this reformation is Amr Bil Maroof (inviting towards known values) and Nahi Anal Munkar (forbidding from evils) – I wish to reform the nation (Ummah) by the method of Amr Bil Maroof and Nahi Anal Munkar.”

This statement was expressed uniquely in written form, as opposed to many of his other sayings which were relayed through sermons and lectures. This was a formula given to dead societies by the physician of the nation (Ummah) on how to bring dead nations back to life.

The Imam (a.s) stated that he did not leave Medina to cause corruption or transgression, – in today's terms, to come out to ransack the streets, break glasses and burn tyre wheels. He stated that he was leaving to reform the Ummah of his grandfather. The point to be noted here is that reformation is only done on things that are defected or corrupt; it is not done on things that are working fine. He (a.s) did not state that he was to reform Yazid but instead the Ummah. If Yazid was a corrupt transgressor why is Aba Abdillah (a.s) seeking the reformation of the Ummah? What kind of physician is He (a.s)? We need to ponder over these questions

There is a small story that our elders used to tell us when we were young, which I could not understand at that time. Once a patient went to a doctor complaining about a stomach ache. The doctor asked the patient about the food he ate the night before. He replied that he had regular food, being bread, but it was slightly burnt and uncooked. The doctor asked him to lie down and open his eyes for him to put eye drops and the patient became confused. This physician was a wise person who identified the cause behind his stomach ache, which was due to a lack of vision. If he could see clearly he would have identified that the bread was burnt and uncooked and he would not have eaten it, thus preventing the stomach ache. The doctor told him that if he were to give him medicine to cure the stomach ache it would provide a cure for the day, but he would again eat the uncooked bread and come back with the same problem. Hence, first his vision needs to be treated so that he could identify filthy and stale food that causes stomach problems. If lack of vision by the eyes of an individual can result into stomach aches then the lack of vision by a society would result into aches and corruption in the entire society. This lack of vision is that of the Ummah. Imam Hussein (a.s) set about to correct this vision by reforming the Ummah. Yazid was corrupt and his transgression had reached such an extent that he could not be reformed. The problem was not Yazid as a personality, it was Yazidiyat, which would come into existence in an era, and Yazidiyat can only be demolished if the Ummah has the vision to identify it. If it did not develop this vision one Yazid ibn Muawiyah would perish but then the son of someone else will come out as Yazid. A Yazid might come after fourteen hundred years; and hence the mission of Imam Hussein (a.s.) was not to finish off

one Yazid, but the Yazeeds of all eras.

What were the forms of corruption within the Ummah? Were they drunkards, adulterers, thieves or dacoits? This was not the case according to historical records. When the Doyen of Martyrs (a.s) left Mecca the Ummah was not busy in drinking alcohol. They were busy in Hajj rituals. Similarly when he left Medina the Ummah was not indulged in alcoholism but they were busy in pilgrimage (Ziarat) of the shrine of the Prophet (s.a.w). The Imam (a.s) was asked, “O Aba Abdillah! You say that you are going for the reformation of the Ummah, but this Ummah is busy in Hajj, pilgrimage of shrine and in worships, so what kind of reformation are you planning for this Ummah which seemed to be reformed already?”. He (a.s) said that one major corruption has developed in this society. What was this corruption? A person like Yazid had come into power, sat on their heads, usurped the governance powers and than declared Halal (permissible) what was Haraam (forbidden) and Haraam (forbidden) what was Halal (permissible). He had crossed all the limits of Islam and with all this happening in front of the Ummah they had become senseless. The disease which this Ummah had developed is that of being senseless and unconcerned. Imam Hussein (a.s) told them to undress their Ihram (attire of Hajj) but they were so excited about worships that they left the Imam of the Ummah isolated for the sake of worships. They had plans to sit in Mina, Arafah to earn rewards, and perform the ritual sacrifice in Mina and with the sacrifices engage in welfare activities. Even today the Ummah remains highly desirous to partake in welfare activities like it was in that era, and as a result of their excitement about (spiritless) worships and welfare they became careless, senseless and unconcerned about a person like Yazid becoming their ruler. Thus the corruption of the Ummah is senselessness and this senselessness is the death of the nation and society.

O Aba Abdillah! So how will you awaken this Ummah? He (a.s) said, “I intend to do Amr Bil Maroof (ordering towards values) and Nahi Anal Munkar (forbiddance of evils).”

This is because the cause for the death of society is the abandoning of Amr Bil Ma-

roof and Nahi Anal Munkar. The Imam (a.s) stated that he needed to restore life into this dead society by performing these acts. What is Amr bil Maroof? It does not mean wearing short pajamas, keeping long beards or to sit with etiquette, do certain acts facing east or west or to question people about their style of speaking. Amr Bil Maroof is making unconcerned Ummah concerned about social affairs; it is to develop sense in a senseless Ummah. It is to bring the spectators out from the stadium into the field. The biggest evil is to become senseless and this was declared as a dangerous evil by the Doyen of Martyrs (a.s) whereupon he said, "Do not you see that truth is not practiced? Can't you see falsehood is not being prohibited?" (Musawate Kalemate Imam Hussain (a.s) – Pg 356).

He (a.s) was told them that they had become blind; they could not see that righteousness was being stampeded and that they were sitting like silent spectators. This was the biggest evil, that people had become careless, senseless and silent spectators to injustice. This senselessness can reach to such an extent that the grandson of the Prophet (s.a.w) was martyred in Karbala and the people of Kufa were watching as spectators. When the surviving captives of Karbala came to Kufa these very spectators simply expressed their grievances towards them and just mourned. And now, after the struggle of the son of Zahra (s.a) it was the turn of the daughter of Zahra (s.a) to continue the struggle from there.

She delivered a sermon expressing that they were traitors, betrayers and spectators who were sitting in a stadium and expressing grievances towards the captives and mourning on the martyrs of Karbala. What rights do spectators have to mourn on the people of Karbala? The progeny of Prophet (s.a.w) was martyred, became captive; and these silent spectators were just observing, confining themselves to mourning. These were the people to whom She (s.a) addressed and said, "You cry for my brother? You deserve to cry and may you cry in abundance".

Who was she (s.a) addressing this statement to? To those who were mourning for her brother. Today, we still say that the Lady Zainab (s.a) was concerned about there being mourners for her brother. Our orators say that it was the Lady's (s.a) desire to see people mourning on her brother. So it can be said that this desire

was fulfilled in two days time: Imam Hussain (a.s) was martyred on the tenth of Mohurrum and by the twelfth there were people mourning for him in Kufa, right in front of Lady Zainab (s.a). But she (s.a) was not satisfied by the mourners and became annoyed. The heads of the members of her family and their companions were on spears yet they were simply mourning. Was this the extent of their responsibility, to just see the heads on spear and cry like spectators? If they desired to mourn then they should have first come forward and contribute to the heads on the spear, get their hands also tied up, get shackled in their necks first, and at least do something first and then come and cry. In her eyes, if they really wanted to mourn then they should have come on her side and mourn, not be spectators.

How is the silent spell on unconcerned and senseless Ummah broken? It is with these martyrdoms that the Doyen of Martyrs (a.s) blew life in this dead society. The son of Zahra (a.s), the inheritor and pride of the Messiah (a.s) brought this society back to life. And whatever was left in this mission was accomplished by his sister. This is why this great personality, Imam Khomeini (r.a), said that “Islam is the name of only two characters; either the character of Hussain (a.s) or the Character of Zainab (s.a)”

It means that one is either to deliver their duties with their blood or carry the message of martyrs like Zainab (s.a) to every street and corner, thereby either becoming Hussaini or Zainabi. If you are neither Hussaini nor Zainabi, than you are Kufi – silent, unconcerned spectators. And whatever a Kufi does is disliked by Ahlulbayt (a.s). They do not like their mourning and even their smiles. They do not like the gatherings of Kufis or their worships. The Ahlulbayt (a.s) do not expect anything from us rather than becoming Hussaini or Zainabi. Either we should give our blood in this way or come out to defend and protect the blood of martyrs.

I am telling this to the family of martyrs, that you should be proud of the fact that you have presented martyrs in the way of religion. But to become a martyr and to nurture the tree of religion with your blood is still easy. The stage up to Karbala was still easy but the task of Lady Zainab (s.a) was very difficult. These Martyrs of

Pakistan have treaded the path of the son of Zahra (s.a) but those who are alive and present now have to deliver the character of the daughter of Zahra (s.a) and this is very difficult. This is such a difficult task that Sayyedus Sajideen (a.s) had to cry on every instance. He (a.s) did not mourn in Karbala. Whenever he was asked about the most troublesome state he never mentioned “Karbala”. He always said “Sham” (Damascus). This is because the events up to Karbala were the grounds for Imam Hussain (a.s) but for Lady Zainab (s.a) Shaam was her the ground. To become an inheritor of martyrs, trustee of Lady Zainab (s.a) and to defend the purpose of martyrs is a very difficult task, to an extent that it made Imam Sajjad (a.s) mourn throughout his life. It is the task of Zainab (s.a) that is full of calamities and hence very difficult.

The duty of family members of today’s martyrs is not to demand or collect compensation from the government for the martyr’s body. This is because when Yazid asked Imam Sajjad (a.s) to inform him about the compensation for losses incurred in Karbala; Imam (s.a) said how can this loss be compensated?

I was highly grieved when I heard that the demand in the protest organized for martyrs in one city was that the compensation for the life of these martyrs should be similar to the one given in another city sometime ago. This was the time when we should have replied like Imam Sajjad (a.s) “O accursed one! Do you know what loss you have incurred? Do you know what have you taken from us? You will not understand the value of these lives lost”. We should also be addressing the Yazids of our era in the same tone when they talk about compensating the loss of bodies. They should be asked about how they intend to compensate for the death of the martyrs. By Allah (s.w.t) you cannot even compensate for a finger nail of a martyr.

One Iranian literate presented the status of Lady Zainab (s.a) in a very elegant and beautiful manner. He says (a.s):

Karbala would have died if Zainab (s.a) would not have been there.
Shiite would have withered if Zainab (s.a) was not present.

If Karbala is alive it is because of the great efforts of this Lady (s.a). Today everyone talks about compensation and welfare for the families of martyrs, but people ignore the purpose of martyrdom. Lady Zainab (s.a) became a caretaker of the orphans, but she also presented the purpose of this martyrdom to the world. Today, the families of martyrs should also do the same and reply to the Yazids of our country in the same tone of Lady Zainab (s.a) and Imam Sajjad (a.s).

CHAPTER 2

**THE ASSASSINATORS,
THE OPPRESSORS AND
THE SILENT SPECTATORS**

2.1 AMR BIL MA'ROOF AND DEATH OF SOCIETIES

A person is considered to be socially alive if he adopts certain values in his life and promotes them within his society. The day a person ignores these values he dies a social death. This is the reason why the Holy Prophet (s.a.w) has explained living societies as being those in which Amr Bil Ma'roof and Nahi Anal Munkar are present. Thus, it is possible that the people of a society may be physically alive yet considered 'dead'. It is like the life inside a dead creature as the analogy in the previous chapter about the worms in a dead animal. It is not worth the dignity of a human being to live a life of a worm inside a corpse. Allah (s.w.t) has given the human being magnificence, respect and privilege over all other creation. The first bounty that Allah (s.w.t) has given to human being immediately after his creation is this privilege to maintain this dignity and privilege. He (s.w.t) appointed certain authorities, prophets, for this purposes.

The prophets did not come to teach us how to live our worldly life. They were not sent to teach us how to stitch clothes and make shoes from animal skins. The prophets themselves knew that the human being, through his own will, will develop his materialistic life and learn all these things on his own. The prophets came to show us a path away from skin and flesh. They came in order for us to realize that we should not forget the prestigious status given to us by Allah (s.w.t) in our quest of materialistic affairs and developments. Thus, Allah (s.w.t) made the prophets as defenders of our divine prestige and status. This esteemed and privileged status given to us by Allah (s.w.t) is the biggest value (Ma'roof) for the human being, one that should not be wasted at any cost. Even if the situation arises when the human being has to choose between saving his life or this status of respect and dignity, he should sacrifice his life in order to protect his dignity. Those who get their dignity and prestige stamped in a society for the sake of saving their lives possess the status of those worms inside a dead corpse. This is a non-prestigious life and Imam Hussain (a.s) condemned such a life:

"I prefer a dignified death against spending even a day of my life with oppressors"
(Musawate Kalemate Imam Hussain (a.s) – Pg 356)

In the school of Karbala it is an act of humiliation and disgrace to spend one's life in a society where dignity and prestige of the human being is not preserved and protected. Imam Hussein (a.s) considered it as disgrace to spend one's life in an oppressive environment as silence towards oppression would be disgrace. Thus the school of Karbala is a school of prestige and dignity.

If a society needs to be revived and brought back to life Amr Bil Ma'roof and Nahi Anal Munkar needs to be done in a society. But it does not mean to unnecessarily interfere in someone's life. In Afghanistan the Taliban group was made in the name of religion to force religious laws in an extreme manner. This group stampeded the image of Islam and presented a horrifying picture of Islam to the world. We should remember that anyone who comes and talks about religion would not necessarily be religious and sincere towards religion. At times the enemies of religion cause damage to religion by becoming its supporter. This group came forward in the name of religion with a mission to stampede the values and soul of religion. It is a fact when a stampeded, transformed and adulterated religion is presented to the people it will not be accepted. One thing that they did was that they stampeded the soul of Amr Bil Ma'roof. In the name of Amr Bil Ma'roof they took a scissor, went to the market and started to trim bottoms of trousers, trim the moustaches of people, shaped their beards and they referred to themselves as a committee for the cause of Amr Bil Ma'roof. A mockery was made out of Amr Bil Ma'roof. The best way to get rid of Amr Bil Ma'roof is to perform such kind of evils (Munkarat) in the name of Amr Bil Ma'roof so that people start to seek refuge from Amr Bil Ma'roof. According to a real thinker, recognizer and true Faqeeh of religion, Martyr Muttaheri (r.a), the number of evils done in the name of Amr Bil Ma'roof are more than those done for the sake of committing sins. Amr Bil Ma'roof perishes when evils (Munkar) are presented as good values (Ma'roof). In turn, these values are dissappear from society.

When you visit the graveyard of dead societies with a deep vision, you will be able to read with your inner eyes that it is written on the graves of the people of dead societies that they refrained from Amr Bil Ma'roof. Death of Amr Bil Ma'roof results in the death of society.

The Holy Prophet (s.a.w) gathered his religious companions and asked what they would do on that day when the duty of Amr Bil Ma'roof and Nahi Anal Munkar becomes abandoned. The companions were astonished by the question and asked if this was really going to happen, to which the Holy Prophet (s.a.w) replied that the outcome would be worse than just the abandonment of this duty. That is, Munkar will become Ma'roof and Ma'roof will become Munkar, whereas people would feel ashamed of values (Ma'roof) and would be proud of evils (Munkar). Furthermore, the one who commits big sins and is the most indecent, transgressing person of the society would be considered to be the most respected person in that society. The companions were surprised and asked the Prophet (s.a.w) whether this would truly happen and again the Prophet (s.a.w) said that it would be worse than what was described. When you would be ordered (Amr) regarding evil (Munkar) and you would be prohibited (Nahi) from good values (Ma'roof). It would be an era of Amr bil Munkarat and Nahi Anal Ma'roof. This would be the time when societies would be dead and to spend life in dead societies is not a life of prestige and dignity. We should ponder over this and see if this description matches that of our era, where values (Ma'roof) are being considered as evils (Munkar) and evils (Munkar) are being considered as values.

In a written testatment, the Doyen of Martyrs (a.s) declared the purpose of his uprising as Amr Bil Ma'roof and Nahi Anal Munkar. Do any of us have the right to come on the pulpit and say that He (a.s) went to Karbala for any other purpose? That too, we sit on the pulpit and associate the mission of Imam Hussain (a.s) to something that He (a.s) dislikes, such as those concepts used by Christians. The Christians say that Prophet Isa (a.s) was crucified as a compensation for all the sins of the people. We liked this ideology and associated this with Imam Hussain (a.s). We have taken many things from Christianity. There are many things present in our homes, like birthday parties, things that we wear as well as many of our thoughts which are all rooted in Christianity. We also came forward and challenged Christianity, that if their leader can get crucified for the sake of forgiveness of sins then so was our leader martyred for the sake of forgiveness of our sins and to give us the freedom to commit to sins.

The Doyen of Martyrs (a.s) testified that he was not leaving Medina as a rebellion, oppressor or transgressor but to reform the Ummah of his grandfather. The only method by which reformation could take place is Amr Bil Ma'roof (Inviting towards Known values) and Nahi Anal Munkar (Forbidding from evils).

2.2 THE BIGGEST EVIL IN A SOCIETY

We should ask Imam Hussain (a.s) about the worst of evils and the greatest of values. He (a.s) says that the biggest evil is to spend life in an oppressive government and to bear oppression. He (a.s) did not do the Amr Bil Ma'roof of shortening the trousers, moustaches or forcing people to keep beards. He said my Amr Bil Ma'roof is to eradicate the biggest evil and this biggest evil is acceptance of oppression and not disliking it. If a society gets indulged into this evil, it would open doors to thousands of other evils. He left Medina to propagate a pivotal value (Ma'roof) and that value is to support and protect righteousness (Haqq) when it is stamped upon.

“Do not you see that truth is not practiced, can't you see falsehood is not being prohibited? (Musawate Kalemate Imam Hussain (a.s) – Pg 356)

In Nahjul Balagha as well, Ameerul Momineen (a.s) painted a picture of his era and the eras of the future. He (a.s) said: “The gown of Islam has been worn upside down”

This is a very short statement but it has a world of recognition in it and many people at that time disliked this statement. However, Imam Ali (a.s) never cared for pleasing the people. He was only concerned about the pleasure of the Creator.

He (a.s) says that the woolen gown of Islam has been worn inside out. The gown of Islam is present but it has been worn with its inside part shown outside and outside inside. When the gown is turned inside out everything gets turned upside down, its sleeves, its stitches and its collar. When Islam gets reversed, it still remains Islam but everything gets reversed and its Muslim followers also become

reversed. So whenever someone comes to you with the message of Islam first check to see what kind of Islam is being brought to you, whether it is the right or reversed Islam. We need to see if they are not making us wear an inside-out dress. And when this happens people feel proud of evils (Munkar) and are disgraced about values (Ma'roof). When such a thing happens everything becomes reversed and crooked things start to happen everywhere in the society, whether it is within mosques or acts of worship. The religious centers and schools remain in its exterior as religious places but inside them all crooked activities take place. This is what happened in religious schools that began as centers of education turned into nests of ammunition for terrorism. This was brought about by the religious heads of these schools, who wore the dress of Islam inside-out. The pulpits, meant to be places of brotherhood and unity, turned into sources of spilling out the venom of hatred and discord. This is what happens when the system of values change and the religion turns upside-down.

Imam Hussein (a.s) did go out to do Amr Bil Ma'roof by virtue of forcing people to keep beards. Shaving the beard is a sin but not the biggest evil and to keep a beard is also not the greatest of values. People form committees to go out on propagation tours and then claim that they were successful because they made people keep beards. They have only managed to change the look of their faces yet have not touched their minds, which remain the same. They were doing crooked things without a beard at first and now they will be doing crooked things with a beard. It is essential for a woman to wear Hijab but first we should see the woman who is inside this Hijab. Is she the follower of the correct Islam or a reversed Islam?

What was that biggest evil that did not allow Imam Hussain (a.s) to remain in his house? What was that evil which pushed him to start the terrifying uprising? What was that evil which resulted into the death of society? This evil was senselessness and being unconcerned. The sense had died in people – they became careless and unconcerned. This was the big evil for which Imam Hussain (a.s) had to give such great sacrifices. When Islam becomes reversed, inside-out and upside-down one of the consequences is complacency and lack of concern towards social affairs.

This attitude, in turn, becomes a virtue.

Lets look at an example. There are disputes in every society, within families, neighbors and others. These disputes move ahead and reach mosques, Hussainias and religious centers. In fact, today, the disputes in religious organizations and places of worship have become symbols for us, of our religiosity. That is, we do not consider our acts of worship to be accepted without having disputes. Now, when there are disputes, most of the time, one of the parties is right and the other is wrong. There are some people who get involved in these disputes and support either of the parties. There are others who do not want to interfere in these disputes because they want to avoid displeasing either of the parties by supporting one of them. This group is the unconcerned group. Now, if a stranger comes to this town and asks who is the best and just person in this society? The first person that comes to our mind is the one who does not interfere in anyone's affairs, the one whom we term as 'neutral'. We consider this person to be possessing the virtue of being unconcerned as a person of justice.

Who is termed as being unconcerned? One who neither supports truth nor falsehood under situations of clashes between truth and falsehood? In reality it is an error on his part whereby he thinks he is not supporting anyone and is unconcerned; the reality is that he is concerned. This is because the supporters of falsehood are of two types; first are those who openly support falsehood and second are those who remain silent in matters of truth and falsehood. The second group is also from amongst the supporters of falsehood and is part of the army of falsehood.

We have been reciting the pilgrimage testimonials (Ziarah) throughout our life, but we just do it for the sake of earning rewards. These testimonials have codes of recognition (Maarifat) inside them and are the syllabus and protocols of living our lives. It was through these testimonials (Ziarah) that our Imams (a.s) have informed us about certain codes of life which could not be given directly through traditions. The Ziarah recitation of Ashura is not meant for seeking rewards and entering paradise. These testimonials teach us the way of living our life, they re-

move curtains over our hidden sense and shake those who are sleeping. The addressee of these testimonials is the conscience of human being. We should read these testimonials in an awakened state and we should recite them regularly. The Imams have emphasized on reciting these testimonials on every occasion. By Allah (s.w.t), if people come to know the secrets of these testimonials many would leave reciting it. This is because if someone is holding something dangerous and when he is informed about it he will throw it immediately. We recite the Ziarah of Ashura with so much attraction but if we come to know how dangerous it is we will leave it. If we become aware about the secrets of Ziarah of Ashura on what this Ziarah demands and expects from us and its philosophy, then many of those who love life will leave it. This is because this Ziarah demands something from the human being, gives him sense and direction.

2.3 THE THREE GROUPS

In these testimonials it is said that in Karbala there were three types of groups that were present. One was the group of assassiators; the second group of oppressors and the third group of silent spectators. We are instructed in this testimonial to curse all of the three groups.

لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ
وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

Curse be on those who assassinated you; Curse be on those oppressors who supported your assassiators and Curse be on those who saw you (a.s) being assassinated but remained silent

This silence and being unconcerned has become a virtue today and this has become a cause and the root of all the difficulties and calamities faced by the Ummah today. Today, if you look inside certain countries, the blood of innocent Shi'as

are being shed inside mosques. Whilst in the state of fasting, with pure hearts and in ritual purity, whilst participating in Friday prayers, they are assaulted and martyred. Their killers pass through the cities and streets to reach the mosques, yet, despite there being in these cities and streets non-religious and sinful beings, they murder pure beings inside places of worship. We need to ponder upon and explore these incidents, which are happening on a regular basis, to understand the root cause behind it.

Karbala came into existence due to three groups of people and these groups shed the blood of the progeny of Holy Prophet (s.a.w). We have been asked to recite these testimonials on almost all occasions. So in a way we have been asked to remember the groups that caused Karbala: the group of murderers, the group of oppressors and the group of silent spectators. In order for us to not forget this triangle much emphasis has been laid on the recitation of Ziarah of Waritha. Today, whatever is happening in the world, in Iraq, in Palestine and in Pakistan, all of it is due to this same triangle of assassiners, oppressors and silent spectators. This triangle caused Karbala. Though Imam Sajjad (a.s) appreciated Amir-e-Mukhtar who punished the assassiners, he did not participate in the uprising because one leg of this triangle was punished by Amir-e-Mukhtar but the other two groups still remained. Imam Sajjad (a.s) knew that if the world considers the assassiners as the only group responsible for Karbala, and the group of oppressors and spectators were to be ignored, then many faces would remain unveiled. He (a.s) wanted to convey the message that just as the assassiners were punished so too should oppressors and silent spectators.

Its necessary to understand how terrorism is born and whose offspring it is. A terrorist is physically born from the union of a man and woman, but after this physical birth it is passed over to another mother and father, parents that make him a terrorist. These parents are oppressors and a silent society. Terrorists are born in those places where there are oppressive governments and silent communities. Amir-e-Mukhtar took revenge on the assassiners of Karbala yet Imam Sajjad (a.s) found the 'revenge' to be incomplete. The revenge of Karbala would not be over unless the oppressors and silent spectators are also brought to justice,

because if they are not punished than in every era these oppressors and silent communities will give birth to terrorists. If terrorism is to be stopped these two circumstances need to be stopped. You need to do two things: one is to eradicate oppressive regimes and the second is to break the silence of the communities. Now if you say that you cannot eradicate and end oppressive regimes then at least break the silence of your lips. If you say that you have no concerns with the terror happening in mosques, then you are wrong as the Ziarah of Waritha explains that this triangle is responsible for this barbarism. For over fourteen hundred years blood has been shed in mosques and sacred locations and in every case the oppressive regimes, the assassigators and silent communities have been responsible.

You might not have realized what is happening on the lands of peak oppression, that is Palestine and Iraq. Since the media is in the hands of oppressors not everything comes out in its true form and many start to praise the oppressors. I am presenting you one example case of this barbarism.

An Iraqi lady by the name of Fatema wrote a letter from Abu Ghraib prison to the entire Muslim world. She wrote "I am your Iraqi sister and I am writing this to awaken you. Last night six American soldiers molested me and this happens every night; and while I am writing this letter a similar activity is going in the adjacent cell with another sister. I am not writing this letter to request you to come and give us salvation from this prison, because we do not have any face left to come out in the world. I am writing this letter to appeal to all honorable Muslims of the world to come here and bring down these walls of Abu Ghraib on us so that we can get buried under it. If you are not able to protect the chastity and modesty of your sister than at least come and bury your sisters. The acts committed on us are so shameful that we cannot bear to describe all of it. It is too disgraceful." They made rivers of blood flow in the streets of Najaf. They wiped off Fallujah making it a graveyard. The world has seen evidence of its injustice, such as the video of the wounded person inside a mosque, who was asking for water before bullets were sprayed all over him. Why has all this happened?

Let me give you a simple example to understand why such atrocities happen and what their root causes are. You must have seen a flour grinding mill. This grinding mill has two portions, one big stone is a base and there is another heavy stone which moves. There is a hole through which the grains flow and this heavy stone powered through an engine moves heavily, and as the grains flow through the hole, the base stone gives support to the grains and the heavy stone crushes it to make it flour. So for the grains to be crushed to powder, it needs a support from a silent base and a heavy stone from top to crush it. Now if the grains which are in a queue and have not yet been crushed are informed about what is going to happen to them soon; and if they say that they are comfortable and safe, then what would you say to them? You will say that you do not know what is going to happen to you because the path on which you have been placed will slowly take you between the two stones and you will be crushed to powder. These two stones, one silent base stone and one moving heavy stone will crush all the grains that pass through it to powder.

لَعَنَ اللهُ أُمَّةً قَتَلَتْكَ وَلَعَنَ اللهُ أُمَّةً ظَلَمَتْكَ
وَلَعَنَ اللهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

The blood that is being spilled in Iraq today and in Pakistan is not just due to the acts of the terrorism. It is this silent base which is allowing the terrorists to crush the grains on it. For every drop of blood that falls on the ground, about which the society remains silent, the blame and responsibility lies, equally, on the silent bystanders. To blame it entirely on the terrorists and assassins is an error. The blood that is spilt leaves its stains on all three entities: the terrorists, the oppressors and the silent community.

Our Imams (a.s) found the stains of blood on the attire of all of these groups and told us that if you want to find out who were responsible for Karbala, then it is them.

If someone arrests the terrorists who have been killing Shias in mosques and

brings them to justice in front of us, you should say that it is an appreciated effort but the revenge for our martyrs is not yet fully accomplished.

This big evil of becoming a silent community begins from being senseless and unconcerned. It all happens gradually and starts from the individual level of being unconcerned, in matters of righteousness, where the society considers this as a virtue. This eventually turns a community into silent spectators, who then become a base for terrorists to carry out brutal acts. With the support of the silent and stagnant spectators the terrorists harm children and innocent beings. We draw this lesson from Karbala. Anyone who is unconcerned is responsible for these brutalities and we should learn to break the locks of silence from our lips.

2.4 THE LESSONS FOR BREAKING SILENCE

We have looked into the vile acts of the oppressors towards the Imams (a.s) and the character of the Imams (a.s) and have distanced ourselves from how these personalities have acted towards the righteous figures. Imam Sajjad (a.s) did not warrant the treatment he received from the oppressors, such as what had done Shimr to him (a.s). The shackles and chains worn by Imam Sajjad (a.s) is not due to the character of Imam (a.s). Its the character and nature of the oppressors that caused them to behave in the manner they did. It is the tradition and character of the oppressors towards Imam Sajjad (a.s) that they chained him. The Character of Imam Sajjad (a.s) is what he did towards the oppressors. So what did he do?

When he was shackled, chained and brought in the courtyard of Yazid where an orator mounted the pulpit to stampede righteousness, Imam Sajjad (a.s), despite his body being chained, did not remain silent. He (a.s) demonstrated through his luminous character that despite his body being enchained his lips are not locked – they could at least move to speak the truth when it is being stamped. It is really astonishing to see how the community that hosted the character of Imam Sajjad (a.s), the character of Lady Zainab (s.a) and the events of Karbala became a silent and dead community. How did this community reach this stage? What intoxicants were given to this community? What was said to them which made them silent?

We may have seen instances when a child doesn't sleep. The mother sings lullabies to make the child sleep. Now its the mother who has made the child sleep by singing lullabies. So what lullabies were sung for this community which made a living community having such role models fall into deep slumber? We need to remember that when the Imams (a.s) look for their criminals they find them in assassinator, oppressors as well as silent spectators. Thus, when Lady Zainab (s.a) entered Kufa and saw the people of Kufa mourning, she immediately said to them, "You are not our supporters. By being silent at first and then shedding few drops of tears you think you can escape from the ranks of being criminals and become sympathizers?"

2.5 MARTYRS BREAK THE SILENCE

The school of Karbala teaches us values (Ma'roof) and the struggle against evils (Munkar), the biggest one being silence. The Doyen of Martyrs broke this silence; but not by singing lullabies. It is broken through sacrifices. It shows us the effect of the blood of martyrs. The martyrs on one hand despair and disgrace the enemies and oppressors; on the other hand they awaken communities who are silent and sleeping due to the lullabies sung to them. These martyrs are the candles of awakening. The silent communities are awakened through sacrifice, blood, and struggle.

It is not enough to just visit the graveyards of martyrs and shed a few tears. It could happen that the martyr from inside the grave invokes us like Lady Zainab (s.a) and say, "O silent being! You do not have the rights to mourn on me. You are amongst my criminals. I was martyred due to your silence."

Though, in Arabic, the word Shaheed translates to 'a martyr', it literally means 'witness', stemming from the word 'Shahadat' which means 'to bear witness'. The martyr is the witness of the oppression of oppressors, he is the witness of the murder of the assassinator and a witness of the silence of the silent spectators. The martyr will say in the presence of Allah (s.w.t), "O my Lord! When I was beheaded and my body was shredded to pieces, on whose instructions it

was done and who was sitting and watching this as spectator?” It is not enough to just reach the assassins and this is why we have been asked to remember Karbala in abundance in every corner of the world. It should not happen that the gathering is organized in the name of Doyen of Martyrs but lullabies are sung; instead these gatherings of Imam Hussain (a.s) are meant for awakening those in slumber. The remembrance of martyrs makes the communities aware, awakens and arouses them. We have been asked to discuss about the calamities of Karbala so that those who are asleep can be awakened.

There have been many communities in history that have been awakened by the tragedy of Karbala. Imam Khomeini (r.a) says explains how he awakened a sleeping community. It was through Ashura and the remembrance of Karbala. Apart from this he had nothing else with him. When communities awaken they take the revenge of Karbala, but not just with the assassins, but with the oppressive kings and oppressive superpowers of their era as well, as well as with the silent spectators. Do you see what kind of Amr Bil Ma'roof Imam Hussain (a.s) did to awaken the silent community? This silence is not broken by just speeches, talks and slogans. It is broken with Karbala and Ashura.

When Imam Hussain (a.s) saw on the day of Ashura that the silence of the community was not breaking despite the many sacrifices of his companions, he came forward with a unique formula to break their silence. He came back to his camp to see if something is left or not to break the silence of this community, he turned towards the battlefield and called his lions, but no one replied. He saw nothing was left to sacrifice except for a small infant. He decided to carry his infant Ali Asgar to the battlefield with an excuse to get water but the purpose was to break the silence of the community. Ali Asgar succeeded in his encounter because when the enemies witnessed this scene, a turbulence took place in the camp of Umar Ibn Saad, and this is why Umar Ibn Saad rushed towards Hurmula to shoot an arrow on this six months old infant, because if this infant remains in the battlefield for some more time it would break the silence of his army and could turn the situation against him.

THE ASSISANATORS, THE OPPRESSORS
AND THE SILENT SPECTATORS

Those who seek children via blessings of Karbala should witness the fact that Karbala is not the cause of seeking children alone. It is in reality the cause of giving away children. Seeking children through Karbala, through the intercession (Tawassul) of the martyrs, does not break the silence of the community. The silence of communities are broken by giving away children in the way of Allah (s.w.t).

CHAPTER 3

T H E P A T H O F A L L A H
(S . W . T .)

The death of an Ummah takes place when there is no Amr Bil Maroof in a society. As there is a graveyard for dead beings, there also exists a graveyard for the Ummah and the name of this graveyard is 'history'. The dead nations are not buried in graveyard of sand, rather they are buried in the graveyard of history. When we visit graveyards we recite Surah Fateha by the graves. Yet, there are certain graves where we do not recite Surah Fateha but curse them instead. Similarly there are certain souls on whom we send curses. The Qur'an has also mentioned the same fact about the Ummah, whereas there are certain communities on whom salutations are sent and opposed to these are those communities that are cursed. They are cursed by history, the generations that follow them, and the angels of Allah (s.w.t).

A worm that is inside a dead body feels happy towards the end of the day, that it has sucked enough blood for the day and eaten the flesh of dead, and he sleeps comfortably at night. We think that our responsibilities are fulfilled by earning, feeding, educating our children and then settling them after marriage, but this is not an acceptable way of life for a human being who wants to live a divine life in a dead society. If life is to just educate and settle your children then we are no different from animals. They also feed their children and get them settled on their own. The real meaning of life is not just to raise your children, but it is to nurture, foster and then present them in the way of Allah (s.w.t).

Karbala is this field of life and it reflects the meaning of martyrdom. Martyrdom represents the real human life, not the life of eating grains and food. A martyr has leaves all these realms, yet Allah (s.w.t) sustains them. This sustenance does not consist of food for the stomach, but the sustenance of virtues, prestige and dignity.

A martyr is that esteemed personality who teaches people the way of living life. He gets his jugular vein cut because he does not like to live like a worm inside a corpse. A martyr brings back communities to life and the communities take lessons from the life of martyrs. However, people get scared after listening to the news of one's martyrdom. To them Allama Iqbal says:

*“One whose heart shivers on the news of death of an Infidel
Who can ask him to die the death of a Muslim?”*

Such a person can never die the true death of a human being and a Muslim.

3.1 THE ACHIEVEMENT OF A MARTYR

What is that act of a martyr for which he has been granted such an esteemed status? What is the talent and skill which he possesses for which the Holy Qur’an praises him so much?

The Qur’an has placed martyrs in the ranks of Prophets. We might be thinking that it is a metal bullet or a bomb that gives him such an esteemed status. Do you think a piece of metal (the bullet) has so much power that if it pierces the chest of a human being it can transform him from an ordinary being to an esteemed one? If this was the case than everyone who gets shot should attain this status. If the same bullet hits a person who runs away from a battlefield or a coward, then we do not consider him as prestigious.

The Qur’an mentions the secret of the greatness of the martyr as being his talent and efforts demonstrated in his life before death. The death of a martyr just unveils his secret talents and virtues. The bullet piercing his chest, the strokes of swords and his separated head expresses how great this person was. It does not proclaim his greatness at that or after that point in time. Prior to his martyrdom he is great and esteemed and that is the reason why he is killed in the way of this prestigious and dignified death.

Islam is the school and ideology of martyrdom and the true face of Islam, which is called ‘Shiite’, is the child of martyrdom. Shiite is a school that has been nurtured in the laps of martyrdom and is an outcome of martyrdom. This curriculum of this school has been distorted from the original ways of its leaders, the infallible Imams (a.s). The Shiite leaders educated and presented the right path to the Ummah, yet it fell into into incapable hands, hands that transformed this path to Allah (s.w.t) into something totally different. The religion of martyrs, when

it comes into the hands of cowards, when the religion of bravery comes into the hands of cowards, they do not just refrain from learning courage and bravery from this school but instead turn it into a religion of cowardliness. And it is mentioned in traditions that you should not even travel with cowards, or even sit near them, in order that you do not get the effects of their cowardliness. It has been said that one should not consult cowards in any matter, or even give their daughters hands in marriage to cowards. When it comes to marriage, we first ask whether or not the boy earns a good salary. We should first ask whether he has intelligence or not, and if he has intelligence then ensure that he is not a coward.

Ameerul Momineen (a.s) asked his brother to find him a woman from a brave family because Ali (a.s) does not want any of his children to be cowards. This tells us that it is the duty of mothers to develop bravery in children and it is the mothers who foster the spirit of martyrdom in their children. A mother is not one who keeps her hand on the ears of her child when she hears of death, but instead, while feeding the child milk, she feeds him with the honey of martyrdom. Then only can the child acquire a certain status.

There is a tradition from the Holy Prophet (s.a.w) where he mentions different virtues in preferential order, where every virtue is above the other mentioned virtue. Towards the end of this tradition, He says that the greatest of all virtues is to be martyred in the way of Allah (s.w.t), and that there is no virtue greater than this. The question is, why martyrdom considered to be such a great virtue? ‘Martyr’ is not a title for a dead body. It is the label of a philosophy of life. A martyr gives life to a community, those communities who sit in the classroom of martyrdom and takes the lesson of life from its examples. A martyr is not dependent or desirous of our Surah Fatehas. A martyr is not even afraid of what would happen to him if he dies.

3.2 THE SECRET OF THE GREATNESS OF THE MARTYR

The secret of the greatness of the martyr lies in this part of the verse

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

Those who are slain in the way of Allah(s.a.w). Who are those who are killed in the way of Allah(s.a.w)?

Let us take the example of the incident in Masjid Zainabia, where many were martyred and most of them were not even inhabitants of the area, but outsiders. Yet, all those who were inside the mosque were martyred. Does it make sense to say that a person who was not at the mosque is still a martyr of Masjid Zainabia? Similarly the martyr in the way of Allah (s.w.t) would be one who is on the path of Allah (s.w.t) and no one can accidentally come on this path of Allah (s.w.t). The most difficult thing is to come on the way of Allah (Sabeelillah).

It is not difficult to die, although for those living in dead societies, for them it is very difficult to die. Those who are sucking the blood and scratching the flesh of dead societies do not realize the filth, just like those worms that enjoy filth. Ameerul Momineen (a.s) has said that this world is like a corpse, and in further expressing the analogy of the world, he (a.s) says that the world is like the intestines of a swine in the hands of a leper. After listening to this we should think about what we seek after, what we are loosing and what we have left. These worldly people like the puss of dead body so much that they are careless about all other divine relations. So those who are afraid of death are scared that if they die then the intestines of swine will separate from the hands of leper. They will be separated from this puss and blood.

In reality, death or dying is not very difficult at all. It is, in fact, the easiest thing. Look at how people easily commit suicide. When there is a war between Muslim and non-Muslim countries the soldiers of the non-Muslim army also die and they too were aware that they were risking their lives. The most difficult thing is not to just die but to die on the path of Allah (s.w.t).

The greatness of the martyr is not his death but, but they way he dies, on the path of Allah (s.w.t). He lives his life on the path of Allah (s.w.t) to that extent that he embraces death on this path. When a person dies, people usually talk about his state and actions prior to his death. Certain people die while being involved and indulging in a certain path, whatever it may be. Similarly, a martyr is indulged on the way of Allah (s.w.t) to that extent that he dies on this path. Indulging oneself in the way of Allah (s.w.t) means to spend day and night in the way of Allah (s.w.t). A person does not come on the path of Allah (s.w.t) by entering a mosque. The one whose entire life becomes divine is on the path of Allah (s.w.t).

3.3 THE PATH OF ALLAH (SABEELILLAH)

The path of Allah (s.w.t) is not literally a path on the ground, one that you physically walk on. Its not a path from one city to another city. The concept of the way of Allah (s.w.t) is refers to the way in which we live, from birth till death. ‘The path of Allah (s.w.t)’ translates to spending every moment of our life, from birth to death, in accordance to the guidelines, principles, standards and laws of Allah (s.w.t). And if this happens then you are on the way of Allah (s.w.t) and once you are on the way of Allah (s.w.t) then death also comes on the same path.

Let me take an example of a path on the ground. To travel on a road that leads to a desired destination we need to do several things. The first and foremost requirement is to leave other routes. To step on to the alley of your friend you need to leave the streets of his enemies.

Maulana Room writes a story to convey a message. He says one day Majnun, the lover of Leyla, was kissing the feet of a dog. People were astonished at this act and said that he had gone crazy because no one would even touch a dog yet he was kissing the feet of a dog. When asked about what he was doing, he replied “I am kissing the feet of this dog because this dog at times passes and comes through the street of Leyla”.

To enter the street of your beloved you need to leave all the other roads whereas

if someone is found coming through this street then he becomes a beloved for human being. If a person simply steps on the path of Allah (s.w.t) his feet become worthy of being kissed. But for those who live their entire lives on the path of Allah (s.w.t) and die on this path their graves become eligible for kissing. Thus to come on the path of Allah (s.w.t) all other paths needs to be left behind.

The Holy Qur'an uses a terminology, 'Subul e Shaitan', which means the path of Shaitan. The paths of Shaitan (the devil) are many but the path of Allah (s.w.t) is only one. There is a point to be noted over here that the many paths of the devil do not have signboards on them that say that they are path of Shaitan. Instead, they also carry the banner of path of Allah (s.w.t). If the case had been that there was only one recognized path of Allah (s.w.t) and no other path other than this would have greatness to tread on this path and die. But if there are thousands of ways, mixed with those that Shaitan makes to appear path of Allah (s.w.t), and from amongst these one person finds the true path of Allah (s.w.t) than this is greatness.

This is what happens: people do not deviate in the name of Shaitan, they deviate in the name of Allah (s.w.t). Similarly, Saamri did not ask Bani Israel to come towards some other God. He invited the people towards the calf by stating that this is the God of Moosa. Those who are deceived by banners can easily take the calf of Saamri as the God of Moosa by just looking at the banner placed on it by Saamri. We should be able to recognize the true path and not get fooled by banners and posters.

But how will he find this path? One needs a compass to find the right direction. You would have seen these Qiblah finders which display the direction of Qiblah. The Qiblah finder is not the Qiblah, it just identifies the direction of Qiblah. Similarly we need a God finder, and this God finder would not be someone who is like God but he would be one who directs us towards God. A God finder is not God but certain signs and creations that are seen on the path of the Allah (s.w.t) to that extent that a glance towards them reminds us of Allah (s.w.t).

At times we get away from the path of Allah (s.w.t) and step on some other path due to misguidance from honored people. I remember an incident when we had to travel from one location to another location. We consulted a respected scholar on how to reach there and he guided us to one road. But when we stepped on that road it ended up in a narrow street full of traffic and we were jammed in between with no way to move forward or step back. This is where I realized that at times we can be misguided by sacred and respected beings also. And this happens in religion very often when sacred and respected personalities due to their ignorance put us on the wrong path. It is a bitter fact that the quantum of those treading the wrong paths due to guidance from sacred beings is much more than those who are misguided by evil ones. Hence it is necessary to verify and crosscheck the path you are being guided about, ask him whether he has himself walked on this path or not and seek advice from others as well.

Thus the first step is to find a God-finder who can show us the direction of the path of Allah (s.w.t). Without this we will get on some other path by following banners, posters and titles. Secondly, we need a deep vision (Baseerat) as well to find the path of Allah (s.w.t). If we lack physical eyes then we cannot find the streets on ground, but if we lack deep vision then we cannot find the divine path. Some possess eyes but not the vision and the Qur'an also says that we have given them eyes but they do not see. The Qur'an is saying that they are not blind but their hearts are blind, it lacks vision and hence they cannot find the path of Allah (s.w.t). The first condition is to possess that vision to find the path of Allah (s.w.t).

Ameerul Momineen (a.s) says "There are some people who have their intellect in their eyes". Those whose intellect is in their eyes they become misguided by just looking at the exterior or visible part of things. Our intellect should not be in our eyes, to see the path of Allah (s.w.t). This path can only be seen with vision (Baseerat).

A martyr first finds the path of Allah (s.w.t) and by leaving aside thousands of other paths he comes on the path of Allah (s.w.t) which is sharper than a sword and finer than a hair. A martyr is the name of that greatness, which is capable of

understanding something finer than a strand of hair. This parable of the hair is not used for those who possess very good eyesight. It is used for the one who possesses this vision of finding out fine and precise things. In Arabic, the word for hair is “Sha’ar”. Now, if one hair gets lost in a stack of hay it would be very difficult to find this hair but if someone can find this hair from the stack of hay you will consider him a person of very deep vision because it was not easy to find this one single hair. It is not that the hair was lying on top of the hay stack and he easily finds it, he has to sit and separate each straw and then slowly look for this hair and during this process he should not lose sight, sense, sleep or get diverted. This means he has to fully concentrate to find this hair. The path of Allah (s.w.t) as per the tradition is resembled to be finer than a hair that is wrapped in the piles of hay stack; these hays are of devilish paths, the hay stacks of innovations (Biddah), the hay stacks of mischief, stacks of imagination and illusion, and stacks of culture. Now if someone opens his eyes and picks up the hay from the stack he won’t get this path of Allah, what he will get in his hands are straws of hay. It is not that anyone who wears a turban can find the way of Allah (s.w.t). The Marajae, who spend seventy years in the religious schools, are doing this work, of finding the path of Allah (s.w.t).

There is a terminology in Arabic literature known as “Hatab ul Layl” (collector of fuel at night) which is a parable. The Arabs collect straws, wood and leftover ropes at night for fuel since it is very hot during the daytime. In the deserts, there are snakes amongst these pieces of straws and wood. Since the collectors of scrap do so at night they do not realize that they also collect some snakes along with the wood. When they open the sack in the morning the snakes come out and the first thing that the snake does is that it bites this person. He himself gathered these things considering it as fuel and died due to this ignorance. Those who are spending their entire lives in religious schools studying for seventy years is because there are several stacks of hay that the Shaitan has put around the path of Allah (s.w.t) and these personalities are not those who will gather and put anything in their sacks without filtering it. These personalities are not like those professional orators who listen to one cassette from somewhere and then start to teach religion. Now let us derive the conclusion.

In Arabic the word for hair is ‘Sha’ar’ and the ability to find this hair is known as “Sha’oor” (sense). Now we should realize the secret behind the greatness of a martyr. The bullet has not made him great but it is his ‘Sha’oor’ (sense) that has made him great. When others were living the life of worms and eating the flesh of a corpse, he rejected this life of worms and amidst several devilish paths he identified this path of Allah (s.w.t) which was finer than a hair. And this does not happen with an ordinary sense. It needs a high degree of sense and that’s the reason the Qur’an sings praises for the martyr because there is nothing comparable to a martyr. Hence do not call him dead because dead beings do not possess “Sha’oor” (sense). Should the one who is physically alive, eating food yet lacking sense considered to be alive? The one who, through his high abilities and sense, is able to recognize the path of Allah (s.w.t) is considered to be dead?

They have not died in hospitals due to blood pressure and heart attacks. They embraced death on the path of Allah (s.w.t). They have died on the path of Allah (s.w.t) because they lived on the path of Allah (s.w.t). Only those who live on the path of Allah (s.w.t) die on the path of Allah (s.w.t). A death on this path is not accidental.

The second analogy of walking on the path of Allah (s.w.t) is that it is sharper than a sword. This path is not a smooth motorway where you can sleep whilst you travel. Its difficulty is analogous to walking on the sharp edge of a sword. Just try to walk on this path for twenty four hours and you will realize how difficult this path is. When a person walks on the sharp edge of a sword he would surely bleed. So how is it possible that a person walks on a path that is sharper than a sword and not loose any blood? The path on which blood is not spilt cannot be considered as the path of Allah (s.w.t). It will surely spill out and the first place from where the blood spills out is his heart. Before blood comes out from neck and the body, a martyr has to first bleed from his heart. A martyr is not just the one who gives blood from his body. He drinks blood from his heart. What does this parable mean?

When a person witnesses an environment where he cannot do anything aggressive nor can he tolerate or bear it, he begins to drink the blood from his heart.

There are two fronts on which a martyr fights. One front is that of open and explicit enemies of path of Allah (s.w.t) and other front is of those who for name sake proclaim that they are on the path of Allah (s.w.t). A martyr walks in between these two paths. While walking on this path, the martyr looks on one side where he finds his own brethren in faith, who are causing damage to the path of Allah (s.w.t), but he cannot say nor do anything about them. Then on the other side he sees the enemies of religion of Allah (s.w.t) who are blocking the path of Allah (s.w.t). This is where he demonstrates two reactions.

When he looks at his own people doing the same thing out of ignorance, which the enemies of Allah (s.w.t) are doing out of hatred, he does two things. He drinks the blood when he confronts his own ignorant people and spills the blood out of his neck confronting the enemies of Allah (s.w.t). The martyr spills two types of blood. The blood of the heart gives him more pain than the blood from of his body. It pains and grieves him when he looks at the state of the people of his same school of thought, same ideology, religion, society, city and nation. Even before he is beheaded by the enemies his heart is already soaked in blood and the blood from his heart is not spilled by the enemies but by his own people. This is a very difficult situation but he does not care about and decide to leave this path, for he is on the path of Allah (s.w.t). The mission is to find the path of Allah, walk on the path and be firm on it until death. Thus there are some who have been certified as martyrs even though they were not assassinated because they came on the path of Allah (s.w.t). This is because the at least found the path of Allah (s.w.t), which was very difficult. As it is said, “One who dies with the love of the progeny of Mohammed (s.a.w) dies the death of a martyr”

Why is the certification of martyr given? This is because even though he was not killed he found the right path. He was appreciated with this title for at least taking a step. But for the one who was slain, we are told not to refer to as dead.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

The path of Allah (s.w.t) is not a path on ground. It is way of life, it is guidance, it is Qur'an, it is the way of Ahlulbayt (a.s), but not in the form of books but a practical form. In every era there is an ideal for finding the path of Allah (s.w.t). The one who directs us towards the path of Allah (s.w.t) in our era is the ideal and testifier of the path of Allah (s.w.t). It is not that any path we tread becomes the path of Allah (s.w.t) specifically when Shaitan also competes with his banners of path of Allah(s.a.w). Shaitan has sworn by the honor of Allah(s.a.w) that he will not allow us to go towards Allah (s.w.t). But he is not a fool that he will come and explicitly tell people to not to go towards Allah (s.w.t). It is not that if someone is going towards worship Shaitan tells him not to go, but instead he advises him to do more worships so that the person forgets every other responsibility and gets into a slumber of worships. There are many who are senseless and have lost their responsibilities by indulging into a particular act. In front of their eyes evils are done but they are so busy in their recitations and Tasbeehs that they are care-less about what is happening around them. Such negligent beings are under the trap of Shaitan even though they are performing acts of worship inside mosques. Those who are trapped by Shaitan sometimes abandon prayers and at times they are trapped by Shaitan despite being continuously in prayers.

Maulana Room narrates a story where once Shaitan came to wake up a religious person for morning prayers which he was about to miss. The person got up and asked Shaitan why he was waking him up for a good act. We should be afraid of the 'favors' done by Shaitan and whether that Shaitan is a being, a regime or a devilish nation. If a devilish nation does favors for us then we should not be happy about it. We should be scared and concerned about their intentions. Imam Khomeini (r.a) gave a standard to the Muslim nation that whenever America starts to like you then be certain that you are on the wrong path. If America starts to build mosques, Imambargahs, Madrassa's and starts to pay wages for your scholars, prepares a syllabus for the education of your children, then understand that you are walking on the wrong path. Shaitan will never wake you up for prayers unless there is an evil intention, a deception. This person questioned the Shaitan and he replied that, till date, he had not made any of his morning prayers Qadha and due to this he had become arrogant. Today there was a danger of his prayer

being Qadha due to which his arrogance would have been broken and Shaitan did not want him to come out of arrogance and haughtiness.

3.4 REFERENCE AND ATTESTATION FOR THE PATH OF ALLAH (S.W.T) IN OUR ERA

In 61 A.H Karbala was the path of Allah (s.w.t) and after that, every Infallible was the path of Allah (s.w.t) but with a different affirmation. What is the path of Allah (s.w.t) in our era? Whatever we are doing, such as sitting in mosques, moving Tasbeeh beads and reciting supplications, are they all part of the path of Allah (s.w.t)? Some are delivering lectures, some doing worship, some doing Azadari, some doing acts of welfare. All these things are good, but only when they are all on the path of Allah (s.w.t). If the Tasbeeh, worships, welfare and Azadari are all done on the path of Allah (s.w.t) then only would these be considered as Tasbeeh, worships and Azadari. You have made mosques and you have prayed inside it, but who will take this mosque and these prayers on the path of Allah (s.w.t). You need to assess whether these prayers are on the path of Allah (s.w.t).

The architect of the path of the Allah (s.w.t) is the martyr. If prayers, Azadari, Hajj and other good deeds are being performed on the path of Allah (s.w.t) then you can be assured that it is only due to the blood of martyr. If martyrs would not have been there, your Azadari, your mosques, your books, your prayers and your gatherings would not exist. This is why we say that Islam is alive due to Karbala. It is Karbala that has kept Islam on the path of Allah (s.w.t). If Karbala would not have taken place then prayers would still have been there but not on the path of Allah (s.w.t). People would be offering prayers but on the path of Shaitan because not everything done in the name of Allah is truly on the path of Allah (s.w.t). Today, if any community is doing any small or big thing on the path of Allah (s.w.t) it is due to the mercy of martyrs.

The path of Allah (s.w.t) is not enlivened by just visiting the grave of martyr and reciting Surah Fateha. This path to life is revived in the same manner as the martyr is brought to life. By hanging the picture of martyr in our house we only bring to life the martyr but not the path. Remaining alive as remembered individual within

the people is not important for the martyr. He has already sacrificed his life and hence his concern is not his self but the path. Hence it is essential to first identify the reference, attestation and affirmation of path of Allah (s.w.t) in our era. There has to be an attestation for the path of Allah (s.w.t) in our era as well.

If a person finds this reference and comes on the path and lives his life till his death, then even after his death he is alive and he gives life to others as well. I do not want to talk about ideals of the past era, though we commonly only talk about past eras and not about the current era. If the communities of the past got their ideals it was good for them; if not then it was bad for them. But very soon this community of ours will also become history and whether this community got their ideal and standard for identification of the right path or not? I am not talking about identifying the path of Allah (s.w.t) through books, but to find out the practical standard and ideal for the path of Allah (s.w.t). The identification sign for this ideal and standard is that when it comes on the path of Allah (s.w.t) it challenges the Shaitan of his era. We need to find and accept this ideal of the path of Allah (s.w.t) of our era, and after finding this if we die anywhere the death will be on the path of Allah (s.w.t), and on the other hand whatever type of death we die without finding this ideal for the Path of Allah (s.w.t) that death won't be on the Path of Allah (s.w.t). Dying is also an art and to die on the path of Allah (s.w.t) is the greatest skill. Those who learn to die they can never be killed and this is the lesson of Karbala as well.

In that era of 61 Hijri the ideal for the path of Allah (s.w.t) was Karbala. Those who went to Karbala were on the path, but those that did not go and were busy in Hajj, in Mecca, or doing pilgrimage of the Shrine of Prophet (s.a.w), or in worships, or sitting silently in Kufa, all those who did not reach Karbala were away from the path of Allah (s.w.t).

The ideal for the path of Allah (s.w.t) today also has the same signs of identification as that in the era of Karbala. This ideal of our era when he identified the path and invited people towards it, said that he did not take this path from books, libraries, schools and Madrassa's. Instead he took this path from Karbala. Who is

this ideal? He is the great leader, the great Imam Khomeini (r.a). He said: “Whatever we have is from Mohurram and Safar” (which means Karbala)

The path of Allah (s.w.t) is the path of Imam Khomeini (r.a). The direction which Imam (r.a) has shown is the path of the Islamic Revolution. It is the path on which less movement is seen these days, such as in places like Pakistan. This was the country that was foremost in spreading the message of revolution and Imam Khomeini (r.a). This Path of Allah (s.w.t) remains alive only by continuous movement on this path.

If you would have been in the era of Karbala than what was the path of Allah (s.w.t) in that era? Was it to recite prayers in Masjid-e-Nabawi or to perform Hajj in the Holy Kaaba? This movement towards and on the plains of Karbala was the path of Allah (s.w.t). All those who kept themselves busy in other things and rituals leaving aside Karbala had left the Path of Allah (s.w.t). If we are busy with our jobs, have other excuses and complain about the difficulties we are going through due to which we are prevented from this path then we should question ourselves about the kind of difficulties we are in?

Have you experienced difficulties equivalent to what Lady Zainab (s.a) and Imam Sajjad (a.s) had experienced? No one has experienced the calamities experienced by the captives of Karbala and Imam Sajjad (a.s). Who is there amongst us who can say that he has sacrificed his entire family in Karbala and is still firm on the path of Allah (s.w.t)? What are these excuses which we are making? Karbala is such an accomplishment of proof (Hujjat) on us that even if we sacrifice our entire existence we will still not be in a position to say that we have done something. If the event Karbala would not have taken place there would many excuses possible for us. At times we say “I have many things to do”, or “my wife is sick”. For the sake of a sick wife we refrain from path of Allah (s.w.t). But Lady Zainab did not even consider the stamped body of her brother as an excuse to get away from the path of Allah (s.w.t). This is where we come to know how path of Allah (s.w.t) remains alive.

Lady Zainab (s.a) came to her husband and said that by religious laws you have the rights to stop me from going and I will stop, but then do not think that I will remain alive without Hussain (a.s). This does not mean that Zainab (s.a) could not be separated from Hussain (a.s), this was not an issue of separation between a brother and his sister, which eventually happened in Karbala. What difference would it have made if this kind of separation, which happened on the day of Ashura, happened five months earlier? What Lady Zainab (s.a) meant to say was that the path of Allah (s.w.t) will be brought back to life by Hussain (a.s) with his blood and the footsteps up to Karbala. Then from Karbala to every part of the world this path would be carried forward by Zainab (s.a) who said, “I need to accomplish this mission of securing the path of Allah (s.w.t) after Karbala”. Who amongst us has personal problems and obligations greater than that of Hussain ibn Ali (a.s)? He had the corpse of his son lying on one side but did not make it an excuse to turn back. If we have excuses today then the same would have been the case if we were present in that era of Karbala. We would be sitting there doing Ijtihad (research) to prove that sitting in Masjid-e-Nabawi to offer prayers is a better act of worship than being present on the plains of Karbala. We would have considered Hajj to be an act of priority at that time.

The Doyen of Martyrs (a.s) removed the “Ihram” claiming that this is not more important than Karbala – the Imam (a.s) is going towards Karbala. We complain to other Muslims that after the Holy Prophet (s.a.w) Islam was not left without inheritors, similarly we should also understand that after Karbala as well, the path of Allah (s.w.t) was not left without inheritors. Allah (s.w.t) has made arrangement. We have been trying hard to prove this point of inheritance and successor to others but it is time now for us also to realize that during the period of occultation also Islam is not left without a successor. It should not happen that the inheritor of this era also keeps on raising his call of “Hal Min Nasir” (Is there anyone to assist me). This slogan of “Hal Min Nasir” was raised at an astonishing moment in Karbala. If he would have raised this slogan on the morning of the Ashura, then it would be accepted as a call to bring his companions out in the field. But this slogan was raised in the evening when no one was left, so why did He (a.s) delay this statement, one that calls for supporters? Even if someone responded to this

call and came out to help him, what difference would it have made, what would have been saved? Imam Hussain (a.s) would say that what needed to be saved, for which corpses were lying in this heat, that path of Allah (s.w.t) needs to be saved. What Hussain (a.s) is saying is that I, my family and my companions have saved the path of Allah (s.w.t) up to Karbala but now I am asking for those supporters who will save this path of Allah (s.w.t) from beyond this stage. I am asking supporters for the period of occultation.

We should not be despaired with the situation. If the governance is that of Yazid than why should we be despaired and loose hopes? Some ask: Why should we raise our voices and come out on this path when there are so many scholars and respected personalities in our society who are silent. This was the same situation at the time of Karbala also. There were so many scholars, companions of the Prophet (s.a.w) and highly respected personalities in Medina but it was only one son of Ali (a.s) who came out on this path. So for those whom these silent scholars are a justification for remaining silent then if they were present in that era of Karbala those personalities would have also served as an accomplishment of proof (Hujjat) to remain silent and not join Hussain ibn Ali (a.s). Is the raising of the flag by an Imam an accomplishment of proof for you or is the silence of a big group a justification for you? Who accomplished the proof? Whom do you consider as your Imam? Hussain (a.s) or those silent spectators? Those seventy two understood this and they came out whereas seventy two thousand were sitting inside their homes silently. Those sitting silent were respected personalities and scholars, but these seventy two realized that their Imam is Hussain (a.s) and they need to follow his path.

We need to find the right path in our era and, as said, the path of Allah (s.w.t) in this era is the path of Imam Khomeini (r.a) and this path needs to be kept alive. There needs to be movement on this path so that the footprints of this path are not lost. If God forbid the movement on this path diminishes and as a result this path gets lost than we will be responsible for this. Our difficulty is that we are followers of Karbala and Karbala is a tough school of thought and being its follower we need to be prepared to walk on this path. This path of Karbala does not allow us to sit

silently or to escape troubles, neither does it permit us to make excuses, or allow us to accept silence.

Thus we know that this is the ideal, reference and standard for the path of Allah (s.w.t). The Islamic Revolution in Iran is the practical ideal and standard for testifying the path of Allah (s.w.t) in this era and this Islamic Revolution should not be left aside. We should not say that this was an Iranian revolution. It was an Islamic Revolution and we need to become its inheritors, and becoming inheritors on this path is very difficult.

If you are given an option to select between becoming a martyr or an inheritor of martyrs, then my personal suggestion would be to choose to become a martyr, because becoming a martyr is easier than becoming an inheritor. An inheritor of a martyr has to travel from Karbala to the market of Kufa with his women, he has to see his women in the courtyard of Damascus and when he is asked what the most difficult stage was, Imam Sajjad (a.s) replied “Shaam”(Damascus). This is because by becoming an inheritor of the path of a martyr you have to bear a lot. You have to sacrifice all what was left over in Karbala. The left assets of Karbala also had to be sacrificed in Kufa and Damascus. And if it is in our fate to become the inheritor of martyrs, than where should we learn to become the true inheritors of martyrs? The inheritors of martyrs are not those who organize mourning gatherings for martyrs or serve some food in their name or recite a Surah Fateha. The inheritors of martyrs are those who are tied in ropes and reach Kufa, and when they see a crowd of spectators in Kufa, they expose and lambast them. This is where we should learn the responsibilities of being the inheritors of martyrs. They need to learn the character of Zainab (s.a), and that character is to be tied in ropes and deliver a sermon in that place where an ordinary woman does not even prefer to walk through. Only a tough and courageous character can deliver sermons in markets and courts.

We pray to Allah (s.w.t) to give us the opportunity to keep alive the blood of martyrs and forgive our shortcomings, laziness and faults regarding this path, and in not to allow us to commit the same mistakes in the future.

CHAPTER 4

**THE VERIFICATION OF THE
PATH OF ALLAH (SWT)**

4.1 THE INFUSION OF BLOOD IN A NATION

Death is a part of life and until and unless a person becomes divine in his life he cannot achieve a divine death. Ashura and Karbala are not just names of atrocities. In fact, they deliver to human beings lessons of life and the way to die. For those who have been remembering the event of Karbala throughout their life, it does not suit them that they do not die like the people of Karbala. Those who remember Karbala and Ashura everyday, they should not desire to die in a hospital or in bed. Their desire is that they should get the type of death which would count them amongst the supporters and companions of Imam Hussain (a.s).

The call of Imam Hussain (a.s), in an isolated state, in that scorching desert of “هل من ناصر” · *“Is there anyone to help me”*, was not for someone to come and save his life because this call was raised at that time when all the lives were already sacrificed. The philosophy behind it was to open a new chapter through this call. Karbala started and ended in few hours so it would happen that the upcoming generations will not get benefited from the merits of Karbala. Thus before his own martyrdom He (a.s) opened a door for all the upcoming generations to become a part of Karbala if they desire. He (a.s) opened the door to enter Karbala in all eras because the prime virtue of those companions were that they were supporters of Aba Abdillah (a.s), and the period of support of Aba Abdillah (a.s) has not ended. In fact, more than before, today the school and ideology of Hussain (a.s) needs supporters (Ansars). If any supporter comes forward today and sacrifices his life in the school of Aba Abdillah (a.s) he has responded to the call of Imam Hussain (a.s).

We do not gather to commemorate the martyrs for the sake of passing them some rewards. It is our duty to remember and commemorate the martyrs so that the doors which these martyrs have opened should not close. The enemies of religion in every era, whether it was Bani Umayyah, Bani Abbas or any other oppressive regime in any corner of the world has first attempted to close the path going towards Karbala. Some even tried to close the physical routes to Karbala, and those who could not close this attempted to end the purpose of Karbala. Just like those martyrs of Karbala who opened the doors of Karbala at that time, even today many

martyrs are ensuring with their blood that the door towards Karbala remains opened. When we gather and commemorate the martyrs we are commemorating those who were killed not for any of their own self interests but they were killed for the same reason for which the martyrs of Karbala were killed. These martyrs have not done any damage to anyone, yet still, the enemies target the followers of Imam Hussain (a.s) and kill Shia's inside mosques and Hussainiahs. If you have a look in the cities, there are many centers of corruption and indecencies that are not made the target of attacks. Instead, the mosques and Hussainiahs of the Shia's are always targeted This is because the enemies want to close the path of Karbala. But in entire history no oppressor was successful in closing the doors of Karbala nor will it happen in future, this is because if this was possible than these doors would have been closed with the martyrdom of the martyrs of 61 A.H itself in Karbala. In fact, the door just did not close but those who were sleeping were awakened by the blood of these martyrs.

The blood of martyrs opens up the path that enemies want to close by shooting bullets inside his chest and soaking him in blood. In reality the enemies are not aware about the secret of martyrdom otherwise they will never commit this mistake of killing a righteous person. The enemy is not aware what the blood of a martyr does, otherwise they would have never martyred anyone. This blood falls on the ground but does not get absorbed by the ground. An entire nation (Ummah) is elevated and nourished by every drop of blood, an awakened nation is born. With every drop of blood one more martyr is born and with every drop one traveler of the path of Karbala is born. A martyr gives life to the dead.

You may have seen instances in a hospital when the patient is seriously ill and his life depends on the infusion of blood from someone else. But not everyone's blood can be given to this patient. The blood group of the donor should match that of the patient. Similarly, when a nation (Ummah) becomes seriously sick with the diseases of negligence, carelessness and senselessness, it also needs blood from a blood group that matches and can be infused inside sick nations is that of a martyr.

4.2 IDENTIFYING AND VERIFYING THE PATH OF ALLAH (S.W.T)

A martyr proves and manifests with his blood the path of Allah (s.w.t) and also identifies the paths of Shaitan. The martyr is the name of a great talented being. Someone who desires or comes on the path of Allah (s.w.t) should also be ascertained that he is on the right path. This is essential because Shaitan is also presenting Satanic ways with the banner of path of Allah (s.w.t). Hence there has to be some indicator and sign for verification of the correct path of Allah (s.w.t).

The path of Allah (s.w.t) is a one-way road that goes in one direction only. A martyr brings back to life this path and cleans this path with his blood. On this path everyone is migrating towards Allah (s.w.t). Hence everyone on this path is going in one direction towards Allah (s.w.t). And when everyone is going in one direction then there will not be any clashes on this path. For example, there are several roads in your city that are one-way roads, where traffic moves in one direction and there is no entry for vehicles from the opposite direction. On such roads, you will not see head on collisions happening between vehicles coming from both directions, and in fact, such roads are made in city to avoid clashes.

Similarly those moving towards Allah (s.w.t), which is also a one way movement, will never clash with each other. The clashes only happen when some are going in one direction and some others coming from the opposite direction. The travelers of the path of Allah (s.w.t) never clash amongst themselves. They do clash, but with those who are waiting on this path to block them. This is a means to verify the path of Allah (s.w.t), but the path of Shaitan is such a complex one, in which a person on it is unable to know in what direction he is headed, whether he is going or coming. He, at times, clashes with people going and sometimes with people returning. Thus if a person is walking on a path and if he clashes with one of his fellow beings, then he should ascertain himself that he is not on the path of Allah (s.w.t), because on this path clashes are only with Shaitan.

Hence, a martyr is such a great person that if his own fellow beings commit mistakes and do aggression towards him, he ignores it and forgives them because he knows that they are of his own people, those who are walking on the same path

of Allah (s.w.t). His logic is that these people are going towards Allah (s.w.t) and if they commit a mistake I should close my eyes, despite the errors, they are still on the path of Allah (s.w.t). He will never open his mouth towards his own fellow beings on the same path. However, he does clash with the enemies of the path of Allah (s.w.t) and not with his own fellow beings.

This is the difference between those walking on the path of Allah (s.w.t) and those walking on the path of Shaitan. Those who are on the path of Shaitan will never clash with Infidels whereas those on the path of Allah (s.w.t) will never clash with Muslims and believers. Those on the path of Shaitan keep on clashing but they will never clash with polytheists, infidels, oppressors and assassigators, whenever he clashes it will be with those on the path of Allah (s.w.t). This is the sign of being on the path of Allah (s.w.t).

A martyr never fights an internal battle; he never opens his mouth against believers. This is because he knows the tradition of Holy Prophet (s.a.w), "The respect of a believer is greater than that of the Kaaba". Is there anyone who is willing to abuse the Kaaba? Is there anyone willing to stampede the Kaaba? There is no one willing to do this, but when the same people stampede the dignity of a believer they are stampeding the Kaaba several times. If humiliating and insulting an ordinary believer is equivalent to humiliating the Kaaba, then when a Faqeeh of believers and the leader of believers is humiliated what is the degree of the crime committed by these people? Whose character is it to humiliate and abuse the leader of believers? Year after year, the father of Yazid made it a practice to abuse Ali (a.s) from the pulpit. From the pulpit of the Prophet (s.a.w), in the gatherings of Muslims, the successor of the Prophet (s.a.w) used to be abused. So this is not something new that is happening today, whereby from the pulpits the representative of Imam e Zamana (a.t.f.s) is humiliated. There are many amongst us who follow this character of Bani Umayyah.

A martyr never makes religious people fight with religious people; the religion of a martyr only clashes with Infidelity. A martyr is the name of that believer whose belief only clashes with transgression. A martyr is the name of that Muslim whose

Islam only clashes with polytheism. There are some who make a religion fight with another religion and this happens because the impact of culture is very high on us. There are certain things permissible to do in the name of culture as it causes no harm to religion like we wear our cultural dresses, but there are certain very harmful things done in the name of culture that would eventually wipe off religion. This is happening today in Pakistan where the festival of spring (of flying kites) is celebrated like Eid. The effect of the subcontinent's historical Indian culture has dominated our lives and religion.

I would like to point out one cultural thing that happens in Pakistan and used to happen in some cities in India as well. Some people in this country keep pet animals and raise them to have fights amongst each other. These people make the animals from the same breed fight with each another. They have sheep fights, dog fights, cock fights and one which is very common is quail fights. This quail fighter raises and takes care of his quail and prepares him to combat against another quail. The people who keep these birds do not keep them just as pet animals. They raise and take care of them for the purpose of setting up games of combats. When they bring these quails for combats many people gather around to watch these games and it becomes a means of attraction for others. These quail and cock fighters realized that if such a culture can become good means of attraction than this culture should be exported to religion and this will make the religion also attractive and more people will pay attention. They did not realize that in religion the real combat is of Muslims with infidels and polytheist. There are no combats allowed between religious believers. But when such quail and cock fighters enter religion than they are less religious but more jugglers of religion who make religious beings fight with each other, the way these people have been doing quail fights. Similarly, in our country, the real politicians are very few, and there are more political jugglers and combaters. One politician or party plays one game against another which sparks the other the opposition to play another game.

There is a difference between being religious and being a religious juggler. Now, with the example mentioned it should be clear that a religious person is one whose religion combats with infidels whereas a religious juggler is one who makes reli-

gion fight with religion. Thus, that great leader Imam Khomeini (r.a) said that “One who creates discord between Shia and Sunni is neither a Shia nor a Sunni”. He says if you want to fight then I ask both Shias and Sunnis to fight against the big devil of our era (America).

Try to understand the greatness of a martyr. He is not an ordinary being, a martyr is a person with a special sense (Sha’oor). A martyr is not a religious juggler who plays games in religion. He is a pure religious person. We see, in this country, religion is made to fight with religion. If these terrorists who bomb Shia mosques and centers in the name of religion are so concerned about religion, then there are many explicit transgression and corruption centers. There are clubs and gambling houses, but they do not go and blast these centers of corruption. They target our places of worship. This shows that they are not religious beings but they are religious jugglers who are playing games in the name of religion. These religious jugglers have been prepared by some other religious beings who have instructed them to go and blast religious places. But this does not stop over here, it goes forward. We, in our culture, enjoy same breeds fighting with each other. We like dogs fighting with dogs, cocks fighting with cocks. This is the reason we do not like religion fighting with infidelity but we like religion fighting with religion. If we invite people to a gathering to raise their voice against infidelity and the devils of our era, people do not come. Yet, if the invitation is given for a Shia-Sunni debate (*Munazara*) than you see people turning out in big numbers. This is because we like religious jugglers playing games and making religion fight religion.

Th jugglers have gone beyond this. They make Azadari fight with Salaat (Prayers). If a person or Imam-e-Masjid confronts Salaat with Azadari, then he is not a religious leader of the mosque, he is a religious juggler. Similarly if an Azadar or an orator from the pulpit challenges Salaat and makes it confront Azadari, then do not consider him to be an Azadar he is also a religious juggler. The consequence of such combats is that neither of the two elements wins or loose. It is religion tht looses. It is not that in this combat either Azadari or Salaat will loose, it is the religion that gets defeated because both Salaat and Azadari are religion. If there is Salaat without Azadari then that is not Salaat; and if there is Azadari without

Salaat then that is not Azadari, because both are the core of religion and they are so closely related to each other that they cannot be separated, just like Qur'an and Ahlulbayt (a.s) cannot be separated. But these are the wonders of religious jugglers, who similar to cock fights make Usool-e-Deen (principles) fight with Furoo-e-Deen (practices).

This is what they have learnt from Karbala and Ashura? Those who stop people from Azadari in the name of Salaat do not realize the oppression they are doing and similarly those who stop people from Salaat in the name of Azadari are also doing utmost oppression. This is because as mentioned before those who are on the path of Allah (s.w.t) do not clash with each other, they do not have conflict amongst them, and both Salaat and Azadari are the path of Allah (s.w.t). If our Salaats and Azadari are on the path of Allah (s.w.t) then till the day of Qayamat they will not clash with each other. If they are clashing with each other then rest assured that the Salaat or Azadari are not on the path of Allah. It is done for some other purpose.

A martyr is the name of that sense (Sha'oor) which invites and calls his religious brethren to leave this religious jugglery and become truly religious. His call after his martyrdom is **“O the one who are making religion fight with religion! I have given this blood of mine so that you can leave these games in the name of religion and become true followers of religion”**. This is the lesson and philosophy of Karbala to leave games in the name of religion and become religious in its true sense. Just contemplate over the Salaat of extremists who attack Azadars (mourners): they only preach hatred in their sermons; and on the other hand see the Azadari of those Azadars who preach against Salaat, you will not find anything other than hatred being preached in their Azadari. We see both of these categories, but now I present you the face of those who are Azadar and offer prayers as well. Just see what these true religious being have done. I am giving you an example of your era itself that you have witnessed with your own eyes.

Have your eyes not seen in this century itself the results of combination of Salaat and Azadari?

Allama Iqbal says:

جدا ہو دین سے سیاست تو رہ جاتی ہے چنگیزی

*When religion is separated from politics,
what is left is barbarism.*

He says that if there is no element of religion in politics, than there will be bloodshed, oppression and barbarism by politicians. But what happens if the opposite happens? What happens when politics is separated from religion? When religious places and mosques do not want to interfere, involve or talk about any political matters, what is left behind is religious jugglery. What is left in this case is the Kharijite (those who separated from Imam Ali (a.s) in Siffeen). Their slogan was: there is no politics in religion.

Similarly if Salaat is performed without Azadari then this Salaat is nothing but beating your forehead on Turbah, and if Azadari is without Salaat then this Azadari is nothing but noise and tears of spectators. But when there is a union of Salaat and Azadari the result is the Islamic Revolution.

This is why the greater leader, Imam Khomeini (r.a), said “We have taken this revolution from Karbala”. Today we get threats from the enemies, they attacked Iraq and Afghanistan to succumb them, but when it comes to Pakistan one phone call is enough. Afghanistan and Iraq had no atom bombs but still America had to use military power to overcome them, but with Pakistan having nuclear bombs it still succumbed to one phone call from the White House and gave their land to attack other Muslim nation. Now America is saying that it is Iran’s turn. In Afghanistan the Taliban were religious community and in Iraq there were politicians but both could not sustain America. Now, America turned towards the

Islamic Revolution, but what was the reply given by the Supreme Leader of the Islamic Revolution (Ayatullah Sayed Ali Khamenei (d.a))?

In his speech in the Shrine of Imam Raza (a.s) in the city of Mashhad he replied to America:

“Do not even think of committing this mistake. In Afghanistan and Iraq you kicked them out because they were the stooges planted by your own agencies. If you turn towards us than we do not say that we have nuclear or high tech weapons, but we are challenging you that we have something by the name of Ashura. Think before coming towards us. This revolution has not been brought by your agencies; its roots are in Karbala. If you turn towards us we will demonstrate Karbala to you. Also remember that the Mujahids (crusaders) were Martyred in Karbala but Yazidiat could not escape, it perished. You eliminated the religious extremists of Afghanistan and the politicians of Iraq, but remember we are neither Afghani extremists nor Iraqi politicians. We are religious ones of Karbala.”

If these religious jugglers would have been present in Karbala, those who are making religious brothers fight with each other, those who make Salaat fight with Azadari, what would they have done there?

They would have done the same as what they are doing here now. Rather than arousing the companions and Bani Hashim to fight against the army of Umar ibn Saad, they would have made the companions of Imam Hussain (a.s) fight against Bani Hashim. It is ascertained that they would have done this because they are doing this today. Today they have aroused these Azadars who are the companions and supporters (Ansars) of Imam Hussain's (a.s) mission; they have been made to stand against the Hashmite Rahber, the leader who is a Hashmite Sayed.

This is the sense that a martyr possesses. He does not allow conflicts to happen between people of the same path. He struggles to eliminate conflicts. Thus the sign of identifying whether one is on the path of Allah (s.w.t) is that he will be a purely religious being, not a religious juggler who gets into clashes with his own brethren. His clashes are with those who are blocking the path of Allah (s.w.t).

CHAPTER 5

**MARTYRDOM – A PATH
OF SALVATION FOR
DISTRESSED NATIONS**

Allah (s.w.t) at several places in the Holy Qur'an and specifically in Surah Ale-Imran has specified the reality of life and death. If a human being does not recognize the true meaning of life and death then neither he can live a real life or die a true death.

If the meaning of life is to eat, graze, drink and reproduce then life's purpose is not different from that of animals. Humanity is the name of life and it is essential for human beings to become aware of this code of life. Humanity is the name of life, one that has values and principles and if these values and principle enters the life of human being then this becomes a life of human being, a pure life as mentioned by the Holy Qur'an

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً

Whoever works with righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure

[Surah An-Nahl – Ayah 97]

This pure life can only be identified once the human being becomes aware of these values and principle. And to acquire, understand and adopt these principles there are many sources. The source of where a human being acquires these principles does not matter. It could be the Qur'an, and it could be Ahlulbayt (a.s) or something else. But one very important source of getting lessons of pure life and living life as per values and principles is Karbala and Ashura. A human being can learn the way of living a divine life from Karbala and when his life becomes divine then his death will also be divine. There are many victims of misunderstanding about life and death and the Holy Qur'an has brought our attention towards this fact by mentioning at several places whether ignorance and knowledge are same? Whether darkness and light are same? Whether guidance and misguidance are similar? Whether the blind and the seeing are similar? All this is mentioned by the Qur'an because there are many who cannot see the difference between darkness

and light. Some of them are those who have lost their eyesight. There are some who cannot see in the day time, like a bat or an owl that does not see in the daylight. If the human being is also like this, when the sun of righteousness is shining yet, still in this glowing light he cannot see the truth than he is also an owl. An owl is not just an animal it is also used as a phrase for those who cannot see the reality during daylight.

5.1 PARABLE OF A CONFUSED AND DISTRESSED NATION (UMMAH)

There is also one more type or state of people mentioned in the Holy Qur'an in Surah Baqarah, where it says that there are some people who take steps in darkness and when the lightening strikes they develop some hopes due to this flash of light.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

[Surah Baqarah (2) – Ayah 20]

This example refers to an astonished, confused and distressed community that is not able to find any ways of salvation due to the darkness and calamities from all sides. These communities are confused and could not find a way out of problems and there are common phrases that we hear from them, “What will happen now? What should we do now?” When you come across such phrases from someone then this person is standing on crossroads of confusion, surprises and darkness. One type of darkness is that of the night when the sun sets, whereas another type of darkness is that of human being when he cannot find the path towards salvation or the path towards their purpose of life. When communities enter this type of

darkness they resort to taking support from the flash of lightening, but that does not last for more than few moments. These communities become pleased when they see this light coming from lightening and at that moment think that they do not need anyone else. But the moment they take a step forward this light vanishes and they come back again to the same state of confusion, astonishment, distress and darkness. Then again they wait for light to come and same phenomenon repeats. Such types of communities do not know what is to be done. They cannot find the way and path towards salvation and eventually start to rely on the flash of lightening. They are negligent about the fact that strokes of lightning are not meant to show directions but burn weak houses. It is foolishness to have hopes from a light which is meant to burn and not to show the way. The Holy Qur'an has expressed itself as a book of guidance. Hence, despite having this source of guidance if someone tries to find other ways than this Qur'an will not remain as a means of guidance for such foolish beings and communities. It is a book of guidance for the pious, those who discriminate between the seen and unseen ways.

5.2 THE CRITERIA OF FOOLISHNESS IN THE HOLY QUR'AN

In the same context, the Holy Qur'an points towards the same category of people who when asked to accompany the pious they reply:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ...

*And when it is said to them: Believe as the people believe they say:
Shall we believe as the fools believe?*

[Surah Baqarah (2) – Ayah 13]

They call the believers and pious beings as foolish. The Qur'an replies to them.

أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ...

..surely they themselves are fools..

They are fools lacking the sense of realization for their foolish vision and stand, and instead tell others that they would not take a step like others who are fools.

One of their foolishness is when there is an encounter between truth and falsehood, they consider it as foolishness to be involved in it. When they are asked to raise their voices for the truth, they say “We are not fools”. The Qur’an says, when they are invited to support truth, to deliver their responsibilities and duties, and to sacrifice their lives they consider it as foolishness. They consider those who are foremost in the field of delivering responsibilities and suffering atrocities as fools. But the Qur’an says they are themselves fools and if you want to know the criteria of foolishness, it says that anyone who does something different or drifts away from the path of Ibrahim (a.s) is a fool.

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

*And who forsakes the religion of Ibrahim but he who makes
himself a fool*

[Surah Baqarah (2) – 130]

“مِلَّةٌ” in Arabic means “Mazhab”, a place to go. And going somewhere means a state of movement and not a static state. Hence, “Mazhab” is a place of movement, but if someone considers himself as religious but is not in a state of movement then he has worn the dress of religion upside down, as mentioned before in relevance to the saying of Ameerul Momineen (a.s). This happens when silence

and sitting lazy becomes a virtue and those who remain silent putting locks on their tongues while injustice is happening in front of the eyes are considered very pious by society. Silence and religion do not harmonize with each other.

When a person starts to walk on the path of Ibrahim he should know where the path of Ibrahim starts and where it ends. The path of Ibrahim starts from the house of Allah (s.w.t) and takes him to the house of idols but not for worshipping idols but to demolish Idols. This is the procession of Ibrahim that starts from Allah and reaches the devils to demolish them. Thus the religion that is not against the devils is not a religion. Religion is the name of confrontations with devils (Taghuts)

مَنْ يَكْفُرُ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

Whoever disbelieves in the Taghut (devils) and believes in Allah he indeed has laid hold on the firmest handle
[Surah Baqarah (2) – Ayah 256]

“عُرْوَةُ الْوُثْقَىٰ” is that firmest handle if held by someone leaves no possibility of falling down. It has been said by Ahlulbayt (a.s) that we are “عُرْوَةُ الْوُثْقَىٰ”, the firmest handle. But to hold this firm handle there are two conditions set by the Infallibles. One is to deny the devils (Taghut) and other is to believe in Allah (s.w.t).

أَيُّهَا النَّاسُ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا وَتَنْجَحُوا

You will achieve prosperity if you say there is no God except Allah.

But this “La Ilaha Ilallah” itself is a big difficulty, because a religion that starts with “La” (denial) is very difficult. This is because you have to deny everything other than Allah (s.w.t) and specifically you have to deny devils (Taghut). And

when human beings deny a devil (Taghut) he has to pay the cost for it. Today you see that our country's rulers are not willing to say "La" (no) to devils (Taghuts). It is astonishing that Islam does not start with Allah but it starts with "La" (no). This is because it is easy to say Allah but to say "No" to devils (Taghut) is very difficult. Our rulers say that if we say 'no' to the devils of our era we will have to suffer starvation in the country. Whereas it is said by Allah (s.w.t) that anyone who brings faith on Allah (s.w.t) before expressing his disassociation from devils (Taghut) he cannot be a Muslim. The Qur'an said that those who enter the Wilayat of Taghut (Guardianship of Taghut) are unbelievers (Kafir).

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ

...those who disbelieve, their guardians are Taghuts (devils)

[Surah Baqarah (2) – Ayah 257]

Though they might be having Allah on their tongues but since they have accepted the guardianship (rulership) of devils, in reality, they are unbelievers.

Allama Iqbal says in one of his Persian odes, "*O Muslim, how long will you live without having honor, dignity and zeal for religion*".

It is difficult to say 'no' to devils but the path of Allah (s.w.t) has several devils (Taghut) on it. These people who drift away from being the followers of the religion of Ibrahim (a.s) become 'Azari' thinking that 'Azariite' is wisdom. Azar used to consider himself very clever because he used to make money from making and selling idol gods. This idol worshipping was a business for him as he was running a factory of making idols. Hence he used to consider himself as very wise and considered this young Ibrahim, who was willing to sacrifice his life, as a fool. He was a caretaker of Ibrahim (a.s) and used to counsel him day and night to leave these 'emotional talks'. He tried to discourage him from speaking against idols and to

encourage him to follow his business of setting up idol factories. Allah (s.w.t) said that one who leaves the path of Ibrahim and follows the path of Azar are fools.

5.3 THE ACTS OF FOOLISHNESS IN OUR ERA

There exist such foolish beings who seek salvation in darkness from the flash of lightening stroke. Let me talk about some references to make you understand this fact more practically. Let me talk about the current real situation of Iraq. Though we are used to live in a world of imaginations and there are people who make us do ascensions in the world of imaginations keeping us away from ground realities. We are so used to imaginations that those who come to preach religion to us they also take us into imaginations and more he talks about fictions and imaginations we like him, and we like that person most who takes us into a Paradise of Imagination; it is the Paradise made by his own thoughts and imaginations because he has nothing to do with Allah's paradise, and that's the reason he sits on the pulpit and sells his Paradise; and we buy it also very happily. We should learn to come out of this world of dreams and come into realities.

You would be aware about a known personality of Indian Subcontinent by the name Gautama Buddha, whose thoughts and preaching impressed the world to a certain extent. He was a prince and his king father raised him into ultra luxury and comfort. His father has instructed the servants that Buddha should not witness any scene that would hurt him or make him sad and depressed. Hence he was kept inside the palace completely secure from the outside world, so that he should not see any disabled, deceased, sick, dead or a poor person that would make him sad. The emperor has made a Paradise for him in the palace; a place of happiness only. When Buddha became young he escaped from this artificial palace. Once he came out he saw a beggar and inquired about what begging was, than he saw a sick person, he asked what is sickness, than he saw a dead body and asked what is death. He was not aware about all these realities because he was living in a world of imaginations. Now after witnessing these few realities, he realized that his life before was an artificial life of imagination. Now, he pledged that he will not return back to that world of imagination. After coming to this world of reality he himself became sick, he became poor and started witnessing realities. Now, he started to

make people aware of the realities of the world. But he did not realize that he was preaching to those who were living in a world of imaginations, and these people than ranked him also as a person of imaginations.

Now coming to our reference discussion about Iraq where clouds of darkness started to hover over it. Than there were some lightening strokes in this darkness. Then there were those fools as mentioned by the Qur'an who thought that these strokes of lightening will show them the way and give them salvation. They did not realize that this lightening has come to burn them and not to give salvation to them. The arrival of this western superpower in the already prevailing darkness of Iraq; these oppressors, imperialists and terrorists had not come to give them salvation; they have arrived to burn everything to ashes. These fools were happy that America has come to give them salvation and looking at them, people of our country also started to think that they will make Iraq and Afghanistan like Japan and than they will do this with Pakistan also. Those communities who keep hopes from lightening in darkness are fools in the vision of Qur'an. The sources, lamps, sun and stars of guidance are different. The Prophet of Islam (s.a.w.s) has told us about the lantern of guidance as:

ان الحسين مصباح الهدى و سفينة النجاة

“Hussain is the lantern of guidance and ship of salvation.”

It is surprising that the land having the shrine of this lantern of guidance; Karbala is in Iraq but still these fools are looking for salvation from those who have come to burn them to ashes. The fact is that you do not get guidance from the shrine of the Doyen of Martyr (s.a.w) by collecting donations in sacks from the shrine; it only comes if you ask for guidance from the Doyen of Martyrs (a.s). Ashura and Karbala are the path of salvation.

What happened in Karbala? Were there negotiations done in Karbala? Were there elections in Karbala? Were there compromises in Karbala? The Prophet (s.a.w) is saying that when darkness comes over you than turn on the lantern of

guidance and do not seek help from lightening strokes in the sky who have come to burn you. But confused and foolish communities look for help and salvation from America. They do not want to turn towards Karbala for salvation.

5.4 MARTYRDOM: THE PATH OF SALVATION

What happened in Karbala? In Karbala we cannot see anything other than martyrdom. He (a.s) invited the people and said that this adulterer (Yazid) has brought me on a crossroad of dignity and humiliation. The path of dignity is the path of swords and martyrdoms, and the path of humiliation is the path of comfort. This is where we can understand the difference between one who seeks help from lightening strokes and one who seeks help from Hussain ibn Ali (a.s). But those whose processions are also demonstrations of stagnancy, how can they get on this path? If our Azadari processions would have been a righteous movement than these processions would have moved in that direction which Hussain ibn Ali (a.s) has shown us. Those processions and movements with which the devils are not afraid are nothing but stagnancy. That community whose generations have gone in taking the name of Hussain (a.s) and have been doing Ashura throughout their lives have reached this stage of humiliation?

For example, if there is a millionaire and his son is standing on the road begging for taxi fare, it would raise a question as to why he is begging for such a small thing. The answer that would come to our mind would be that either his father is a miser who does not give him a single penny or his father is disappointed with his son and has kept no relation with this son. The secret lies in one of the two things: either the father is miser or the son is disobedient. The followers of Ali (a.s) and Hussain (a.s) are still stuck in calamities, yet the problem does not lie with these infallibles (a.s). The issue is with the followers who have not taken help from them. We want them to come to our doors and solve our problem. These helpers are not amongst those who come to help after the problems and calamities have reached their peak. They have shown us the solution of the problems even before the calamities would come on our heads. But if we are still under calamities it means that we do not have the right connections with them.

The communities who are lost, confused and foolish rely on strokes of lightning to find a way. At times, they rely on Ubaidullah ibn Ziad, they rely on courts and governments to solve their problems, they do not act on the way shown to us by Ali (a.s) and Hussain (a.s). If a community gets into calamities we need someone to come forward and study their school of thought to find out the solution to come out of these calamities. In our era I only know of one person who saw his community as a victim of troubles and calamities. And he was aware that the solution to these problems has been already provided long ago by the infallible leaders of this community. He opened up the book and saw that the solution of the problem is also written and it just needs to be told to the people.

This great Faqeeh (jurist) came forward with the solution. A Faqeeh (jurist) is not one who just presents the laws of ritual purities and impurities. A true Faqeeh (jurist) is one who presents solutions to the problems of communities. Imam Khomeini (r.a) told his community, “In this darkness of calamities do not rely on lightning strokes. The solution to your problems has already been given by the Infallibles and that solution is Karbala and Ashura”. This is where the problems are resolved. How? The calamities can be resolved in our era as well, by undertaking the same journey which that caravan did in that time under the same situation.

A procession, a caravan, started from Medina towards Karbala so that the troubles of the community of not just that period, but for all communities up to Qayamat, are resolved. For those who possess this school of Karbala and Ashura yet are still submerged under calamities, then we can only say that, till this day, the reality of Ashura has not been recognized. One Imam Khomeini (r.a) came and presented Ashura and solved all the problems of that community.

The caravan of Karbala is the caravan of martyrdom, and it does not end on food tables. It ends on dead bodies, on scorching heat and beheaded necks. And those who are left in Karbala in this caravan their end are in chains and captivity, and than in this state this caravan reaches Kufa and Shaam (Damascus). We need to get inside this caravan as this caravan of martyrdom awakens the people and re-

solves the difficulties. A community that learns to die never gets into any troubles. All problems are born due to the fact that we do not know how to die. Karbala teaches us how to die and for the one who learns this, his problems are resolved. The Islamic Revolution eventuated Iran and the problems of the community were resolved. But what did this revolution give to the people? It just demonstrated to them the path of martyrdom. If you stay inside your houses like cowards not just one but many such Shahs will keep on dominating you, many oppressors will keep on suppressing you and it will last over generations. But if you wake up and adopt the path of martyrdom, you will get salvation for yourself and even your generation. When Imam Khomeini (r.a) was asked as to where he acquired this path from? He said:

“ما هر چه داریم از سید الشهداء داریم”

Whatever we possess is from the Doyen of Martyrs (a.s)

The Doyen of Martyrs (a.s) has demonstrated the path of salvation to us. And then after twenty three years this community demonstrated the path to another community: Palestine. The Palestinians were made homeless and spread across the world, away from their nation. The world suggested them the path of salvation as dialogues with the oppressive regime of Israel. But after twenty three years a new path of the *Intifadha* was shown to them. What is Intifadha? The Palestinian community was given weapons at first, to fight, however, their leaders sold them and enjoyed themselves in five star hotels. After the death of Yasir Arafat, when his secret account was opened, millions of dollars were found in it. He was presented as a Palestinian commander who led them towards humiliation. But then this same community learned the path of the Intifadha, now with just stones in their hands they were fighting against tanks. Where did they learn this path from?

Imam Khomeini (r.a) has said, “To fight empty handed against the most brutal

terrorist is not taught in this world by any school other than Karbala.”

The entire world is concerned about the safety of Israel but what is really the danger that Israel faces? This danger is from the Intifada. What was so worrying for them in this Intifada? The Palestinians did not have any weapons. They just learnt the way to die. Listen to the Israeli politicians. First they were confident that they can eradicate Palestinians because Palestinians were afraid of death. The Israeli foreign minister openly said on BBC in a program titled ‘Hard Talk’, that the day Palestinian mothers begin to love their children this Intifada will come to an end. What he meant by this statement was that, according to their understanding, the Palestinian mothers do not love their children, otherwise they would not be sending them in front of tanks to die.

A community that fears death cannot be saved by anyone, whereas a community that removes the fear of death from its heart can never die. There are a large number of people today that are dying in Iraq, Pakistan and other places due to the fear of death. Were they to come out in the battlefield to kill the enemies, the number of deaths would be much less. A clear evidence of this is Israel’s thirty-three-day war against Hizbullah in 2006. Even Israel accepted their defeat publicly and formed commissions to determine the cause behind their defeat despite possessing high-tech warfare. The victory of Hizbullah was because they were not afraid to die. In this war Hizbullah offered around seventy bodies whereas in Iraq everyday seventy are killed. These seventy martyrs of Hizbullah brought victory and brought the staunchest the world’s staunchest enemy on its knees, whereas in Iraq, those who die do not carry any status and the nation is getting more distressed every day.

Look at the loss which we have suffered due to fear of death (in Pakistan). We are losing lives in big numbers in different cities. So are we safe due to fear of death in our hearts? For those who are afraid of death, death comes after them wherever they are. So before death comes after you, you should go and welcome death. When the human being starts to welcome death, death cannot kill the human being. In Karbala death came, but that death did not kill the martyrs, it was

these martyrs who assassinated death.

This is the philosophy which the Qur'an is telling us:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

Do not consider them as dead those who give life in the way of Allah (s.w.t) because death has not overtaken them they have killed death. Do not consider these wounded bodies as dead, they are live; whereas do not call those living beings hiding inside their homes as alive, they are living dead bodies.

By Allah! If the Muslims would have understood Karbala today they would not be leading such a life of humiliation because Karbala is the path of dignity, respect, prestige and virtues. And it is our duty to inform people about this dignified path. Our rulers who have come from American universities do not know how Karbala is the path of dignity, hence it is the duty of our community to inform the rulers as well, that if they want to tread on the path of dignity than that path is Karbala. It is the duty of this pulpit to show this country and all other nations of the world that the path of salvation is Karbala. It is the duty of this mission of Azadari, of elegies, of recitations, of beating chests and everyone and everything done in the name of Azadari should present to the world the path of dignity and salvation. But it is tough because the path of dignity is the path of swords and hence it is difficult to walk on this path. This is why people hastily adopt humiliation because it is easy. The cost to be paid on the path of dignity was also shown by Karbala.

When this caravan was departing Medina, the wife of the Holy Prophet (s.a.w) Umme Salma told Imam Hussain (a.s) not to go. He (a.s) replied, "Allah intends to see me being martyred". She then requested him to at least not take the women and children along with him. He (a.s) replied "Allah intends to see these

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DISTRESSED NATIONS

women of my family as captives tied in ropes.” This was the price that was paid for being on the path of dignity.

CHAPTER 6

**THE MARTYR :
A MIGRANT TOWARDS
ALLAH (S W T)**

To die on the path of Allah (s.w.t) you have to first live on the path of Allah. And to live on the path of Allah the human being has get on the path of Allah, and to get on to the path of Allah you have to leave all other paths. Allah does not accept partners, hence, no partners are accepted on the path of Allah. The symbol of one who leaves all other paths and only takes the path of Allah is a martyr.

To come on the path of Allah (s.w.t) we have to leave many other paths, which are very difficult to leave. The human being has to leave the path of desires. He has to leave the path of lust and passion and leaving these paths of desires is very difficult. A martyr has been referred to as an emigrant by Allah (s.w.t), but an emigrant towards Allah (s.w.t).

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

... whoever migrates from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah..

[Surah Nisa (4) – Ayah 100]

6.1 THE MEANING OF ‘BAYT’

Those who migrate in the way of Allah and then experience death on this path, their rewards are nothing other than the essence of Allah (s.w.t), not even paradise is worthy of their rewards. There is a difference between a traveler and an emigrant. A traveler is the one who leaves his house but with the intention to return back. Thus, he only leaves his body from one place with plans to return back. An emigrant is the one who leaves his house with the intention of not returning. He leaves it forever. It is easy to travel on the path of the Allah (s.w.t) but being an emigrant on the path of Allah (s.w.t) is very difficult.

As the verse says, the one who is leaving his ‘Bayt’ (home) should leave it as an

emigrant and not just as a traveler. Let us also try to understand the meaning of ‘Bayt’. For us ‘Bayt’ (home) means a house made of wood, sand, stones and cement. Bayt is derived from the word ‘Ba’ata’ that means a place where the night is spent. Wherever the night is spent, whether it is a house, office, street or any other place it is called ‘Ba’ata’. The place where the night is spent is ‘Bayt’ and generally we spend our nights at home hence we refer to home as ‘Bayt’. Since we spend more time at home at night and less time during the day, the Arabs refer to the place of resting at night as ‘Bayt’ but this does not exclude the day. Thus ‘Bayt’ is a place where our day and night is spent, where we spend our lives.

Now let us see where we are spending our lives, day and nights; so that we know how many ‘Bayts’ (homes) we possess. One place is the physical place of wood and stones where we spend our lives, but do we not spend our day and nights in desires? The one who spends his days and nights in desires, his desires become his ‘Bayt’. Do we not spend our days and nights in negligence? Than this negligence becomes our ‘Bayt’. We do not just live in homes of bricks, we live in homes of desires, lust and negligence. And above all these homes we spend our lives in one other big home and that is the ‘Bayt’ of our ego, our “I, me, mine”. We are spending our lives in the ‘Bayt’ of self-love, greed and all these become our ‘Bayt’.

6.2 MARTYR – A TRUE EMIGRANT

Now we have to come on the path of Allah (s.w.t) and this path does not accept any partners. This is because the essence of Allah (s.w.t) is ‘Gayyur’ (honored), and ‘Gayyur’ means not accepting the presence of any stranger in your ‘Harim’ (precinct). If a stranger steps inside your precincts then he should be removed immediately. And since Allah is honored, He wants us also to be honored. Allah (s.w.t) also wants us to remove the strangers from our precincts (Harim). These precincts could be our homes, could be our land our country or religion. If in your country strangers enter and you sit silently, then it means you have not felt the presence of stranger. The one who does not feel the presence of strangers in his precincts is disgraceful and the one who feels it yet does not kick the stranger out is also disgraced and shameless. If strangers come and sit on the pulpits of

religion and people do not feel anything about this stranger then they are shameless and if someone feels the presence but does not remove the stranger is also shameless and disgraced. Allah (s.w.t) says that this religion is honored. Karbala is the field of honor and dignity.

Thus, a martyr is the name of that person who does not allow the presence of strangers in his religion and his intolerance to these strangers is to the extent that in order to remove them out of the precincts of religion he juggles with his life. A living person is one who feels; one who can feel the strangers in his vicinity; but one who sits with strangers is a living dead even though he is walking and talking. This is why the Qur'an reminds us not to consider martyrs as dead because those who cannot tolerate the presence of strangers are not dead. Dead are those who join the strangers.

All of us should first know our 'Bayt'. It is the place where we are spending our lives. We should know whether it is desires, love of world and ego where we spend our lives. After living in so many homes a person says to Allah, "I am yours". Allah will reply "When were you mine? You have made thousands of homes in which you are spending your day and nights. If you are mine come out of these homes, and if you come out, do not intend to return. If you come out of your desires and ego for a day and again return back to it the next day, then you are just a traveler on the path of Allah (s.w.t) and not an emigrant". A traveler on the path of Allah (s.w.t) sometimes goes towards Allah (s.w.t) and sometimes towards his ego. Sometimes he remembers Allah (s.w.t) and sometimes he remembers his self. This is why the verse says that only an emigrant can reach Allah and not a traveler. There is one emigrant who gets over his desires and never returns to it, he leaves his ego and never returns to self worship. He gets over his entire existence and never returns to it. This is the reason the Qur'an has referred to a martyr as an emigrant because it is possible that all others who aim to become emigrants might possibly return to their self but a martyr is that emigrant who never returns to his previous existence. He migrates towards Allah (s.w.t) without the possibility of return.

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ

The one who leaves his existence and never returns to it is a real emigrant. We have to do migrate on the path of Allah and leave everything behind. Migration does not mean just leaving a city. It means to abandon something in such a way that the emigrant does not even turn his face towards his past or previous place again. Now we need to see what we had to abandon and what we have actually abandoned. The Holy Prophet (s.a.w) will have a heart rendering complaint on the day of judgment as mentioned in the Holy Qur'an:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger cried out: O my Lord! surely my people have treated this Qur'an as a forsaken thing.

[Surah Furqan (25) – Ayah 30]

We were asked to abandon our 'Bayts' and migrate towards the Qur'an, but we did the opposite. We abandoned the Qur'an and spent our lives in the 'Bayts' of our desires and self-love. It is difficult to leave those things in which we have spent our entire lives. For example, if we sleep in one place or one bed, and then one day we visit our friend's house and have to sleep there, it becomes very difficult to sleep. Thus it is not easy to leave our 'Bayts' and migrate. So why should the Qur'an not sing praises of greatness for that person who left the home of his desires, passion, lust, love of world, the home of his family, children, wife, parents, friends and by abandoning the home of his ego he passed away from the house of his entire existence. The name of such a person is martyr. This emigrant is the martyr for whom the eyes are lowered down to respect his greatness.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

So do not consider the one killed in the way of Allah (s.w.t) as dead. Dead are those who are buried in their 'Bayts'. He is the one who has left all his homes of desires and love for the Path of Allah. He is the one who possesses this much sense that he left all the 'Bayts' and homes. Those who spend their lives in sins and disobedience cannot migrate towards Allah and that is the reason the martyrs are so great and esteemed. His greatness does not lie in his dead body. His dead body does not just say that he died in the way of Allah (s.w.t). It tells the negligent beings that he also lived on the path of Allah (s.w.t). And to live on the path of Allah, we need to come on the path and to come on the path of Allah (s.w.t) we need to migrate from all other paths.

A martyr enlivens the path of Allah (s.w.t) that becomes deserted when people do not leave their 'Bayts'. The Qur'an warned the people that they should not compare those who are sitting idle with those who are crusaders on the path of Allah (s.w.t).

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

*.. and Allah shall grant to the strivers above the holders
back a mighty reward*

[Surah Nisa (4) – Ayah 95]

One is sitting and other is in the state of struggle. How can you compare the one who is sitting and one who is in movement?

6.3 THE LAW OF THE QUR'AN: DISGRACE FOR SILENT SPECTATORS

The Holy Qur'an has specified a law for those who sit silently and observe injustice.

لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain,

[Surah Ale Imran (3) – Ayah 154]

If you people went and sat inside your homes, that is, if you just live an ordinary life of going to the office, home and markets, then just keep on sitting no one will come and invite you. But instead Allah will give birth to a community and to such individuals for whom Allah (s.w.t) has prescribed martyrdom, and you can sit inside your homes whereas they will walk towards their place of slaughter by their own feet.

So now do you know who is a martyr? A martyr is not just the name of a separated head, ripped body or shredded chest. A martyr is the one who left all 'Bayts' and turned towards Allah in such a way that he walked by his own feet towards his place of assassination. Those who are sitting inside their homes are not persuaded and invited to come towards the battlefield. They have been told to keep sitting around, We will not take you out of your homes, but instead we will subjugate you with those who will desert your homes and they will humiliate you inside your homes. And this is what happened in Karbala, the entire Medina sat inside their homes, the entire Mecca and Kufa sat inside their homes. Allah said: keep sitting in your home, We will produce a community of seventy two who will walk towards the battlefield on their own feet. People will stop them, counsel, sympathize and warn them that they will get killed. But they will reply, We prefer this death over thousand such lives.

They will go to their place of slaughter with such prestige that on the night of Ashura when the candle will be dimmed and they will be requested to leave this place of slaughter and return to their homes 'Bayts'. They will reply, O our Master! We are emigrants and not travelers, we have come with this intention that we will not turn back. We have walked on our feet towards the battlefield.

Now look at those who were sitting idle in Medina and in Kufa, where no one pursued them. Yazid made an army within a period of one year after the event of Karbala. He sent them to Medina with a written note saying that if they could dominate Medina, then for three days everything in Medina is permissible for you. Their wives, their sisters and daughter are all permissible for you. Why did Medina face such a humiliation? This is because when a community was going towards the battlefield they were sitting inside their homes comfortably. They saw the consequences of those who were sitting idle inside their homes. They sat inside their homes and then, as a result, what happened in Medina could not even be spoken about. Sisters were molested in front of brothers, wives humiliated in front of husband, daughters molested in front of their mothers. The number of children who were illegitimately born in that year in Medina exceeded that of all of any given year in any place in history.

Today, in Iraq the same situation prevails in Abu Ghuraib. If you want to see what happened in Medina, see today what is being done in Iraq by the Yazid of our era. As mentioned before about the letter from that lady from Abu Ghuraib. She said to the reader that You did not rise when this Yazid entered our lands, so at least rise now if not to combat these enemies but rise and come here to bury us in this prison.

When Baqir us Sadr was martyred the entire community was sitting inside their homes. Allah said, Keep on sitting inside your 'Bayt'. That great leader Imam Khomeini (r.a) kept on calling this community to wake up, to step out, but they did not listen to him. And the consequence of their silence was through these devils that deserted and humiliated them inside their homes. This is the outcome of silence and sitting inside homes. If you would have come out and supported the

martyrs than you would not be a victim of such humiliation. The many lives would not have been lost and all the blood would not have been shed.

This is what happened with those who sat inside their homes in Medina. Furthermore, Mecca faced a similar outcome or backlash. Abdullah ibn Zubair did not support Imam Hussain (a.s). He preferred to go to the House of Allah and sit there. He did not support those who were going to the battlefield, and what happened to him? On the instructions of Yazid, stones were thrown from catapults on the Kaaba. The Holy Kaaba was deserted and wrecked, and Allah permitted this to happen because there was a person sitting inside it who did not support the martyrs. This is a point to ponder on. There was a time when Abraha attacked the Kaaba and Allah defeated this army of elephants through sparrows (Ababeel). The reason behind the defeat of this army though timid birds was because on that day the keys of Kaaba was in the hands of a responsible person (Abdul Muttalib). Yet, on this occasion, Yazid is deserting and bringing down the Kaaba by throwing stones on it and Allah does not send his army of sparrows. This is because there was an irresponsible person sitting inside the Kaaba. Allah can afford to get his Kaaba deserted and destroyed but does not prefer an irresponsible person to be inside the Kaaba.

If you sit inside your homes, in the Hussainiah, in mosques and even in the compound of the Kaaba, by neglecting and leaving aside the path of martyrs all these places of refuge will be deserted and no one can protect you from Yazid. There is only one path and principle of being protected and to be safe. And that principle is to walk with your own feet towards the places of your martyrdom. If you do this then you will kill death and then no one can kill you. You will be alive even after your death.

For the excuses made for sitting inside your homes, one should at the least rise for the sake of those things. Some say that our jobs would be in danger but there is a time that will come in which your very jobs will also become difficult because of not rising and taking action.

Today, you can see the effects of the global economic crisis, which has put many jobs in danger due to the negligence of capitalists. So at least rise for protecting your jobs.

The path of martyrs is the path of Allah (s.w.t). So come on this path and migrate towards this path, leaving aside your homes of desires. When seventy two migrate towards Allah the religion of Allah is secured, and so if the entire community intends to migrate towards Allah (s.w.t) then can we not do this? Can we not protect our religion, values and nation?

On the night before Ashura Imam Hussain (a.s) had shown to each of his companion their place of martyrdom. This is the greatness of martyrs who migrate towards Allah, that they even know the place in which their lives will be sacrificed in way of Allah (s.w.t).

CHAPTER 7

**THE SECRET OF
GREATNESS OF A
MARTYR**

Allah (s.w.t) made the human being aware about the meaning of life and death in the Holy Qur'an and brought them out of the misunderstanding of considering death as life and life as death. This misunderstanding is such that it is obligatory to rectify it because if it is not understood properly, the human being will be trapped in death considering it as life, and he won't even realize that he has not even stepped into life. He was born as dead and left this world as dead.

7.1 MISUNDERSTANDING ABOUT LIFE AFTER MARTYRDOM

While specifying the secret of death Allah (s.w.t) said that those who give their necks in the way of Allah (s.w.t) should not be considered as dead. They are alive. This is where people think that this aspect of life specified for the martyrs is just a certification of respect, and that there is no such thing as life after death. There are many things which are just done for name sake, for respect, such as the titles given in this world to man a people. These certifications are done to motivate someone and in order to enhance his status a certification title or degree is given. They thought that the life of a martyr after death is just a title of honor (that he is alive and not dead), one that given to the martyr because we can see with our eyes that his heart beats have stopped, he is beheaded, he cannot walk, talk, sit or stand, his blood has been drained and his soul has separated from the body. But the Qur'an says with emphasis that one should not even doubt that a martyr is dead. This means, in reality, the martyr is alive and it is not just a certified life, it is the real life. In the Qur'an, the discussion about crusaders and martyrs comes very often after few verses all spread across the holy book. The Qur'an is inviting us to come to the gatherings of martyrs and then decide for oneself, who is alive, whether it is the alive who are attending the ceremony of a martyr or are the dead attending the gathering for someone who is alive.

We have not asked you to respect the martyrs so that they would receive something from you, but we have asked you to respect and commemorate them so that you can understand the meaning of life from the Martyrs. If martyrs are dead you cannot bring them to life but if you are dead a martyr can bring you to life. Just like the slogan we have in Urdu:

شہید کی جو موت ہے وہ قوم کی حیات ہے

The death of a martyr is life for a community

It does not say anywhere that the death of a martyr brings respect for a community. However, his death is life for the community. A martyr is an asset for a nation and community. He is an ever-burning candle. I always refer to a title for Imam Khomeini (r.a) which sometimes people question about. That title is ‘Imam-e-Shohad’, or ‘The Leader of Martyrs’.

7.2 ‘IMAM-E-SHOHADA’ – THE LEADER OF MARTYRS

‘Imam-e-Shohada’ means the guide and leader of martyrs, not a leader of the prayer (Salaat) of death funeral for a martyr. This great guide is the leader for martyrs not in the sense that he is a leader after martyrdom. I used this title for him because the first thing that Imam Khomeini (r.a) did was to materialize the true meaning of life in an ordinary person, and then presented the secret of life to these ordinary beings. And that secret which he presented to these ordinary youths was in death. According to Allama Iqbal, the leader (Imam) of your era is one who demonstrates to you the secrets of life and death.

موت کے آئینے میں دکھلا کے رخ دوست
زندگی تیرے لئے اور بھی دشوار کرے

*In the mirror of death by showing you the face of your friend,
He (the Imam of your era) makes your life more miserable*

This is what Imam Khomeini (r.a) did; he presented the secret of life to the youths in the mirror of death. He brought back life in a dead community. He was the one who understood what martyrdom and the martyr was and he was a guide who raised and fostered ordinary youths and brought them to the esteemed status of martyrdom. Such persons can only understand the value of martyrdom because not everyone can appreciate the value of everything.

7.3 RESPECTING THE MARTYRS

There are some who insult martyrs. When we talk about some martyrs in our lectures they complain as to why we are talking about these non infallible persons in the majalis of Imam Hussain (a.s). This is because they are not aware about the greatness of Martyrs and out of ignorance they say such things. The value of grass is known to a donkey whereas the value of gold and gems is only known to a goldsmith. Those who have been associated with donkeys throughout the life can only appreciate value of grass and grains, they won't appreciate the value of gold. They also become like donkeys, not the donkey of four legs but the donkey of Surah Jum'a.

We have been asked to attend Friday prayers and the leader of the Friday prayers is also asked to discuss about current affairs and recommended to recite Surah Jum'a during the prayers. In Surah Jum'a it is mentioned that those who have been given divine books yet do not realize its value are analogous to a donkey. These are the donkeys of the Qur'an. Hence those who have abandoned the Qur'an throughout their life and just carrying it as a burden on them are like a donkey. What will they understand about the status of a martyr. The value of a martyr is only known to the leader of the martyrs. It is known to that goldsmith, It is known to that lap in which the martyr was fostered. It is known to that school which developed and raised this martyr and it is known to God in whose path this martyr gave his life. Hence, Allah (s.w.t) said those who gave their life in His way should not be considered as dead. As mentioned by Allama Iqbal, if a person becomes aware about the secret of martyrdom, Shabbir (Imam Hussain (a.s)) will become his Qiblah.

When this great leader, Imam Khomeini (r.a) respected the martyrs and presented the significance of the shrines and graves of these martyrs to the nations, he told them that these martyrs are the candles of gatherings of lovers of Allah (s.w.t). These are the candles that enlighten the gatherings of lovers of Allah (s.w.t). The graves of martyrs will show the path to the lovers of Allah (s.w.t). This is a negligence on our part (the Shias of Pakistan) when we know that we are also giving martyrs in the way of Allah (s.w.t) than at least we should have a separate graveyard for martyrs. We should be wise enough to make a separate place for these candles of humanity, where they can send a message to the upcoming nations. We take these martyrs and bury them along with those who died of diabetes, heart attacks, accidents and other cases. We bury them amongst those others where the memories and remembrance of these martyrs is lost. It is not easy to become an inheritor of martyrs. You can see the attempt made in Jannatul Baaqee to demolish the grave of martyrs and align them with other ordinary graves so that the remembrance of these martyrs is lost. In the Baaqee, there are martyrs of Badr and the martyred Imams are also buried there. They mismarred everything and brought them to ordinary standards and today those who visit the Baaqee do not even know which graves are of martyrs and which are of ordinary persons. In our country as well we are not giving martyrs the respect they deserve. We should have a separate graveyard for martyrs so that the upcoming generations and nations will know for what crime they were martyred, and hence, receive a message from the martyrs. It is the duty of a sensible community and nation to make these martyrs a candle for mankind.

7.4 SECRET BEHIND THE GREATNESS OF MARTYR

The greatness of a martyr is not in death. In fact, death just unveils the curtain from the greatness of a martyr. The secret is that the martyred was a person on the path of Allah (s.w.t). This person was the one who found the path of Allah (s.w.t). He lived on the path of Allah (s.w.t) to the extent that he obtained death on this path as well. As mentioned before, according to the tradition, the path of Allah is finer than a hair and sharper than a sword. This tells us about two things: one is to have enough sense (Sha'oor) to identify a path finer than hair and second is to walk on this path that is sharper than sword. Thus a martyr is the one who pos-

sesses this sense (Sha'oor) to identify the path of Allah (s.w.t) and the firmness of intention to withstand the walking on a path that is sharper than sword.

A combination of precise sense (Sha'oor) and a firm courageous intention separates a martyr from the flock of sheep and makes him a candle for mankind. There are these flock of sheep whose duty are to only make things dirty. Just as we see the pure water that comes down, when it passes through our homes and enters the drainage pipe it becomes dirty and filthy. We have transferred the filth of our body, clothes, leftover food to this pure water and adulterated it. A martyr separates himself out of this flock of sheep by the virtue of his sense (Sha'oor).

These are the two things that give greatness and make a martyr esteemed. His sense (Sha'oor) brings him on the path of Allah and his conviction (Azm) makes him sacrifice his life on this path. This death cannot hamper his conviction, and doubts, suspicion cannot break his sense and intentions. Nothing can separate a martyr from the path of Allah (s.w.t). His self-interests, desires, warning and threats coming to him cannot interfere in any way with his convictions and intentions. When the world becomes pessimistic, confused, worried, perplexed and do not know what to do, a martyr, who in the same circumstances, possesses a firm conviction and elevates himself to the state of certainty and demonstrates his awareness of the path of salvation. When he reaches this level of certainty the sign and manifestation of his degree of high certainty is that he gets sacrificed in the way of Allah (s.w.t).

The greatness of a martyr is an outcome of his firm intentions, sense and conviction. These are the two things that becomes the lifeline of a community. One is the firm intention and other conviction. The firm intention is nothing but that sense (Sha'oor) and certainty that makes the path of Allah (s.w.t) clearly visible. To walk on this path is sharper than sword. For this you need conviction and courage, otherwise this path will make you tired, worried and scared. Martyr is the title of that tireless person who walks on this sharp path and by getting soaked in blood secures his nation (Ummah) and religion by his blood. He writes a message with his blood *"O people! See that the path of Allah goes this way and if you want to*

come on the path of Allah then follow the line drawn by my blood”.

A martyr teaches the way and secret of life to living beings and living community by asking them to follow the line drawn by his blood. Even after 1400 years from the event of Karbala, the enemies have clearly identified the line of blood coming from Karbala, which is why whoever follows this path, of Allah, is martyred by the enemies. Those who insult the martyrs out of ignorance should go and repent to Allah (s.w.t). You do not know who these martyrs are. They are the ones who have brought reddishness to the red line of Karbala. The red lines cannot remain alive with some other color. The lines drawn with blood can be kept alive only with blood. A martyr is that esteemed essence who colors this red line of Karbala with his own blood and brings life back to his community. He does not just identify the path of Karbala, but, in order to keep this path alive, he gives his blood.

This path of Karbala cannot come to life by serving food, by taking wages for lectures, through slogans, because the path of Karbala is path of blood that can only be kept alive with blood. A martyr is the name of that personality who keeps Karbala and the school of Karbala alive. A martyr, in reality, is the follower of the character of Lady Zainab (s.a) and Imam Sajjad (a.s) who did not allow Karbala to die, who did not allow Karbala to be sold but in fact sacrificed their selves to protect Karbala. By Allah! If these martyrs of Islam would have not been there in history, the traders of religion would have sold Karbala a long time ago. You need to identify the traders who trade the veils of Karbala. They sell Karbala, Ashura and even the blood of martyrs. The path of Karbala is a red path, a path of blood that can only be protected and secured with blood. A martyr shows us how to keep alive the path of Allah.

7.5 OBSTACLES ON THE PATH OF ALLAH (S.W.T)

Roads and paths are not available to us in a ready-made offering. We need to make paths. And when paths are made there are those who come on the path and obstruct it by standing as walls and we need to bring down these walls. The walls are created by the enemies to obstruct the movement on this path of Allah and those

who take refuge in the shadow of this wall can never come on this path. It is the martyr who informs us to never take support from the wall created by enemies but instead confront this wall made by enemies. The martyr brings down this wall with his blood. The Qur'an says that the prophets, saints, leaders, nations, scholars, guides and everyone that is on the path of Allah (s.w.t), that walls are also erected. The Qur'an says that when a firm and strong walls come on the path of Allah you should not change your direction but instead bring down those walls on the path of Allah (s.w.t). In pursuit of peace it should not happen that we take refuge from oppressive regimes and global devils. This secret of bringing down the wall and not taking refuge from enemies was exposed on two nations: Iran and Lebanon. This is what Imam Khomeini (r.a) said, that if America becomes an obstacle for you then do not change your direction but instead uproot America.

I present to you an incident that exemplifies how brutally the enemies of this path behave and how they insult martyrs. On a publicly available TV program, a so-called scholar sat in front of a Shia scholar (in the TV program 'Alim Online') and questioned: If Yazid came into power whilst all the companions of the Prophet (s.a.w) and their children were silent, why did Hussain ibn Ali rise against Yazid? This so-called scholar claimed, with an insulting and disgraceful tone, that Imam Hussein (a.s) was stubborn in his attitude! Just see the oppression, the insult he in an open media platform. He struck with a sword bigger than Shimr. It was a pity that he could not get a reply, because he can only be replied by someone who is aware about the secret of Karbala.

We are replying you (the questioner) now for your support for those companions and progeny of companions. These companions and their progeny, when they saw the firm wall of Yazidiyat, instead of confronting it they decided to take refuge below this wall made by Yazid and thus left the path of Allah. But the one who brought down this wall and gave you the prestige to be called Muslims today is the Doyen of Martyrs (a.s).

Today, when the filthy, dirty and impure wall of Israel stands as an obstacle towards the first Qiblah of Muslims, these Arabs changed their direction but in

Lebanon, a handful of followers of Ashura, those who were aware of the secret of martyrdom clashed with this iron wall and demonstrated to the world that this is not an iron wall but just an air balloon, a house as frail as that of a spider's. These lovers of martyrdom did not agree to any compromise with Israel. They did not agree to raise the slogan of establishing democracy in Middle East. They decided to give a big blow on the face of Israel and brought down this wall in a most humiliating manner. This was exactly the reply that came once from Paris before.

When Imam (r.a) was in Paris, the Shah of Iran gathered all the scholars and told them that he is ready to accept all their suggestions and willing to implement the type of system they want in the country. And many started to think on this line and were ready to get into negotiations. When Imam Khomeini (r.a) heard this, he replied back and told the scholars to go and tell the Shah, "I have only one demand from you and the demand is that you should remove your cursed existence from this country".

The walls made on the path of Allah (s.w.t) are not going to give you refuge. They are made to obstruct and destroy you. When the youths of Lebanon saw this wall they decided that this wall is not meant for refuge and that it needs to be confronted and they confronted this wall in such a manner that the entire world praised their greatness. These are the followers of Ashura. It is easy to raise slogans in the Majalis of Hussain and then jump on food containers, but raising slogans and after that confronting with Israel is very different. They are also Shias and we are also Shias, but we do not know which Hussain ibn Ali (a.s) we are following.

A martyr on the path of Allah clashes with these walls and in this struggle gets his chest borne with bullets, he gets his throat slit, he gets soaked in blood, he makes his children orphans with his own hands, but is not willing to accept the walls on the path of Allah (s.w.t).

This defines the problem of Iraq – not just today but for a long time. Kufa has been a center and was the capital of Ameerul Momineen (a.s). We saw at that time as well when Ameerul Momineen (a.s) asked his people to rise and confront the

wall made by Damascus (Muawiyah) in the way of Allah (s.w.t), the people of Kufa were not willing to confront it. When Malik-e-Ashtar was about to bring down this wall the lack of sense (Sha'oor) amongst the people of Kufa gave support to this wall that was to be brought down. These are the people who support oppressors and oppressive regimes. They went to Siffeen and demonstrated such an example of senselessness and supported a held up a wall that was falling down on the way of Allah. This is the history of Iraq that whenever walls came on the path of Allah (s.w.t) this community never confronted it but instead decided to take refuge under this wall. One of the walls were of Saddam, and Imam Khomeini (r.a) kept on pleading to this community to rise. The world recognized the tone of this pleading and sighs to be similar to that of Ameerul Momineen (a.s). He used to plead to them to bring down this wall, but they did not do so because they had learned to live a humiliated life under the shadow of oppressors.

The path of Karbala is a confrontation with the walls built by devils. It is astonishing that the shrine of Hussain ibn Ali (a.s) is in Iraq. As I indicated before, if a community learns to die, no one can defeat it, but if a community is afraid of death then everyone will suppress it. Today, when the graves of atrocities of Saddam are dug we can see thousands of dead bodies coming out from these big graves where Shia youths were buried by Saddam. These bodies that are found today are evidence that you cannot escape death even if you decide to sit silently under the refuge of a devil. If they would have confronted with this wall, by Allah, the number of deaths would not even be half of they turned to be, and those who would have died would be martyrs and those left behind would have been the inheritors of martyrs. They would have died with respect and those left behind would live with respect.

These same problem lingers in this country (Pakistan), where there are walls after walls, large in size, on the path of Allah, but we need the sense (Sha'oor) of a martyr to understand these walls. We should not take refuge from these walls but confront them. What do we need to do to confront with these walls?

Some people think that we need the latest technology and weaponry to confront

these walls. We do not need big armies to confront these walls. We just need a few youths, a few women, a few children and a hundred year old companion. This is a strange army which has a soldier of the age of hundred years on one side and there is a six month infant on the other, and they both confront this wall. The way the blood of Ali Asgar humiliated was unmatched by any other weapon.

These walls are not as strong as we think they are. They are very hollow and the Qur'an says they are the trees of the devil whose roots are not in ground. The Qur'an likens these walls to foam flowing over water. Allah says the resemblance of righteousness (Haqq) and falsehood (Baatil) is that of foam above water. So how should we consider those communities who cannot even eradicate the foam flowing above water and those who cannot blow out bubbles of air? One writer has written an astonishing fact. He was an ambassador going to Iran for the first time, a while before the Islamic Revolution. He inquired about Iran and Iranian people. He says everyone told him about many cultural things, but one retired diplomat told him something that was worth contemplating. He said that there is a contradiction found amongst the Iranians. He says I am surprised that this community always has the name of Hussain ibn Ali (a.s) on their lips but for 2500 years they are living under imperialistic regimes. The regime is that of Yazid and name of Hussain ibn Ali is on their lips. Is that not contradictory?

These people were offering contradictory prayers, their worships were contradictory, their Hajj and fasting were contradictory, their Azadari was contradictory and it went on until one person brought a change. Now we can appreciate the greatness of this Faqeeh who did not just sit and deduce Fatwas (verdicts) from traditions, but he came forward to end this controversy from the nation and community. He brought the revolution that ended this controversy and now the name of Hussain ibn Ali (a.s) was on their lips and the flag of Hussain ibn Ali (a.s) was flying in the nation. This is the miracle performed by this Faqeeh. He made his community realize that it is disgraceful that you have the name of Hussain ibn Ali (a.s) on your lips and you prefer to live your lives under the shadow of walls made by devils. This is the greatness of Imam-e-Shohada (the Leader of Martyrs).

How did he save this nation from contradiction and paradox? Not with Fatwas and lectures but gave them salvation through martyrs. The martyrs brought down this historic wall with their blood. If you visit that land (Iran) today, the liveliest places are the graveyards of martyrs. The community that learns to die can never be killed. And today there are many other communities who are living life of controversies. They have the name of Hussain (a.s) on their lips and living life under the protection of devilish systems. Every community should look inside their collars and see if the name of Hussain ibn Ali (a.s) suits the system they have preferred to live their lives with.

Who will give us freedom from these devilish systems? Only these martyrs, this Karbala and Ashura. This is what Imam Khomeini (r.a) said. He said, "I have learnt this method from Karbala, whatever I have is from Karbala". It were these martyrdoms that shredded Yazidiat, and 'Yazidiat' is expanded upon we see that it was again these martyrdoms that tore apart the Kingship of the Shah, and if dictatorship and kingship can perish then the hegemonic system of America can also be destroyed. But we need that caravan of martyrs, some children, some women who can challenge this wall. As a result, the entire community will live a respected life. It is sacrifices that bring life to communities, by bringing down the walls and ending contradictions.

CHAPTER 8

**T H E C O N C E R N O F
A M A R T Y R A F T E R
M A R T Y R D O M**

Everyone is alive after death. Everyone's soul, irrespective of being a Muslim or an Infidel, is alive after death, but the life of a martyr after death is something very special. The meaning of the life of a martyr is that a martyr, despite having left this world, still has a connection and relationship with this world. Some of us remain concerned about the martyr to do some programs, distribute food etc so that the blessings and rewards of these ceremonies can reach the martyr. It is true that we should do things for 'continual rewards' (*Isaale Sawaab*) of belated persons and the rewards do reach the belated being. But the method we have adopted, to simply offer food on its own, is not the right method. We should be doing continual charity work for which the rewards can also keep on reaching the dead because till the time that activity of goodness is done in the name of the dead the rewards continues. In fact there are some dead beings waiting in the state of *Barzakh* for their children to do some good things so that they can receive the rewards from their goodness.

But a martyr is not waiting for our rewards in the hereafter. What does he expect from us? He is not waiting or is concerned in the other world about his children. He cannot be a martyr if he is concerned about the affairs of his children after death because he does not consider himself as the source of sustenance for his children. He only considers himself as a means of sustenance. A martyr has this insight that the Lord who can make me as a means of sustenance for my children, can make someone else the means of sustenance as well. Those who consider themselves as sustainers are in fact considering themselves as God. They wonder about what would happen to their children if they were not alive. Were you the provider of sustenance for your own self? That Allah (s.w.t) who brought you to where you are now, can He not take care of your children? The source from where your sustenance comes, the sustenance for your children will also come from there. A martyr is not concerned about such things.

8.1 THE MARTYR'S CONCERN

There is only one concern that a martyr has after his death. What is this concern? A martyr says, O My Lord! After looking at my corpse, my body in blood and

wounds, my orphans, my deceased family, it should not happen that my companions leave this path due to fear of facing these calamities. A martyr is concerned about the waves of turbulence, of doubts occurring in the intentions of his companions. He hopes that it should not happen that instead of being considered as a role model, they consider him as a dreadful lesson and get away from this path. It should not happen that they get concerned about all these calamities for treading this path and then decide to leave this path. This is the only fear that a martyr has, yet, Allah (s.w.t) removes this fear from the martyr as well.

Allah (s.w.t) sends down gospels and angels come down at his corpse and say:

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

[Surah Ale Imran (3) – Ayah 171]

O the martyr of Allah! O the one who was assassinated in the way of Allah! O the one who sacrificed his life in the way of Allah, do not be worried. It is possible that there are few who are scared after looking at what happened with you, but there are others who are not just scared but in fact their courage, conviction and enthusiasm has increased after looking at your martyred body.

The thing which troubles the martyr a lot, for which he remains concerned about, are the difficulties and the traitors on this path. What is betrayal? It is not walking on the path that needs to be kept alive, the path of Allah (s.w.t). For example if a mosque is made for worship and a school is made for education, but if no prayers are performed in this mosque and no education takes place in the school then these are acts of betrayal. These mosques cannot be considered as mosques.

The path of Allah (s.w.t) is the path on which someone is walking. If the cara-

van stops walking on this path and changes their direction, then this is betrayal towards the path of Allah, towards the religion of Allah (s.w.t) and towards the essence of Allah (s.w.t). The martyr is a witness to all of this. This is the reason he is called ‘Shaheed’ (witness). Though he is not physically present, he observes who is coming on this path and who is not. He watches to see who is a victim of excuses, victim of being misled by someone, victim of worldly pleasures and safety of life.

At first, the path was dark. There are some routes on which there are no lights and hence people do not walk on such routes at night. But if someone goes there and makes arrangement for lights, then people will walk on it and more and more people will walk on this route. A martyr stands as a candle on the path of Allah (s.w.t). That path which was abandoned by others and turned into darkness by the enemies of Allah (s.w.t) and no one dared to walk on this path until it was illuminated by the martyr. The martyr, by giving his life, blood, by getting his neck cut, now stands on this path as a candle and lantern showing the direction to others. The path on which the martyr gets martyred becomes enlightened by his blood. People are not afraid of enlightened paths. On the other hand they come on to the path in increasing numbers. The martyr brings back to life the path of Allah, he walks on the abandoned path, lives on it and dies on this path. And in return Allah (s.w.t) also keeps the martyr as alive.

This is the promise of Allah (s.w.t) and Allah (s.w.t) has severely condemned those bad-mouthed persons who were moving their filthy tongues against the martyrs. Tho who say, that if these martyrs were alive they would be with us, they would be living and doing business with us, are severely condemned. It is not possible because a martyr is not from this tribe, of those concerned with this world alone. His tribe is different. It is the tribe of martyrs.

8.2 WALKING ON THE PATH OF MARTYRS

For the one who has heard the incident of Karbala and has recognized the tribe of martyrs of Karbala, does his heart not desire to join this tribe and have a strong

relationship with this tribe? It is a privilege to even talk about this tribe of martyrs of Karbala, but beyond talking about it, it is a privilege to become a member of this tribe. Those people of Karbala were great and we do a good thing by talking about them, but those who move ahead and become a member of this tribe of Karbala are better than us who are only contented with discussions and listening to the stories of this tribe of martyrs. A martyr is one who read and listened about the martyrs of this tribe and then developed a strong desire in his heart to become a member of this tribe. And this door is open forever. That ground of martyrs of Karbala remains open to today. We say in the Ziarat of Ashura, "I wish I was with you". This "I wish" is not in the sense of impossibilities, it is not the type of wishing for which there are no hopes left to be with them.

These testimonies are for you to develop the desires in yourself to be with them, and on the other hand the ground also has been opened to you. Those who say "I wish" should come forward and join this tribe. Imam Sadiq (a.s) says that whenever you desire to become a member of this tribe, whether in the period of occultation or in the presence of Imam and wherever you are, this door will be open for you. It is not closed because the essence of Allah (s.w.t) is just (*Adil*), hence it is not possible that for the believers of 61 A.H Allah (s.w.t) gives them the opportunity to get martyred in the camp of Hussain (a.s) and then takes this opportunity away from those who come later. This is not possible and against the justice of Allah (s.w.t). It is the essence of his justice that if one has been given the opportunity then so should others. If someone protests against Allah (s.w.t) and says that You did not give me birth in the era of Karbala, than Allah (s.w.t) will reply, They were the leaders of this tribe of martyrs but you can still become a follower of theirs and this door is open for you. Today if a Shia is killed anywhere it is for the crime that he is a Shia, for a crime that they are taking the name of Hussain ibn Ali (a.s). This is the crime for which they are killed.

One intellectual of our society who considers himself very clever said that today if we are being beaten badly in Pakistan it is due to our support towards the Islamic Revolution of Iran. This is a punishment for our support and promotion of the Islamic Revolution. He wanted to say that we should leave stop supporting the

Islamic Revolution so that we can be secure. I told this clever person that what you have said is right but you have caught hold of the problem at a very near end. Why do not you go a little further and go to the root of the problem. You will then know that you are not beaten for your support of Islamic Revolution, you are being killed because you are taking the name of Hussain ibn Ali (a.s). If you think leaving the love and support of the Islamic Revolution is a solution for your salvation, then it is better to leave Hussain ibn Ali (a.s) and you will be absolutely secure and no one will have any concerns with you. Why are you limiting the problems of the society to the nearest end of Islamic Revolution. Go to the cause of the Islamic Revolution which was the path of Imam Hussain (a.s), and even go further to its cause which was Islam. It is better you declare that you have nothing to do with Islam and rest assured that no one will disturb you and cause you any trouble. Today, Muslims all over the world face many calamities. So one should leave Islam itself in order to be secure from all problems. This is a suggestion which political leaders (of Pakistan) are giving us daily, that we should be secular and liberal, we should leave the ideas and ideology of religious scholars.

But the one who has identified the tribe of Karbala once cannot leave it. What kind of tribe is this? If these clever beings were present on the evening of Ashura in Karbala and when Imam (a.s) had turned the lamp and given instructions to leave if someone desires to leave, then what would these clever, self-oriented beings do? But this tribe was not the one who would take advantage of the situation and circumstances to run away. When the lamp was turned off and again turned on, they stood up and said, O Hussain! We just have one life. If Allah (s.w.t) would have given us birth a thousand times, and every time we would have been cut into several pieces we would be still be prepared to sacrifice our lives on this path of yours thousand times. Can anyone scare this tribe and make them run away? And this tribe has not ended, it is still going on and the door to this tribe is open in every era. Every land is Karbala and Every day is Ashura, but only for one who comes forward and makes it Ashura.

Who is a martyr? When we die in hospitals or accidents or out of natural circumstances, it is the death which surrounds and overcomes us. But a martyr is the one

who does not give an opportunity for death to fall on him. He goes forward to fall on death. When the Doyen of Martyrs (a.s) witnessed in a dream that this caravan is going towards death, while mounted on the back of the horse he recited

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Thee we belong, To Thee we have to return”.

His son Ali Akbar (a.s) came forward and asked him why he recited this verse. Imam (a.s) said that I saw a messenger from the world of the unseen who, in my dreams, said that this caravan is moving towards death and death is moving towards this caravan. Ali Akbar (a.s) said, “Are we are not on righteousness?”

Imam (a.s) said, “Of course we are on the right path”. Ali Akbar (a.s) said “Then it makes no difference whether death falls on us or we fall on death”. The martyrs of Karbala did not give an opportunity and time to death to fall on them. Every one of them walked on their feet towards death. Today, these martyrs are still alive and thus it is proven that death could not kill them. In fact, they killed death. Even after fourteen hundred years the remembrance of Karbala is still going on, death could not kill them. It is the martyr who kills death and gives life to a community. Today, our lives are due to the actions of these martyrs of Karbala. If they would not have assassinated death we would not have been alive today. Today, if our faith, soul and heart are alive it is due to the efforts of these martyrs. These martyrs were also so marvellous and prestigious that Imam Hussain (a.s) said that these companions of his are such that even his grandfather, father and brother could not have companions of such a high calibre.

These highly esteemed companions came forward and gave their lives on this path. There were leaders of tribes in them like Habib ibn Mazahir and Zuhair ibn Qain. There were some who were invited to this tribe of Karbala, but those who were clever and did not realize the status of a martyr, like Ubaidullah Ibn Hurr al Johfi did not come on this invitation, but those who had the recognition of this path of Hussain ibn Ali (a.s), such as Habib Ibn Mazahir, came forward on the call

of the Doyen of Martyrs.

When Habib ibn Mazahir received the letter of invitation from Imam Hussain (a.s), he tested his wife by consulting her if she would allow him to go. Habib (a.s) asked his wife if she could live without him, if she can take care of herself and if she can bear all the daily difficulties of life, that would fall on her when he is not there. She replied to Habib (a.s) that if He is making excuses to go then she is willing to go herself instead of him. This was the level of recognition of the path of Hussain (a.s) that these personalities had. They were not concerned about what would happen to them and their families after they give their lives in the way of Allah (s.w.t). Perhaps she accepted because she was the wife of Habib, but what about when Habib asked his slave to wait for him outside of Kufa due to the circumstances of time. Habib was delayed for some time which caused his slave to worry. He whispered in the ears of the horse, "If Habib is not able to return, then mount me on your back and take me to help the oppressed Hussain (a.s)". When Habib (a.s) heard the words of his slave, he mourned and said "O Hussain! Your destitution has come to this stage that even the slaves are feeling pity on you?" Habib (a.s) then left with his slave towards Karbala.

Imam Hussain (a.s) had distributed the flags for battalion leaders but had kept one flag still pending. When his companions asked why he was holding on to this flag, Imam (a.s) said, "One of my supporter is coming from Kufa". His (a.s) companions said that people of Kufa are betrayers and questioned as to how someone from Kufa would be coming to support him? Imam (a.s) said "This person who is coming is not a betrayer, he is my loyal companion". When Habib (a.s) arrived and met this caravan, he immediately came off the horse, falling down on the sand and saluted Imam Hussain (a.s). Imam (a.s) commended Habib (a.s) for adopting this difficult path. When Zainab (s.a) inside the tent heard that someone has come, she inquired about the person. When she (s.a) was told that it is Habib ibn Mazahir who has come from Kufa to assist us, she asked the slave to convey a message to Habib that "O Habib! The daughter of Zahra is sending her greetings, commendations and salutations to you for coming to help a destitute and isolated Imam in these tough circumstances".

When Habib (a.s) heard this message, he started to beat his head and said, “Where is my status of being a lowly person whereas the status of the daughter of Zahra (s.a) is so high, and such a time has come that the daughter of Zahra (s.a) sends her salutations to me?”

This is the status and position of a martyr. When he comes forward on the path of Imam Hussain (a.s) to sacrifice his life he becomes eligible to receive salutations from blessed Ahlulbayt (a.s).

CHAPTER 9

**MISUNDERSTANDINGS
ABOUT MARTYRS**

Allah (s.w.t) in the Holy Qur'an tells us that some people may be victims of doubts and self-made notions regarding martyrdom and martyrs. The interpretation that the Qur'an has used "لا تحسبن" means "do not doubt". These doubts, qualms and uncertainties that you have in your minds in regards to martyrs should be rectified. There are many other similar verses in the Qur'an and this category of verses are used on occasions when the human being is found as a victim of misunderstandings. The purpose of these verses is to correct his misunderstandings. People become a victim of such misunderstandings due to their illiteracy, immaturity, rumours, self impurities, self interests, illegitimate relationships and many other reasons. The community of the Prophets (s.a.w) also used to be a victim of development of such misunderstandings.

9. 1 MISUNDERSTANDING REGARDING PROPHETS

The Holy Qur'an has discussed misunderstandings that communities previously had regarding their Prophets (s.a.w). The community of Prophet Hud (s.a.w) developed many such misunderstandings about Him (a.s) and they addressed Him with many dirty and filthy accusations. The Holy Qur'an has mentions when the community of Hud (a.s) did not even refrain from titling him as 'crazy' and 'foolish'. With all stubbornness and without any shame they said to him that You look foolish to us. As for Prophet Shoaib (a.s), his community also became a victim of different misunderstandings and as a result accused him with different types of accusations. They came to the extent of telling that if we had no regard for your tribe and family we would have removed you from our community since you are so disliked by us. The people of the Pharaoh started to call Prophet Moosa (a.s) a magician and when other magicians were defeated by Moosa's (a.s) miracles, they reverted back and said that Moosa (a.s) is a master of all magicians. The community of the Holy Prophet (s.a.w), the polytheists of Mecca and the hypocrites of Medina became a victim of several misunderstandings about Him.

The Qur'an mentions that most of the misunderstandings were that of the Holy Prophet (s.a.w) by his community. They blamed, accused and associated with him undesired things. Sometimes they said He (s.a.w) is a poet. By 'poet' they did not mean in literally, it was a statement or notion to taunt a person, to say that he

does not use his intelligence and lives in the world of imaginations and illusions, thus having mental instability. Sometimes they accused him of being a magician because the words of Prophet (s.a.w) used to leave a unique effect in gatherings and even the worst of the persons used to feel the impact. The Qur'an has relays that when the Holy Prophet (s.a.w) was once reciting Qur'an, a Jinn that was passing outside, stopped. He was astonished by the recitation and when he was delayed in reaching his gathering he told his colleagues, Today I have heard such words that I had to stop to listen to it. The Prophet (s.a.w) had such an effective essence and such words that it used to stun people. One other accusation which they had towards the Prophet (s.a.w) was that he was crazy (God forbid). The Qur'an defended the Prophet (s.a.w) in saying that all these accusations from these ignorant and stupid people are baseless and that they certified the purity of Prophet (s.a.w).

9.2 THE REASON FOR MISUNDERSTANDING

The reason for such accusations and misunderstandings towards Prophet (s.a.w) and other similar personalities is because when people are treading on a particular path of their own choice and desire, and then a Prophet comes who is not willing to walk on their path, and instead presents a different path pursuing the people to leave their path and walk on this divine path. When such extraordinary things are seen, people start to develop doubts about these personalities. If there is a trade market where illegitimate products are being sold, where interests are being earned, where deals are based on lies and deceptions, and then comes a person who is truthful and refrains from doing all this, people become a victim of doubts and misunderstandings about such a person. A person who compromises on profits of thousands coming from lies and deceptions, and remains satisfied with little truthful earnings, people then start to doubt his senses and mental level. They consider such a person as crazy who is not adopting their means and loosing so much.

The environment of polytheists was such, as mentioned and condemned by the Qur'an, that they used to make idols with their own hands and then worship it. This was a society which was totally inclined towards lusts, passions and desires.

In this society, a pure person was born, one who did not go towards desires, passions, lust and illegitimate things. In fact He (s.a.w) invites people towards truth, religiousness, trustworthiness, righteousness and honesty. It is evident that when a person walks away from the common path of the people, then those who were considering their false paths as correct become a victim of misunderstanding and doubts about this person. As a result they started to accuse the Holy Prophet (s.a.w) with craziness.

In a similar way one group in Medina developed misunderstandings about martyrs. The verse of the Qur'an starts with this clarification whereby it indicates this issue which is similar to the issue of development of misunderstanding towards prophets, saints of Allah and other respected and elderly personalities.

9.3 PEOPLE OF DAMASCUS (SHAM) - VICTIM OF PROPAGANDA

The speciality of the people of Kufa was that they were traitors and cowards, whereas the people of Damascus (Sham) had a problem of very quickly becoming victim of false propaganda. If someone used to threaten the people of Kufa during the era of Imam Hussain (a.s) they used to get scared immediately and hence despite of inviting Imam Hussain (a.s) they did not support Him (a.s) because moment Ubaidullah ibn Ziad entered Kufa they were scared. They left their leader and guest isolated just because of fear. When a community becomes a victim of fear than they leave everything; they even leave their homes and run away. Someone was quoting that in Karachi there are many incidents of Mobile snatching; there was an incident whereby one gentleman was attacked with a gun and asked to hand over his mobile, rather than just handing over the mobile phone, he was scared to the extent that he gave his mobile phone, his car keys and ran away. They were only asking for Mobile and this person out of his own will just out to fear gave away the car also which they were not asking for. Thus fear is such a thing that you can get any kind of work done from someone by scaring the person. You can even make animals do things and perform acts out of fear that are against their nature. You would have seen the circus animals; there are wild beasts capable of swallowing human beings in few bites. But just by awe and fear of whips from human being these wild beasts behave as timid cats. Fear is such an element

by which even ferocious beasts leave their natural and habituated ferocity.

By creating an environment of fear you can drift people away from religion, from defending women and this is what happened with the people of Kufa. Ubaidullah created terror in their hearts and due to this terror they left their religion, they left their own invited guest isolated and they left all their covenants and claims towards their Imam (a.s). Thus fear can take away everything from human being and throw him in such a deep pit of humiliation from where he cannot come out throughout his lifetime. An afraid and terrorized person does not miss out on any act of untrustworthiness and betrayal because he is indulged in fear. When fear comes on a lion, the lion forgets that he is a ferocious beasts and starts dancing like a monkey on the instructions of a weak human being. The lion is considered as the king of forest and all other animals are afraid of him. If his pupils from his kingdom come to the circus, they will laugh on looking at the state of this lion who is dancing, doing aerobics, all on the instructions of a human being for the sake of piece of meat and fear of a waiving whip. This lion is taking applauses from the audience and making them clap on his performance. This is a lesson to be taken from a circus that fear can bring down a creature to such a low level of humiliation. Fear takes away from a human being his religion, his dignity, his prestige and brings him on the doors of betrayal, deception and untrustworthiness. Today the leaders of Pakistan do not refrain from any betrayal and deception towards community, religion and country with just one instruction from them (America). Wherever you find fear you will see betrayals and acts of untrustworthiness. Kufi (people of Kufa) means scared Muslims, scared hosts and scared expectants of Imam. Those who continuously whisper “Al Ajal Al Ajal” (Come soon, Come Soon) but then leave his Imam isolated and in fact support enemies and also come in confrontation with his Imam.

The weakness present in the society of Damascus (Sham) was that they were very weak by ears (means believing in unconfirmed information). The Holy Qur’an has mentioned that people of a society governed by Kings and Dictators will be victim of certain problems. Dictatorship is not just limited to courtyards; it leaves its impact on the society also. The effect of Pharaoh was there on his society also.

He made his society very light and fearful. Their thoughts were very lowly, their character became abased and their actions became disgraceful. This is one of the effects of dictatorship governing a society. Just like weather has an effect of hot and cold on people similarly the system of governance also has an effect on the people. If the system of governance is Wilayat or Imamah then the temperament and attitude of people is different. Similarly if there is democracy people have a different psychology and thinking; and if there is dictatorship then also it is different. It is not that that governing systems keep on changing and it would have no effect on the people. There is a tradition which says that; people follow the religion of their Kings. In its visible form the governors would be sitting inside mansions but their governance, thoughts, actions and treatment leaves effects on people and decide the temperament of people. In general the people who submit to a dictatorial regime are abased and humiliated; and for them the Qur'an has used the terminology as "*Khafef*", means those accept dictatorship. They agree to spend their lives under the umbrella of dictators and they sit and come to an understanding with dictators and kings. In such communities serious persons are not born; the entire community becomes abased and lowly. Pharaoh produces an abased community and even serious and educated people are pursued to lowliness. One of the serious effects of dictatorial regime on the psychology of people and society is this lowliness of people irrespective of them being educated, men or women, youths and even religious beings. If you want to read more on the effects of a system on society then refer to our earlier publication "The Role of Women in the System of Wilayat".

The society of Damascus (Sham) during that period had been made very abased and lowly by the dictatorial regime. It was the secondary effect of this lowliness that they were weak on ears and thus an easy victim of any false propaganda. They believed in rumours and many incidents have been narrated and recorded in history regarding this issue.

Once a courier of Ameerul Momineen (a.s) from Kufa went to Damascus to deliver a message and his camel was caught by a person from Damascus with the claim that this camel belongs to him and was snatched from him in the battle of Siffeen

by this courier person of Ali (a.s). A dispute took place between the two and the case went to the courtyard of Muawiyah. People were called, hearings were made and finally the decision was made in favour of the local from Damascus. The person from Kufa protested and requested to at least ask him about the gender of the camel. The claimant from Damascus said that it was a she-camel which he lost whereas the camel in custody now was a male. The person from Kufa said that it is clearly seen that the camel is male whereas the one which this person has lost in Siffeen was female so how is this true that this camel belongs to him. The governor invited a big number of local persons in court and there were scholars, educated persons, men, women and all categories persons from Damascus. They were asked to bear witness on the gender of the camel in front of them. They all unanimously said that it was a She camel (whereas the camel standing in front of them was clearly seen as male). The governor of Damascus called this courier person from Kufa and told him to go and deliver this message to Imam Ali (a.s) that he has prepared such an army to confront him (a.s) whom if the governor declares a male camel as female, then despite of having eyes they do not believe on their eyes but believe on the words of their ruler.

Every stooge of dictators is like this only because they have made their communities lowly and abased. Like in today's relevance if the ruler says that we had no other option to save the country, the community nods their head and accepts it. It is similar to this case of camel, which is standing in front of them but since the ruler has said it is she-camel they accept it. If these rulers plan to drown the entire community, they just come forward and tell that this is what they want to do and it is for the benefit of the community, this abased community accepts it without thinking. These are the signs of humiliated and lowly communities and one of the disastrous effects of living life under a dictatorial regime. This was the reason that the people of Damascus were lowly and humiliated, whereas the people of Kufa were cowards and betrayers of their Imam.

When this abased community of Damascus received the news of martyrdom of Ameerul Momineen (a.s), they inquired about the place of his martyrdom. When they heard that Ali (a.s) was martyred inside mosque, they were astonished and

said what had Ali (a.s) to do with mosque, why did He (a.s) used to visit mosques. This was because of the propaganda done in Damascus for several years that Ameerul Momineen (a.s) did not recite prayers (*Salaat*). They were astonished to hear that Ali (a.s) was martyred inside mosque because mosque is a place of worship and what had Ali (a.s) to do with prayers. Like even today some enlightened lovers of Ali (a.s) do not step inside mosques because they say mosque is a place of assassination of their Master (Ali (a.s)).

When a community becomes a victim of lowliness they can be easily deceived with these tactics of false propaganda and rumours. As we know from history that they made best of these tactics and a vigilant, brave, visionary leader like Ameerul Momineen (a.s) suffered lot of problems. Amongst the difficulties experienced by Ameerul Momineen (a.s) one of the difficulties was that he was confronting a community who were weak on ears, easily trapped with propaganda's and rumours. This is the same which is made use of by the media today. They take benefits from the disgrace and lowliness of the people. When a community is continuously blasted with small routine life problems then this community stops thinking about their self development and development of community and nation.

9.4 PROPAGANDA AGAINST MARTYRS IN MEDINA

In Medina the same tactics was used and rumours used to be spread against the Prophet (s.a.w), Ahlulbayt (a.s), and companions of Prophet and about martyrs of Islam. There was a group that was so weak in their ears that if anything was spread in the name of any person they used to accept it as true. There were many verses which were revealed to stop them from doing such things. One of the verses which came down was related to the incident where one person was sent by the Prophet (s.a.w) to some tribe to collect taxes (*Zakat*). When the people of the tribe got the information that the representative of their beloved Prophet (s.a.w) is visiting them, they got excited and did all the preparations as per their Arab culture and tribal practices to give him a warm welcome. They came outside the village mounted on horses, with new dresses and swords pulled out as a matter of cultural welcome ceremony. This representative of the Prophet (s.a.w) was timid

and a coward. The moment he saw horses, swords and people he thought that these people from the tribe want to assassinate him. He immediately turned his horse back and returned to Medina. He came to Prophet (s.a.w) and said that this tribe has become rebels, that they do not believe in religion and the Holy Prophet as their leader, that they attacked him but he managed to save his life. When this news spread within the Muslims in Medina, those hot blooded emotional and sentimental Muslims became annoyed. Their blood was gushing; they became highly emotional and prepared for a battle. They were now just waiting for the Prophet (s.a.w) to issue an order for battle so that they can destroy that tribe. This is the moment when the verse was revealed.

The verse says that if transgressor, coward, liar, hypocrite spreads news amongst you then you should first investigate the news, so that you should not end up attacking a community out of ignorance and then later when you realize your mistake, feel ashamed. Thus when a transgressor spreads news amongst you then first investigate about the authenticity of the news and if found correct, then surround the enemy but if not then condemn this person. Tell him that everyday you are bringing false news and spreading rumours that are disturbing the peace, harmony of people, their spirituality and sociality. The verse condemned such an act.

In Medina they spread many misunderstandings about martyrs. This was one group that did not consider these persons killed in battle as martyrs, but instead had a thought and spread this news, that these martyrs were killed out of their own foolishness. It needs to be emphasized once again that such kind of accusations and rumours were spread against other prophets in the past and also against the Holy Prophet (s.a.w), that he was crazy, a magician and a poet.

They used to make this false propaganda that out of foolishness these martyrs gave their lives. This foolishness which they used to refer to was that when they were going to the battlefield we used to counsel them and advise them that you will get killed. We used to tell them that your wife will become a widow, your children will become orphans, there won't be anyone left behind to take care of them, but despite of all these counselling they did not listen to us. There are some astro-

logical minded persons in every era whose concerns are only to prove that their prophecies were correct. When the flag of the Islamic Revolution was raised in Iran, these astrologers who are Muslims, and that too Shia Muslims, prophesized that this revolution would eventually fail. Today, the moment they get the news of America threatening to attack Iran, these astrologers immediately sit with their pen to predict the date and become happy that their prophecy of the failure of the Islamic Revolution is coming true. Their happiness is about their forecasted words coming true, that we were telling much before that this won't be successful. Their intentions are to prove their astrological attitude as correct.

When the Prophet (s.a.w) used to announce a battle, the Mujahedeens used to put on the dress of war and prepare. These hypocrites used to sit and spread news to stop them with the prime argument that you will get killed and then your families will suffer forever. The Mujahedeens still proceed for the battle and fortunately some of them used to achieve martyrdom. After receiving the news of martyrdom these hypocrites used to call meetings and announce that this person who got martyred was due to his own foolishness. If he would have listened to us he would not have been killed. In the battle of Ohud a mistake happened by a group of army men. There was a group which was posted on hill to defend the attack from the other side. When the battle had reached its midpoint, they got lured by the war booties, left their posting and came down the hill to collect the war booties. The clever enemy took advantage of this mistake and won this war. After this again the hypocrites called a meeting in Medina and said that whatever happened was because they did not listen to us. We were giving them expert advice but they did not listen to us and this is the punishment they have received in lieu of not listening to us. They even said to the Messenger of Allah (s.w.t) that if He (s.a.w) would have listened to their advices and followed their expertise this incident would not have taken place. They considered themselves as the greatest war experts and astrologers, with the ability to accurately forecast the future.

There are such persons whose task is to spread despair and demotivate others. They always say about some future action that "this is not possible", "this can never work out", and that "big time players could not do this so how can you do

this". I remember from school days a story which we used to read in our book titled "Lilliput and Gulliver". This was a small community of finger sized persons. In this community of finger-sized characters, an ordinary man enters and is considered a monster by the rest. This community takes this as a challenge to eradicate this monster. There are many characters presented in this story, some of them are very brave and courageous. There is one character amongst these Lilliput's who keep on continuously demotivating them and breaking their courage. These small Lilliput's are planning to overcome this monster whereas this one character is continuously changing the mood to losing hopes and that of despair. He used to say that this is not possible, but still some of the small, brave Lilliputs get control over Gulliver and make him captive. Even now this character keeps on saying that this won't be successful. Afterwards when Gulliver breaks the ropes and runs away, this character becomes happy and says that this is what I was saying. He is not upset on the running away of their enemy but instead happy on his prophecy coming true.

These Lilliput's were dwarfs in their physique, but there are some dwarfs by intelligence, who do not even possess the intelligence equivalent to that of the thumb-nail. They came forward to give suggestions to Prophet (s.a.w), and that too the suggestion used to be that whenever enemy attacks Medina we should migrate from Medina. They used to title this running away plan as Migration (Hijra) and defended it by saying that since we have already done one migration from Mecca to Medina we can do another migration. When enemy comes inside Medina, loots all our assets and leaves Medina, then we should come back. Thus they used to wait for the day when Muslims would suffer losses so that we can then revert back to them and remind them about our prophecies, which had come true now.

There are many who are now happily waiting for America to attack Iran so that they can say later that their prophecies have come true, that no Islamic Revolution and Islamic government can be established during the period of occultation. Today they talk about such things in personal gatherings and sessions, but once America attacks Iran they will come out and start to speak about this openly. They won't feel sad about any war losses on the believers. They are just concerned about

beating the drums of their prophecy coming true of no Islamic governments during the period of major occultation.

This was a misunderstanding regarding the martyrs which they had spread in the society that these martyrs were misled by the Prophet and did this foolishness of leaving their families, children, business and everything behind to give life in the way of Allah. They created this atmosphere that this was foolishness which these people did that despite of being aware that there won't be anyone left behind to educate their children, to feed their family and to take care of their parents still they gave their life. These people heated up this discussion and spread up to everyone. They did a wholehearted character assassination of the martyrs. Whatever they could say with their dirty and filthy tongue they uttered against the martyrs. Allah (s.w.t) revealed a verse to the Prophet (s.a.w).

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

9.5 DIFFERENCE BETWEEN FOOLISHNESS AND INTELLIGENCE

The Qur'an has a set criterion for stupidity and foolishness. We are victim of many misunderstandings, such as our criterias for death and life, dignity and humiliation, success and failure are not correct because we have misunderstood these concepts. Allah (s.w.t) is telling that you are victim of one more misunderstanding and that is regarding foolishness and intelligence. You do not know who is considered as intelligent and who is a fool. The ones who saves five rupees or is more concerned about saving his life and about the well-being of his family is not considered wise and intelligent according to Qur'an. Who is wise and intelligent according to the Qur'an? The one who passes by scenes of idol worships and does not remain ignorant to it, he makes a plan to demolish it, he steps inside it and breaks the idols, he than challenges the idol worshippers and for his courageous acts he is thrown inside blazing fire, and when he is about to land inside the fire, Jibrael comes for his help but he refuses to take help even from Jibrael. Such a

person is considered as wise and intelligent according to Qur'an. Those who remain ignorant to idols and do not fiddle it, those who live an unconcerned life in a society of evils, and do not attempt to do Amr Bil Maroof and Nahi Anal Munkar, such a person according to Qur'an is a fool and crazy. He is an insane person. The Qur'an says that one who turns his face away from the school of Ibrahim is insane and fool.

وَمَنْ يَرْغَبُ عَنْ مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

One who embraces a certain danger in lieu of an uncertain danger is a fool. It is like if someone jumps in a well to save himself from a possible pit coming on his way. Such a person would be considered as a fool. The one who is afraid of slipping down from the stairs and so decides to jump from the building is a fool. There are some who are afraid of cats and dogs, they have big moustaches but scream when a rat comes in front of them. What will you call such a person who is afraid of a small rat? A fool is such a person who does not know what the right path is for him, who does not know what is good and what is evil for him, one who cannot select the low impact danger out of two dangers. Our 7th Imam (a.s) was asked about the definition of a wise person. He (a.s) said that a wise person is not the one who selects a good path out of two clearly instructed paths, with one as good and one as evil. A wise person is one who when confronted with two paths of difficulties, dangers and losses, he selects the one which has less loss and danger. This is the sign of intelligence. Similarly when there are two good paths, an intelligent and wise person would select the one that is more beneficial. One who can sell a five rupee product for fifteen rupees is not wise. There was a person who had two sons, he quoted that one of his son is fool and other wise. He says that the son who is intelligent can sell a two rupee thing at his shop for four rupees, whereas the foolish son is one who sells a four rupee product for two rupee, and that also he gives these two rupees earned as charity, to a needy person, and comes back home empty handed. Check with Qur'an who is wise and who is a fool.

The Qur'an says that one who leaves the path of Ibrahim is a fool. The path of Ibrahim is not a path of insensibility, carelessness and being unconcerned. Allah (s.w.t) is inviting us to Hajj with a purpose and not to kiss the marble slabs and tiles or to buy Chinese products for gifts. The invitation of Hajj is to make you as Ibrahim. As Allama Iqbal says that this world is in need of an Ibrahim, because idols have replaced places where there should have been "No God other than Allah". Why people invited to Hajj every year? This is because Allah (s.w.t) knows that this world has become an temple of idol worship and now this world needs an Ibrahim. One Ibrahim has passed away but every era needs its own Ibrahim. Ibrahim is not born from a mother's womb; Ibrahim becomes Ibrahim by treading the path of his friend (Khaleelullah). Thus, it has been told to do 'Tawaaf' around Kaaba and then offer two units of prayers right behind the 'Position of Ibrahim' (Maqaam-e-Ibrahim). The 'Position of Ibrahim' (Maqaam-e-Ibrahim) is not a place of tiles and slabs. Ask the Qur'an what the "Position of Ibrahim" is. It is the position of a person who cannot remain unconcerned and intolerant to an idol house present in his society. You have not been made to stand at this position to earn some rewards. You have been asked to stand at this position so that when you return to your native place you can identify the idol houses there and you should not pass by it unconcerned. In fact you should also take an axe like Ibrahim and break those idols into pieces. And when you are punished for breaking these idols and thrown into fire, then you should also happily go into this fire with the slogan of "for the sake and pleasure of Allah".

This is wisdom and intelligence in the framework of the Qur'an. Imam (a.s) introduced wisdom and foolishness: He said intelligence is that by virtue of which human being can achieve salvation. Imam (a.s) says that Wisdom is present in identifying things by which human being delivers his obedience to Allah (s.w.t) and establishes his place in Paradise. That thing which only demonstrates self-interests to the human being is not intelligence and has been titled as devilishness by Ameerul Momineen (a.s). He says this is not intelligence but shrewdness whereby a person only thinks about his own benefits. A shrewd person is one who wants to save his life under all circumstances, whereas an intelligent person gives his life where it is required to be given. The story of Karbala talks about the sepa-

ration of ways between shrewd beings and intelligent ones. All those of shrewd character gathered in Masjidun Nabawi and at the Kaaba to put on their towels to perform Hajj. But the one who was the brain and intelligence of the entire nation; the Imam (a.s); he told this nation to leave this shrewdness, it is not the time to do Hajj but it is time to secure the sanctity of Hajj. But the shrewd ones refused by saying that this would cost their lives.

If there is a meeting organized to distribute responsibilities for managing some religious program, a shrewd person gets out of the meeting by fooling others, by making some excuse of receiving or making a call. Then when someone else comes out, he very smartly points out at others sitting in the meeting as fools who have taken on responsibilities on their shoulders, whereas he was very smart to get away. Now, go and ask the Qur'an who is intelligent amongst these two. Qur'an says the one who takes a responsibility on his shoulder is intelligent whereas one who saves his skin from responsibilities is a fool.

9.6 HYPOCRITES CONSIDERED MARTYRS AS FOOLS

These hypocrites said that these martyrs lost their lives due to their foolishness. Allah's self-respect and honour does not allow Him to tolerate these words, that those who give their lives in His way are being humiliated and condemned in such a manner. At times we also develop this misunderstanding that we are coming forward in the way of Allah (s.w.t); but is Allah (s.w.t) also waiting for us on this way? This is an evil doubt about Allah (s.w.t). Some youths come and raise this question that they have burning desires to go out and do Islamic studies, but their parents say that if you do this then how will you earn your living and survive; no one will even give their daughter to you for marriage. This is an evil thought about Allah (s.w.t). In this world itself if you do a favour to someone: if you take step towards doing an act of goodness or a favour for someone, then even the worst of the person would try to return this favour in some way or the other. If you visit a sick person, he also later inquires about you. If you attend the funeral of a near one, he will also attend the funeral of your near one's. This is amongst normal human beings, who do mistakes, sins but still they do not forget favours. So how

it is possible that we go out in the way of Allah (s.w.t) and Allah (s.w.t) forgets us? This is an evil doubt about Allah (s.w.t).

You need to realize this fact that what kind of arrangements Allah (s.w.t) made for those who came out on the path of Allah (s.w.t). Some came out to sacrifice their lives for the sake of Allah (s.w.t) and there were some who talked evil about them. They did character assassination of Martyrs and addressed them with all sorts of undesired titles.

9.7 ALLAH (S.W.T) DEFENDS THE MARTYRS

This is where Allah (s.w.t) himself defended these martyrs and tells the Prophet (s.a.w) in this verse to tell these fools that they should not speak against those who have come forward on His path.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

“As for those who sacrificed their lives and gave their necks in the way of Allah (s.w.t) do not address them even as dead”. This shows how Allah (s.w.t) respects the martyrs and elevates their status. Allah (s.w.t) is saying in this verse to these fools that they do not realize that they are dead now and they will be dead after their death as well. A dead person is one who lacks sense and is not able to perform any action according to his senses. One who cannot do any deed of goodness is dead. Qur’an also referred to some as moving and walking dead bodies. In Nahjul Balagha as well, Ali (a.s) advises not to consider every moving thing as alive. There are some people who sleep walk. Do you like these sleep walkers or do you get scared when you see anyone walking in state of sleep? People become afraid of those who are walking in their sleep at night. It has been said regarding sleep that it is like a temporary death. So if someone is walking in state of temporary death we do not like this. Thus if someone is seen walking with their eyes open do not think that he is alive. His heart, his conscience and self could be

dead. We should be more afraid of those whose conscience is dead. This person with a dead conscience considers a martyr as dead? Allah (s.w.t) replied and said that you are considering the one whose gave his life in the way of Allah (s.w.t) as dead? Nay, he is alive in the presence of Allah (s.w.t) and earning his sustenance. He is enjoying all the bounties given to him by Allah (s.w.t). It is regarding martyrs that the Qur'an warns others for using any stern language against them. These are the Mujahids (crusaders) in the way of Allah (s.w.t) and after their deaths they remain alive in the presence of Allah(s.a.w).

CHAPTER 10

**THE MARTYR :
A SCALE OF MEASURE**

10.1 CONCEPT OF COMPARISON AND WEIGHING

The Arabic word for ‘martyr’ is ‘shaheed’ which also means ‘witness’. Further to this, the martyr is also a scale of measure. There are many values and merits discussed and specified with the nucleus being a martyr. Many virtuous deeds that have been asked from the human being are measurable on the scale of a martyr. For example, if a person defends his country he is a martyr, one who defends his wealth is a martyr. It is mentioned in one tradition:

يوزن يوم القيامة مداد العلماء و دم الشهداء فيرحح عليهم مداد العلماء على دم الشهداء

In general people think that this tradition is doing a comparison between the pen of a scholar and blood of a martyr, and then it ranks one as superior to other. This is not the true meaning of the tradition. It is neither elevating the status of the pen of a scholar nor is it undermining the blood of the martyr as compared to the pen of a scholar. In order to understand traditions and religious meanings, a special sense of grasping and intellect is required. Like when a poem is recited many just sit and listen untouched, this is because to understand poems a specific mentality and intellect is required and not everyone can understand. Similarly to understand the traditions, sayings of Ulama (religious scholars) and sermons, a special kind of taste and comprehension is required. Not everyone who knows Arabic can understand the Qur’an, Prophetic traditions and the sermons of Nahjul Balagha. If that were not the case then all Arabs would be commentators of the Qur’an. Even in the Urdu world not everyone can understand the poems of Allama Iqbal. But when it comes to religion it is an open ground where anyone can enter and play around with things. Some distort the traditions, some are misinterpret it and some do things with these traditions that are not meant to be done. Ameerul Momineen (a.s) says in Nahjul Balagha that there are types of people who stampede traditions and Ayahs (Qur’anic verses) in a way similar to what wind does with hay and the way a camel stampedes the fodder. They really do a injustice to these sources of knowledge and wisdom.

For example, we have heard a tradition that Imam e Hujjat (a.t.f.s) will reappear at a time when the land will be full of oppression. Our understanding of this tradi-

tion is that this is informing us about a sign of reappearance which is oppression. Hence if this is the case then we should fill the land with as much oppression as we can so that the reappearance can be expedited. There is a sect present amongst the Shia who say that anyone who does good deed and deals with justice is delaying the reappearance of Imam-e-Hujjat (a.t.f.s). If the understanding of this tradition is that the condition of reappearance is the fulfillment of land with oppression, then we should be assisting in this cause. These are the outcomes of not understanding things properly. As Maulana Room says that when people do not get to realities they crave fictional stories. This tradition is not expressing the conditions of reappearance, it is expressing the philosophy and wisdom behind reappearance that is the establishment of global justice. It is telling us what the Imam (a.t.f.s) will do after reappearance, not that the land should be filled up with oppression for him to reappear.

Thus, we misinterpret this hadith:

يوزن يوم القيامة مداد العلماء و دم الشهداء فيرحح عليهم مداد العلماء على دم الشهداء

We separate the verses and traditions of our choices and keep it with us. Even those who do not offer prayers also have a verse kept with them which says, “Do not go near prayers...”. Those who eat in excess also have kept a verse to support them, “Eat and drink...”

The worst form of religiousness is to believe in a part and deny a part.

تُؤْمِنُ بِبَعْضٍ وَتَكْفُرُ بِبَعْضٍ

*Surely those who disbelieve... say: We believe in some
and disbelieve in others*

[Surah Nisa (4) – Ayah 150]

It is detrimental to start picking up things of our choice, as we do in selecting food. This type of religiousness has been in place from the time of the Prophets. You cannot divide or break the religion in parts. If you want to accept religion then you have to accept it in totality.

In this tradition of the pen of a scholar, if someone wants to escape from martyrdom he will say that it is better to write a book and get the merits of that of a martyr. We use traditions and realities to justify our shortcomings and to prove our stubbornness.

There is a science called ‘philosophy’ and the one who wants to learn philosophy should first learn another science: logic. A person will not understand anything about philosophy without understanding logic. In fact, whatever he will understand will be opposite and incorrect.

Martyrdom is a school, a valley and has its own philosophy. In order to understand martyrdom there is a specific logic by which it can be understood and unless man does not familiarize himself with this logic he will not be able to understand the reality of martyrdom. This is the reason why many see consider those who were killed in the way of Allah (s.w.t) as dead. The Holy Qur’an came forward to rectify this fault in understanding and warns us not consider them dead. So how should this person, the martyr, be considered if he does not walk, talk, eat and shows no sign of physical life? If he is not dead, then what should state should he be considered to be in? These questions arise if we have not understood that logic, that it is a different world altogether.

If this tradition had the objective to express the value of the pen of a scholar, then there were many things to be compared with. There are certain things whose values are known and there are certain things whose value is unknown. We always consider those things as a scale of measure for which their value is known, and so, for those with unknown values, they are measured with this thing of known value. This is the function of a weighing scale.

In religion as well, there are certain things whose values are known and certain things whose values are not known. For example, we know the value of Rupee but we do not know the value of Dollar, Pound, Dinar and Dirham. In order to understand the value of these currencies we compare it with the Rupee and see the contribution of one Dollar or one Pound towards a Rupee. This Rupee now becomes a scale of measure. This is the principle of measurement in our daily life.

There are many deeds that are ascribed to rewards if performed, like getting the reward for several Hajj's (pilgrimages) for certain actions. With this, we understand that the scale of reward for many things is Hajj, because we know the value and rewards for Hajj. The reward for Ziarat (pilgrimage to shrines) is also mentioned in relevance to the rewards for Hajj. This means that Hajj is the scale of measure for worships, since it is such a confirmed and well-established act of worship that many other acts of worships are weighed against Hajj. Hajj will inform us about the value and significance of other acts.

Even today if you visit a village, the simple beings over there always measure things in relevance to wheat, barley and other grains produced there. If you ask them to value your car they will say it is equivalent to six sacks of wheat. This is because the value of wheat is identified and known to them. Hence, it becomes a scale and the value of other things are measured on this scale.

As mentioned in traditions that when a person dies while defending his nation, family and wealth, then the value of this death is measured with the death of martyrdom. The martyr becomes as scale of this type of death. The value of propagation work of a scholar (Tabligh), which in itself is weighty, is measured against the weight of martyrdom. This is because everyone knows the value of the blood of a martyr. Hence, the blood of a martyr is a weighing scale to measure the actions, worships and services of a human being. Why? The reason can be understood from the Qur'an – it has logic behind it.

10.2 WHY BLOOD OF MARTYR BECOMES A SCALE?

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

The reason for the blood of a martyr becoming a scale for other divine acts is because all divine acts are or should be done on the path of Allah (Fee Sabeelillah). The worships, service to humanity and propagation need to be done for the sake of Allah. Only those actions, irrespective of them being big or small, that are done on the path of Allah (s.w.t) are considered as measurable. If the deeds are not done on the path of Allah (s.w.t) then they will not be measured. Only those acts done for the sake of Allah (s.w.t) would be taken to the scale of measure. Once something is done for the sake of Allah (s.w.t), we then need to assess its value and find its position.

Thus, the first condition is that it should be for the sake of Allah (Fee Sabeelillah). Everything whether it is propagation, movement and even an organization it should be on the path of Allah(s.a.w). It is the foremost and the most difficult thing also to bring an action, affair or a work on the path of Allah (s.w.t). It is necessary to understand this point that everything should come on the path of Allah (s.w.t) and once they are brought on this path, then they are to be measured against the blood of a martyr, which is the ultimate deed on this path. Once something is stamped and certified as being for the sake of Allah (s.w.t) and on the divine path, then it would be measured on the scale of martyrdom to see up to what extent it is on the path of Allah (s.w.t).

The scale of weighing is the blood of a martyr because this martyr is the one who sacrificed everything intentionally for the path of Allah (s.w.t). It is not that he was martyred accidentally without any intentions or desire to get martyred, in fact it was his vision that led him towards martyrdom. He left everything and came on the path of Allah. It was this martyr who kept alive this path of Allah (s.w.t) with his existence. The greatness of a martyr is not in that bullet which pierces his

heart. This small piece of metal does not possess enough ability to give such an esteemed status to a person whereby he achieves utmost divine proximity in the vicinity of angels and becomes a scale of reference for the deeds of others. How is it that one arrow makes this ordinary person a distinctive being? The greatness of the martyr is from that aspect which was before his martyrdom and led him towards this kind of death. This aspect is his entry on the path of Allah (s.w.t), living on this path and dying on this path. We have discussed this in greater depth in previous chapters but we would like to recap this essential aspect of a martyr in relevance to this subject of martyrdom becoming a reference point for other kinds of deeds.

10.3 THE PATH OF ALLAH (S.W.T) REMAINS ALIVE WITH MOVEMENT

The path of Allah (s.w.t) is not an ever-living road like the roads of the city. The city roads are present even with and without traffic. However, the path of Allah (s.w.t) is such a path that perishes if it remains empty and loses all its signs and impressions if left isolated. The path of Allah (s.w.t) becomes manifested and enlightened with activity on it, with cars and crowds. Thus it is that path which remains alive with movement on it and if the movement on this path stops then this path also perishes. You may have seen some mountain ways and narrow roads that go through fields and farms. These narrow paths with grass on either side get diminished after it rains because of the herbage that grows on it. But if there are people continuously using this path then grass and green do not grow on it and it remains visible. This path remains in existence by walking on it. If you walk on it, then only this path survives and is kept alive.

Now consider this analogous case that there is a rough, horny, rocky valley full of calamities and difficulties, with enemies present in it as well, and now you have to make a road through it. And this road can only be made by walking. So you are told that the road will only be made if you walk through the valley and you are also warned that the valley is very horny, tough, with dacoits, thieves and wild beasts all over it. This is a valley where you have the danger of losing everything and you are asked to make a road through it by walking in this valley. Now, the one who enters this dangerous valley makes a way through it and leaves his footprint for

others to walk on it is a martyr.

The path of Allah (s.w.t) comes into existence with the movement of those crusaders (Mujahideen) who step inside such rocky and dangerous valleys. Thus the path of Allah (s.w.t) is a gift of a martyr. If this martyr would not have stepped into this valley leaving his footprints to show direction to others, this path would not have come into existence. And if the path does not come into existence then it is also not possible for others to find and walk on it. The path of Allah (s.w.t) is created by the movement of the martyr and thus the greatness of a martyr comes from this movement and not that the bullet that strikes him. In reality a martyr is the architect of the path of Allah (s.w.t).

This martyr, by walking through this valley, demonstrates the path to others by leaving the mark of his footprint on this path. And in this journey the difficulties which he experienced were with awareness and not ignorance or accidental. It is not that this valley was somewhat difficult. Its difficulties are such that I can't even express, neither do you possess the strength to listen. It is not that the only danger is of loosing life in this valley, there are the dangers of loosing dignity, the danger of your harem (family women), the danger of being a victim of accusations and allegations, the danger of loosing respect, the danger of deceit and the danger of betrayals. I wish if there were only wild beasts present in this valley but the reality is that creatures worst than wild beasts are present in this valley. This valley is not just filled with infidels and polytheists, but it has the worst hypocrites on it. There are those hypocrites who have veiled themselves in very good-looking and pleasing attires.

Why did Ali (a.s) suffer so many difficulties? Were these difficulties from the polytheists of Mecca or from Muawiyah? These difficulties were because he stepped in this valley where these veiled personalities were present, whose veils were also very sacred and beautiful, yet had the filthiest of the faces hidden behind them. A martyr, now, has to step in this valley, identify the signs for this path and leave his footprints for others to walk on the path. Now, if someone comes on this path and offers prayers, or gives Zakat, gives food to the needy, mourns the loss of believ-

ers or great personalities of the past, organizes gatherings and anything he does after coming on this path would be considered as something done on the path of Allah (s.w.t) (Fee Sabeelillah). Now if we are eating, resting or doing anything on this path, it is due to the existence of this path which was the outcome of the efforts of martyrs. If this path would not have been constructed then we would not be in a position to do anything on this path. Now if anything done on this path is to be measured it would be relative to the architect and constructor of this path.

10.4 THE CONCLUSION

If someone comes on this path and does something, it would be said that the reward for this work is equivalent to the blood of martyr.

يوزن يوم القيامة مداد العلماء و دم الشهداء فيرحح عليهم مداد العلماء على دم الشهداء

This means that the blood of the martyr is the weighing scale for the deeds of others and even the scholars. This is because a deed will only be measured if it is on the path of Allah (s.w.t) and the path of Allah (s.w.t) is made and kept alive by the martyr, hence the weight of measure is the blood of the martyr. Imam Khomeini (r.a) said that there are many veiled persons who come in the way of a martyr, disguised as sacred and holy beings. It is easy to confront and remove an infidel or a polytheist out of the way but very difficult to eliminate this sacredly veiled hypocrite. For example, when you step out of your house and someone stops your way and says that he is your enemy and will not allow you to move forward, it is very easy to remove this person out of the way by calling others for help or calling the Police, who will come, threaten and take him away. But on the other hand, if your own little child comes and blocks your way on the door saying that he will not allow you to go, will it not be difficult to remove him? Which is more difficult move out of the way: the open enemy or this 'beloved' child? Though he is a very small and innocent child the, father is greatly challenged in trying to get passed him and his stubbornness. Similar to this, there are many in religion and on the path of Allah (s.w.t) who are like this small pampered child and have also presented themselves as sacred persons in the society. When such persons come in the way

and act stubbornly then you cannot even call the police to get them out. Have you seen a father calling the police to control his stubborn child? Or have you seen a father placing a gun on the chest of his child for getting him out of the way? The father pampers the child, tries to convince him, promises him and by spending a lot of time, manages to get him out of the way.

There are many stubborn veiled persons that come in the way of the martyr, whom the martyr overcomes, and so is able to clear the path for others to follow. Now, when others come and walk on this path, every deed of theirs would be measured alongside the martyr's. They would be assessed with the measure of a martyr.

CHAPTER 11

**M E S S A G E F R O M T H E
G R A V E O F M A R T Y R S**

This chapter is based on a lecture delivered to the pilgrims (Zaireen) who visited the graves of the martyrs of Islamic Revolution of Iran and the martyrs of Iran from the Iran-Iraq war, buried in the graveyards of Tehran and the holy pilgrimage city of Qom.

11.1 MARTYRS OF ISLAMIC REVOLUTION

The place that you have visited is a unique point on earth and though due to the lack of time you were not adequately introduced to these sacred personalities buried here but still pure souls have spiritual association with each other and thus are capable of capturing the messages present and being delivered from such places. It is also true what people quote that these places are beyond expression, but this does not mean it is beyond understanding as well. There are certain things that cannot be expressed but only felt. It is also possible to get an impression that this was a war between two countries, Iran and Iraq, and some people offered their lives as is commonly done in battles between nations. In national wars, soldiers from either side fight and give their lives. If you visit Iraq you will see graves in similar numbers, because people have fought from that side as well and have lost their lives. It is true that many have written that this war between Iran and Iraq was a geographical and political conflict which is something common in several other places and amongst the neighboring countries. But if you look at the circumstances under which this war took place, such as the Shah of Iran, though he ruled for a long time no war was triggered during his reign. The moment the Islamic Revolution took place and the system of Wilayat (Godly guardianship) was established, the danger from this system was sensed by the enemies, in the east and the west and all tried their best to derail this revolution. One other fact about the aggression of the enemies that Imam Khomeini (r.a) had openly stated the intention of exporting the revolution. Even if Imam Khomeini (r.a) would not have said this, the enemies were very well aware that this revolution will not be confined to its geographical limits, just like Islam did not remain restricted to Hijaz. It crossed several geographical boundaries and spread to every corner of the globe and due to its mercy, today all of us are Muslims.

The Islamic Revolution and Iran are two different subjects similar to Islam and Hijaz. It is possible that if something is done for a particular land then it may not leave its effect on the people of other lands. But when this war started it was not an attack on Iran, it was an attack on the Islamic Revolution and the system of Wilayat. If it was just an attack on Iran then they had several opportunities before also to do this but this attack was done when the Islamic Revolution was in its first year. Its mission was to uproot the Islamic Revolution but they did not succeed with their evil intentions and those who intended for it end up in a state of utmost disgrace and humiliation. They have reached their destination of hell whereas the candle of Islamic Revolution is continuously illuminating us, and God-willing, this will continue. It were these martyrs who secured the Islamic Revolution.

Those who gave their blood on this land did not do it for Iran. It was for the defense of Islamic Revolution and Wilayat. It is a fact that you always defend the object that is under attack. Imam Khomeini (r.a) said this several times that our objective is not to save Iran but to secure the Islamic Revolution. When Imam Khomeini (r.a) issued the verdict of death against Salman Rushdie several Iranian officials approached him with the concerns that they will have to suffer dire consequences due to this verdict. Imam Khomeini (r.a) questioned them about what would be those consequences? They mentioned to him all the consequences such their ambassadors being called back, social and economic boycotts, etc. Imam Khomeini (r.a) asked of what more they could do. The reply was that they could attack Iran. Imam (r.a) further asked what more they could do. They said that they, the leaders of Iran might have to wash off their hands from Iran. Imam (r.a) then said, "We have pledged to save Islam and not Iran". When you visit Iran you might witness a strong sense of nationalism but you should not be visiting Iran to see nationalism but to see the revolution. On this land there are memories of those personalities who performed such miracles that they became those companions which our Infallible Imams (a.s) had always desired, such companions who would fulfill the mission of Imamate. But unfortunately the desires of our Holy Imams (a.s) were not fulfilled in their era but today in the period of major occultation such a nation was born, one that made this great achievement and God-willing, this revolution will persist and eventually will fuse with the global revolution of that great Awaited Savior (a.t.f.s) who will establish global justice.

11.2 AMBASSADORS OF ISLAMIC REVOLUTION

Today we possess the status of ambassadors of revolution. Just like Iran and other countries need ambassadors to be present on other lands, the Islamic Revolution also needs ambassadors on other lands. One group of ambassadors of the Islamic Revolution are present in Iran and come from 110 countries. They are studying in the Hauza Ilmia (religious seminary) in Qom. These students are also delivering their duties to the extent they can become ambassadors of revolution. But those who get the great opportunity to visit the grave of the frontline of martyrs on this land and be a guest on the land of sacrifice should consider themselves as being selected to become true ambassadors of the revolution, and they should prove that they are worthy of being made as ambassadors of the revolution because not everyone is made an ambassador. In order to become an ambassador we need to meet certain criterias, and we should pray to Allah (s.w.t) to grant us the ability to become true ambassadors of Islamic Revolution and fulfill the desire of Imam Khomeini (r.a) to export this revolution across the globe.

We should not expect this from those who come here as ordinary pilgrims, that they will export this revolution. They come here to export many other things like carpets, dry fruits, sweets, stones and rings; but the Islamic Revolution is expectant of those ambassadors who will carry forward this revolution specifically to those lands where even the voice of this revolution was hardly heard. And we should pray to Allah (s.w.t) for us to become eligible for this great responsibility.

When the awareness inside a human being increases, his responsibilities also increase. This is the biggest difficulty on this path. It happens that when a person is ignorant about certain things he is not responsible for them but when a person becomes aware and recognizes something, his responsibility towards those things also increases.

11.3 WHO ARE THE REAL MEN?

When you visit these sacred places where the warriors of the battlefield that gave

their lives are buried, you should remember that these places are the places of ascension of martyrs and ascension of humanity. These lands are those places where you can see the graves and realize that these people are those who have delivered their responsibilities. The Holy Qur'an has elegantly expressed this:

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ
مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

“Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least”

[Surah Ahzab (33) - Ayah 23]

In this Ayah, Allah (s.w.t) first divides human beings into two categories of believers: one of those are men (رَجَالٌ) and others who do not possess masculinity (Mardangi). The word الْمُؤْمِنِينَ comprises of both men and women, so here the division is not for men and women, and it is on the basis of those possessing masculinity and those not possessing it. We use these terminologies in our daily lives, such as when you go out with a friend and face some difficulty, and this friend leaves you and runs away, you refer to this friend of yours as an impotent being, one not possessing manliness. You do not refer to him as a woman. On the other hand one who risks his life to save your life you refer to him as a true man. Thus Allah has also divided believers into two categories based on masculinity. In order to verify what I am saying is true you can refer to Nahjul Balagha and see the same way Imam Ali (a.s) addressed his companions, those who were in his army and offering prayers behind him, and said:

يَا أَشْبَاهَ الرَّجَالِ وَلَا رَجَالًا!

O' you semblance of men, but not men.

This was the pain of Ameerul Momineen (a.s) that his army was full of impotent beings and not of true men, and this is why he said that he was willing to exchange

his ten men for one from the army of Muawiyah.

Why is the Holy Qur'an praising these believers as true men? This is because a real man is he who, when his nation, religion, women, believing brothers, Muslims are surrounded by dangers, risks his life and saves the life of others, saves the nation, dignity and the religion. These are the real men. This is why the Qur'an has said that there are some men amongst believers who have fulfilled their pledge. There are some who have gone after fulfilling their pledge and there are some who are waiting to fulfill their pledge.

The shrines and the graveyards of the martyrs which you have visited are not the graves in which there are some dead ordinary beings buried. They were the lamps for which the Qur'an has said to never consider them as dead as they are alive and getting sustenance. They were those real men who in this world of impotency where everywhere we witness cowardliness came forward and presented their potency and masculinity. They demonstrated to the world what is meant by masculinity.

An example of their manliness is that during the war on the border there were situations where the enemies had laid explosive mines in order to prevent the soldiers from breaking the lines. The battalion of thousands had to cross over these mines to attack the enemies. But the biggest difficulty was to cross over these explosive mines because it could destroy the entire battalion if it walks over it. The challenge was not just in defusing the mines using some technical process, the actual challenge was to defuse these mines in a few minutes so that they can cross over. Hence in order to accomplish this task they used to get volunteers; sometimes 5, 10 or 50 whose role was to defuse these mines with their bodies and they used to lie down on these mines acting like bridges over which the battalion used to step to move forward. These volunteers who used to defuse the mines making their blasted and dead bodies as a bridge for the battalion to cross were not those who were forced or persuaded to do this. They used to voluntarily come forward for this act and at times the entire battalion used to come forward for this. They used to cry, protest, struggle and plead with their command and

officers with tears to select them for this task. They were aware that death was certain because if you lie on a mine it will blast and the body will turn to ashes, yet still, the candidates for this task used to be so many that they had to have draws to select a limited number. If they wanted 50, 500 used to come forward and the solution was to do a draw.

We have been living in the lands of cowards and impotent beings. We have been brought up, lived our life and spent our lives with cowards but still Allah has selected us to see the graves of these brave men of this nation. This is where you witness with your eyes the meaning of masculinity and bravery, because manliness does not come by just keeping a beard and moustache. Ameerul Momineen (a.s) has said to the people with beards and moustaches that You are those who resemble men but are not men. Ali (a.s) was of the greatest men in history, one who history could not produce again. According to a poet, the mothers have become barren to produce a man like Ali. This Ali had these impotent beings as his companions. This Ali's examination was that he was sent amongst cowards and till the time of his martyrdom was surrounded by cowards. And this cowardliness also continued in the era of his children. His son (Imam Hussain) was invited as a guest and then handed over to the enemies. What name would you give to those who invite a guest and then hand them over to enemies? These are impotent cowards.

This is the land of real men and shrines of real men and by visiting these places you learn lessons of bravery, courage and masculinity. Once, I got a chance to visit a Baloch (a tribe) tribal leader's house for the reason of propagation. We saw a picture of Imam Khomeini (r.a) hanging on the wall of his office, and you know very well what kind of world tribal leaders live in. They are nothing but modern Pharaohs and in fact have done more oppression than Pharaoh. I went to his house and when I saw the picture of Imam Khomeini (r.a) I started to stare at it. He said that You might be astonished to see this picture here. I said Yes, this is astonishing because it does not suit you. You people are from a different world and this personality is from a different world. He said that He is not my Marajae, leader or scholar. The reason I have put this picture here is that because our life is

of continuous battles and fights, we have to get into physical encounters everyday and in order to keep our spirits intact I have put this picture over here. I have seen that on this earth I did not find a person more brave than him. Hence everyday when I come to my office and I look at his picture I get charged that if a ninety years old person is so brave and did not submit to the pressure of any big powers of the world and instead stares into their eyes; then I get the strength that I am not so old. This tribal leader was taking inspirations for a worldly reason.

Pictures are not just for affirmations they are meant for taking something from them. The pictures are symbolic and possess an ideology inside them. If you visit someone's house and there is a passionate and vulgar picture hanging to which no one objects then these pictures are informing us about the culture of this person and about his thoughts. The pictures hanging around tell us about the world this person belongs to. Human beings take inspirations from pictures.

We were living amongst cowards and impotent beings and then we got an opportunity to visit the grave of these courageous martyrs. Is it not true that everyday we are disputing and complaining about small scanty issues? These are not the signs of men because most of these issues are of women nature or are very lowly. The difficulties of real men are of different scale and very few such men are born. When Malik-e-Ashtar was martyred, Ameerul Momineen (a.s) mourned and said that O Allah the time when I needed Malik the most You took him from me. In other words it could be said that Ali became isolated. There was one real man in the vicinity of Ali that Allah took away from him and now, once again, Ali was alone in the battalion of cowards whom Ali had to once again manage alone. Ali said and referred to them with several analogies that You are like a flock of camel that I herd from one side and you get away from the other side, You are like a torn out cloth which I stitch from one end yet gets torn off from the other side. And this was what led the voice of Ali reach the water well but could not reach the hearts of cowards.

It should not happen that we also become like this whereby the real man of our era keeps on calling us and his voice also hits the well but does not touches our heart. This is impotency.

11.4 THE MESSAGE FROM THESE SACRED GRAVES

When Allah (s.w.t) gifts us such opportunities to visit such places of real men then our responsibilities also change and this becomes the turning point of our life. When you come to the land of the revolution, the first revolution should take place in your heart. If a revolution does not take place inside our heart be assured that we cannot bring a revolution outside. Revolution is not the name of betterment but it means change. We always aim to achieve something better and become better, by visiting this land as well, we think that we will become better now. This should not be the case. It is like those who only desire to earn rewards They visit Karbala but Karbala does not bring any change inside them. It is not that Karbala is not bringing any change inside them, it is their hearts which are so hard that this change does not take place inside their heart. Thus the first task is to bring a revolution inside yourself. This is the trust (Amanah) of these martyrs. Imam (r.a) said that this war is not for oil, or a geographical war between Iran and Iraq, and these martyrs are not the martyrs of a nation or martyrs of oil. This war is the war between the pure Islam and the Islam of America. This was the battle between truth and falsehood. These men did what others cannot even think of doing.

To die is very easy, you can see today how easily these suicide bombers blow themselves up, but this is not the death of a martyr. Martyrdom is the name of a pure death that happens on a pure path. Simply dying is not an act of martyrdom. Martyrdom is death on the right path and the difficulty does not lie in dying, it is in walking on the right path. This journey on the right path only starts when a revolution develops inside the self of human being and even when such symbols and icons (i.e. graves and visible memories of martyrs) do not bring any change inside them then their hearts become hard. For the one who cannot be awakened by the blood and graves of martyrs, his heart has become hard. Those who walk over the graves of the martyrs yet their hearts do not change, Allah makes such hearts become hard and removed from His blessings. You need to maintain this state. This state will perish if not maintained and you should be fearful of it perishing.

We were treading on some path and these candles have shown us the right path.

Where were we? Living in some remote village in some country that has no standing and we got the opportunity to visit the graves of Shaheed (martyr) Chamran and Shaheed Alamul Huda. Do you know who these great people were? They were the Malik-e-Ashtar of their era. They were those unfulfilled hopes of our Infallible Imams that were fulfilled by these people. They were the ones for whom Ali, Fatema and Hussain have supplicated that such kind of brave men should be born. The Imams need such people and not impotent beings. Thus, the first point is to bring change inside ourselves and by visiting such sacred places, of the martyrs, we have purified ourselves.

This is what revolution is. It is demolishing a corrupted essence and, in its place, building a pure essence. Now we have big responsibilities on our shoulders and we should make ourselves eligible for these responsibilities. It should not happen that these responsibilities are taken back from us. It happens when Allah (s.w.t) gives some responsibilities to someone and if he does not deliver it, Allah (s.w.t) takes away this opportunity and gives it to someone else. If this happens then this day should be the day of our death when the responsibilities assigned to us are taken back and given to someone else. You should keep yourself charged on this path; the way of keeping yourself charged is to be associated with each other on this path. You should serve the cause in united form and whatever little you can do on this path for the right cause of Wilayat you should do. There is no one who can say that he or she cannot do anything. Every one of you is capable of doing at least something and by being in action, by doing something on this path you keep yourself charged. You should remove laziness from yourself. We can do a lot if we remove this laziness out of us. Even the youngest of us can do what elders cannot do. The nation of martyrs (Iran) exemplifies this, a land that hosts the memory of martyrdom of a 13 years old martyr – Hussain Fahmide. He established a record that those older than him could not do. He accomplished such a task that Imam Khomeini (r.a) had to say that “I am not your Leader, Hussain Fahmide is your actual leader”. Fahmide tied bombs to his body and slept below the tanks of the enemies for the sake of defending Islam and this revolution. This is the lesson from Karbala as well, where the teenagers of the same age as Qasim ibn Hassan sacrificed their lives for the sake of defending Islam.

Though it is difficult to give life, giving life once is not as difficult as giving life everyday. On this path, you have to die daily and live daily. The challenges on this path are difficult to bear. One who can tolerate these can easily die later. The entire world is the enemy of this revolution yet it remains secure. Who has protected this revolution? These youths, teenagers and ordinary children have protected this revolution. They had faith and strength inside them. You are not aware about the attempts to assassinate the character the character of President Ahmedinjad. No one's personality in history has been attacked the way his has been done in the past four years. This is the death of everyday and it is very difficult.

A specific martyr has said in his last testament, that it is easy to spill blood out of your body but very difficult to bleed by the heart. This is because when the heart bleeds the human being is alive and he can see everything. The example of this is Imam Sajjad (a.s) whose body did not bleed the way his heart spilled blood. The people of Karbala were martyred once but Imam Sajjad (a.s) was martyred on every step. He was being martyred in every market and every court. Lady Zainab (s.a) was martyred on every step. She was martyred and again came back to life to be martyred again. It is because of this repetitive death suffered by Lady Zainab (s.a) at every step today that Hussainiat is alive amongst us. For those who are martyred, their inheritance is preserved by those who learn to die everyday. You have visited the shrines and graves of those who have traversed the path of Hussain ibn Ali (a.s). The reason we visit the graves of these martyrs is to pledge that we are their inheritors and we will deliver the role of Lady Zainab (s.a). We have been to these graves to pledge that, O the followers of Hussain of your era we are your Zainab (s.a) and we will not allow you to become unknown, we will not allow your path to be lost and we will not allow you to die, we will keep you alive. After being blessed with this opportunity to visit the graves of these great martyrs we should not sit idle in our homes, we should not get entangled in meager and small issues, we should not be wasting our time and life.

The visit to the graves of the martyrs is not for the purpose of just feel some change or sympathy inside us and returning after some time to the old state. These visits are prerequisites after which the real task begins. This was a kick-off for your field

of actions. What should you be doing now? You have to deliver a most important, significant and difficult task, and this task is to awaken others and create awareness. The biggest difficulty of the Shiite, Muslims and the entire world, is the lack of awareness and awakening, and you need to develop the awareness of thoughts across the entire Muslim Ummah and the world. Imam Khomeini (r.a) has said that this century is the era of awareness for Muslims. This awareness will not happen with some miracles and wonders happening from elsewhere. There is an army of Allah (s.w.t) that will develop this awareness. When humanity is awakened then no tyrant will have the courage to oppress, then no other Iraq will be victim of such cruelty, then no other Palestine will become oppressed like this, then no Shia will be killed mercilessly and then no Muslim will die an innocent death in a prison. Hence this awareness and awakening of thoughts is the most difficult duty which we all have to do in a united way and once people are awakened and aware they can themselves find their way. Those who are sleeping are not aware of time, place, direction and their duties. You just awaken them and they will themselves find out what the time is and what they have to do. This is something which we have to do with cooperation and coordination with each other without forming any organization. We do respect the existing organizations (Tanzeem) but we do not need to follow the same route as that of certain organizations which have lost track and drifted away. We have to tread on the path shown by Imam Khomeini (r.a) and that path is that of 'Imamat and Ummat', or 'he leader and the nation'. We have to carry out this social movement by becoming an Ummah (nation). The Holy Qur'an in Surah Ale Imran, Verse 104 has introduced a nation as:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

And from among you there should be a party who invite to good

And what should this Ummah do?

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

...and enjoin what is right and forbid the wrong

This means that this nation should struggle against evil and promote goodness and Godly values. And this is the difficult task which we all need to deliver.

One other important point for those who desire or are travelling on the path of martyrs is the field of ethics. If the field of ethics is weak amongst religious people then it incurs big losses that cannot be even compensated. A revolutionary person does not disassociate himself from ethics. In fact, a revolutionary person is an ideal and model of ethics. In any field, whether its your home, family, friends and even your opponents you should not be defeated on ethics. It is possible that you are defeated in many fields and maybe we are defeated even in the field of actions but under no circumstances should you fall back or be defeated in the field of ethics. It is possible that you become oppressed, but even in the state of oppression you should not loose out on ethics. We should remember that we were not born ethical, we were born in normal routine families who were careless about certain things, but it is a big favor and obligation by our families, who brought us up, nurtured, educated us and brought us today to this stage, where we are, and we should always remember and pray for our parents. The Holy Qur'an has emphasized and mentioned etiquettes of praying for our parents.

رَبِّ اَرْحَمَهُمَا كَمَا رَبَّبَّيْنِي صَغِيرًا

O Allah! Have compassion on them the way they had mercy on me when I was small.

Surah Al-Isra – Ayah 24

I was an infant when they took care of me and brought me up, hence you should also have mercy and favors on them the way they did with me. Some youngsters on this path say that at time parents create problems but if we present our ethical character to our parents they will not just leave their opposition to our work but in fact, they will become our supporters. You should just give an ethical response to them. It is our routine and daily task to check our ethical weakness and try to rectify and reform them on a regular basis as it is a must for the travelers of this path, which leads towards martyrdom.

We have now become trustworthy and this is a sign of men that they are trustworthy. Allah (s.w.t) says that I have given the trust to the skies and earth but they shivered from taking this responsibility but it was the human being that came forward and took this responsibility. He did not realize what a big responsibility he took on his shoulders and how will he delivered this? Today you have become a trustee of the blood of Martyrs, trustee of the system of Wilayat. Hence the first thing is to become trustworthy, then to preserve this deposit of trust and third to deliver this trust. You should not betray this trust. In order to become a trustee you should practice the faith. You should pledge with your Imam that the kind of brave companions he desired for, you will become one of them. But in order to become a trustee, so that you can deliver that actual trust and duty on your shoulder, you need to practice. The first step of practice is to maintain confidentiality, preserving secrets and not speaking about things to someone irrelevant. It is not that you are doing something wrong, it is a practice which you have to do, and it should not happen that out of simple-mindedness you put others into trouble.

CHAPTER 12

**‘ B A S E E J ’ – A N I C O N
O F A M A R T Y R**

12.1 WHO IS A 'BASEEJ'?

A 'Baseej' is the pure tree planted by Imam Khomeini (r.a) whose one pure fruit is the Islamic Revolution and another is the system of Wilayat-e-Faqeh which is the only system of governance in accordance with divine laws. One of the visible and identifying signs of a Baseej is the black and white striped scarf placed around the shoulder. This scarf in Persian is known as "Cheffieh". Imam Khomeini (r.a) announced after the Islamic Revolution to form a voluntary group by the name of Baseej. 'Baseej' is a Persian word and it means 'readiness and mobilization'. Baseej is the one who is always ready and present in a state of movement. An unprepared and non-ready person is not a Baseej and also a person present in any field is not a Baseej. It has to be a specific field of presence. He should be present in that field where it is essential for him to be present, along with readiness. The meaning of Baseej has several elements. The Islamic Revolution after its birth till date is surrounded by enemies. The entire world is its enemy: the Arab nations, name sake Muslim governments, the East and the West, Europe and America are all enemies of this system.

It is a point worth pondering on, that approximately two hundred countries are the enemies of this system and that too they have big armies and amongst these armies is the ferocious army of Israel and a ferocious enemy like America which is a developed nation with the latest technology in weaponry and military warfare, and they are ahead in all the worldly fields but it is thirty years now that they just could not stop this Islamic Revolution. America could not even twist a single hair. What is it that made these enemies upset and frustrated? What is that kept this pure tree of the Islamic Revolution secure? The name of this entity is Baseej. The Baseej is that group which is present and prepared in the field and has defended the Islamic Revolution in every field. Since they have defended the Islamic Revolution all those who are the enemies of Islamic Revolution are also staunch enemies of the Baseej. 'Baseej' means a group of believers; it is not an organization which has some designated positions like a president, general secretary and neither does it have any organizational structure. The Baseej are those people who earn by themselves and spend it in the way of Allah serving the religion. They do not get returns for these services in fact they spend on the religion out of their

earnings at home and Imam Khomeini (r.a) has given the name of ‘Baseej’ to this pure group which would continue to exist in all eras. Imam (r.a) had this desire that the way ‘Baseej’ has implemented and defended the System of Wilayat on this land; one day should come when this lineage of ‘Baseej’ gets established everywhere and the flag of Wilayat flies all over the world. And we are witnessing the signs of this today.

Who is a ‘Baseej’? This is the terminology of the Islamic Revolution and we should make this common in our routine life. The way other terminologies and ways of life have become part of our lives the meanings, principles and terminologies expressed by Imam (r.a) should also become part of our routine talks. We wish that a day comes when this lineage of Baseej is established all over the world and terminates the global Yazidiat. The youths of our era can definitely lead this task and can become that group who can spark a new movement of awakening in those nations which are under the clutches of global arrogance. In fact ‘Baseej’ also came into existence under such circumstance of arrogant pressure.

When the Iran-Iraq war was ignited, the Supreme Leader of Islamic Revolution Ayatullah Khamenei (d.a) and the great martyr Mustafa Chamran gathered, organized and nurtured the youths against the enemies and these youths, following the footsteps of the martyrs of Karbala, defended the Islamic Revolution. Today we have the rights to say that the survival of the Islamic Revolution is due to these ‘Baseej’ and if this group would not have been present the enemies of the revolution and religion would have eradicated this revolution long before and would be celebrating by now. But it was these ‘Baseej’ who demolished all their efforts and hopes. This group of ‘Baseej’ has been present for several eras.

12.2 ATTRIBUTES OF A ‘BASEEJ’

The attributes of a Baseej that Imam (r.a) has mentioned are the same as that of the martyrs of Karbala and of those few personalities who were present with Ameerul Momineen (a.s). When these personalities left the world Ameerul Momineen (a.s) said that “I wish those companions were present today. They would

admit their presence and would rush towards me on my one call.” This was the image which Imam (r.a) had presented for the ‘Baseej’ after the Islamic Revolution and also desired this group would globalize. Today we can witness that the way this pure tree nourished in Lebanon, with the name of ‘Hizbullah’, the same way it will grow in other parts of the Muslim world.

If we can understand one point which Imam (r.a) taught his community due to which they became alive, got privileged and found the path of dignity; if this point and secret could be understood by other communities then they will also be able to find dignity and privilege on their home lands and due to this they will be able to secure Islam. This point which Imam (r.a) emphasized is from the Holy Qur’an whereby the Holy Qur’an addresses the believers (Surah Maida, Ayah 54 and Surah Ale Imran Ayah 154) and says that If you leave the religion, leaving the religion does not mean becoming an infidel it means if you give preference and remain occupied in your routine chores, job, business, family, factory and if you are just giving time to your business and not setting aside time for religion and acts of righteousness then for such persons the Qur’an has said that: If you people leave the ground for being occupied in your earnings then do not think that Allah needs you but in fact in your place Allah will create another community who will give time in the way of Allah, who will give sacrifices in the way of Allah and when the time comes they will be prepared to give their lives.

Today the presence of some bright and awakened youths in different parts of the Muslim world is a sign of hope for their lands. For those who act with pragmatism and are sitting inside their homes, those who are busy with their materialistic chores should know that Allah does not need them and he has promised in his book that he will create another community in their place who will walk towards their place of slaughter by their own feet and willingness. They will defend their rights, defend their religion, defend their nation and defend their community. You the youths of this era should try to become an affirmation and a practical reference of this Ayah (154) of Surah Ale Imran and the verse 54 of Surah Maida. And any community which becomes a practical reference and affirmation of this verse is ‘Baseej’. There came a time when people decided to sit silently inside

their homes, they decided to take refuge in places of worship, they sat occupied with their business and during this period seventy two proved themselves as affirmation to this verse, who left their homes, their business, everything and went towards their places of martyrdom by their own feet. They secured their religion and gave protection to Islam; and they are the ones whose remembrance is a matter of prestige for us.

These seventy two also had a desire that it should not happen that we have walked towards our places of slaughter but those who come after us should only remember our names in fact they desired that the path which they have opened whenever a time comes when people become pragmatic and people prefer to sit in their homes and be only concerned with their business; then there should be some who would continue our path.

The remembrance of Martyrs is not just reciting Surah Fateha for them, offering some food in their name, organizing a Majalis for them, or putting posters and banners for them. All this is also related to respecting the Martyrs but the Martyr does not demands this from us, his concern as mentioned in earlier chapters is that the path for which I have given my life should not remain isolated. The remembrance of Martyr is in fact remembrance of his path and remembrance of the actions of the Martyr. This means when a Martyr leaves this world and after him finds another Martyr giving life on this path and finds thousand more treading this path then this Martyr stands in the presence of Allah and says that O my Lord! I am successful because the path on which I gave my life is not empty. The Holy Qur'an says in Surah Maida Ayah 54.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ
لَوْمَةَ لَأِيمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who believe! whoever from among you turns back from his

religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

In this verse which is addressed to believers the terminology of “Murtad” (Infidel) is used which is translated as those who turn their back from religion, they should be aware no one will come after them to convince them. There are two types of infidelity which a believer can develop; one is whereby a person changes his belief and says that there is no Allah, no Qayamat, no heavenly Books, no Prophet and Imams. The other form of infidelity is where a person ignores and leaves his responsibilities and obligations; and just keeps himself busy with his individual personal life, he is just concerned about feeding his children and in pursuit of these he ignores his religious duties and responsibilities. This person is also an Infidel by actions (Irtidad e Amali). This means when a community leaves the social ground it will also be considered as Infidelity. When a community leaves the ground of struggle and steps outside the religious arena A36 then they should keep this in mind that if they prefer to sit inside their homes let them sit very soon Allah will bring forth a community who would be lovers of Allah and Allah would also love them. Allah will create from amongst the believers a community who would be humble towards believers and stern towards enemies. They would strive in the way of Allah and the community which I will create for the survival of religion will also have one specific attribute that this community will not be afraid of the censurers (harsh critics).

There are certain stages which a person comes across on this path which are very tough and one such stage is when a person becomes a victim of censures, harsh criticism, allegations, accusations and propaganda. There are some who are willing to give everything for the sake of religion but are not ready to bear any accusations and allegations. They are not ready to bear the wounds given by the tongues of people. They are prepared to bear the wounds from swords, arrows and bullets on their bodies but are not willing to bear the wounds of tongue. There are

many censurers present on this path. There are some whom Allah has created to struggle on this path whereas there are some others who are created to examine these strugglers. These examiners test these strugglers by imposing accusations and allegations on them to see whether their faith on Allah is sincere and pure or not. If they run away from allegations and sit inside their homes then it would be known that they are not the ones whom Allah has created as this special group. Every believer becomes an infidel if he ignores his covenant towards religion, his responsibilities towards religion and does not take any step for the religion. After these infidels (who have ignored their duties) Allah creates such a community who is not afraid of censures of any censurers. The first wound on this path is these censures, accusations and allegations. There are certain acts in which you get appraisals like if you do welfare activities everyone appraises and commends you; even the enemies appraise you. Everyone likes this path because the actions on this path receives only appraisals, but Allah does not consider giving food rations as an exemplary act because for Allah the greatest of all acts is the struggle and crusade on the Path of Allah.

During the period of Holy Prophet (s.a.w) there was a group of people who developed this misunderstanding that they were doing the most exemplary deeds. They were the caretakers of the Masjid al-Haraam (sacred Mosque); they used to renovate the Holy Kaaba, clean the Holy Kaaba and used to serve food and water to the pilgrims. By doing such a small thing they used to consider themselves as doing the greatest of all deeds. Allah(s.a.w) condemned them and said that it is your misunderstanding; you consider those who are struggling and fighting in the way Allah equivalent to those serving water to pilgrims?

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ

Those who brought faith on Allah and hereafter and have struggled in the way of Allah; how can these people who serve food and give rations be equivalent to these crusaders?

كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ

They had this in their mind that they are the ones who construct the sacred mosque and do welfare activities hence they are the best and they were thinking that since Ali (a.s) has never involved himself in the construction of the sacred mosque and has never distributed food and ration to the pilgrims his status is lower than ours. Hence they always had an objection on the Holy Prophet that we construct the sacred mosque, serve water to pilgrims but when the time of reciting virtues come you always praise Ali (a.s). Here the verse of Qur'an descended clarifying that they have an incorrect thinking. You consider those who serve water to pilgrims greater than those crusaders who are protecting their religion by risking their lives, who are defending the nation, religion and it is due to them everything of yours is secure. If today mosques are present then it is because of these crusaders, If Kaaba is present today then it is because of these crusaders and if the sanctity and sacredness of anything is preserved then it is because of these crusaders.

When Imam Sajjad (a.s) introduced himself in the courtyard of Yazid, he did it by these words that I am the son of Mecca; I am the son of Mina. He intended to say that Kaaba and Mina are not alive due to those who visit Kaaba, do prostrations and then return and sit inside their homes silent. The inheritors of Kaaba are those people who sacrifice their lives but do not allow the sanctity of Kaaba to be stamped. There are some people at whose mercy everything survives. Imam Khomeini (r.a) wrote to the students and scholars of the Islamic Seminary that today you are studying comfortably in these schools and doing your worships; but you should remember that all your studies and worships are at the mercy of those crusaders who are sacrificing their lives on the war fronts. If they would not have presented their lives then these seminaries and lectures would not have existed, everything would have been destroyed. Allah says in the Holy Qur'an

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered

If this group of crusaders would not have been present then all the religious centres would have become isolated. If all these sacred places are present then it is due to these people who carry their lives on their palms, look inside the eyes of the enemies and without caring for their lives present it in the way of Allah. Hence never consider yourself equal to them.

Who is a ‘Baseej’? Imam (r.a) has given this name to one who is always prepared and present; whenever he is given a call he is ready to say “Labbaik” immediately. Any field in which he is needed he should be found in that field.

There were people present in Medina, present in Mecca performing Hajj, there were Muslims present in Kufa, some sitting in Mosques doing worships, some sitting in their shops, some in their homes but they were not present in the field where they were expected to be present. This field was the battlefield of Karbala and it was the field in which their Imam was present. This is the reason that the ‘Baseej’ were those who were prepared and also present. This is what the Qur’an has said that if you stay inside your homes then no one will come to call you because Allah will create in your place another community who would be prepared, present and will walk towards their place of martyrdom on their own feet. ‘Baseej’ is not the one who runs away from death and hides somewhere where he gets hit by a bullet. He might also be considered as a Martyr but a ‘Baseej’ is that martyr who walks towards the battlefield by his self in order to save righteousness (Haqq). This is the community for whom Allah has written Martyrdom in their destiny. They are the ones who walk towards death and are not the ones who are running away from death.

Allah(s.a.w) says in Surah Juma that how far you can run away from death. One day death will surround you; in some hospital due to some indigestion and at the end you have to die so it is better that rather than running away from death you

should turn your face towards death. If you turn your face towards death then no one can kill you and under this situation you would be killing death and you will remain alive despite of death. Thus ‘Baseej’ is one who walks towards death on his own feet and is the one whom death cannot kill and he kills death.

12.3 ‘BASEEJ’ – THE SOLUTION TO THE PROBLEM OF GLOBAL ARROGANCE

The solution to the global problems and problems inside Pakistan is not what we have adopted. We have adopted the western methods, western models, European models and then by applying the title of Islam on it we think that we are doing an Islamic work. This is not an Islamic way; an Islamic way is what Qur’an has presented. The vision given by the Qur’an is the correct method of Religion and ‘Baseej’ is the vision presented by the Qur’an. Imam Khomeini (r.a) has presented this model to his community from Qur’an, history and Karbala.

Imam (r.a) terminated all the groups and organizations that were formed, he did not form any organization and instead of organization he formed ‘Baseej’. Men and Women are both included in ‘Baseej’ and ‘Baseej’ does not need any membership. Every person who is prepared and present is a ‘Baseej’. This is the need and solution of our era; making groups and organization is not the solution today and we will not reach any conclusion with this method. If we desire to walk on the path of salvation then we should follow the path shown to us by our leaders and Qur’an. And that path is whenever you see that truth and righteousness needs support you should be prepared and present. “Labbaik” means I am present. It is an announcement that O Allah! O Hussain! I am present. A person who goes for Hajj, immediately after wearing the “Ihram” says “Labbaik, Allahumma Labbaik”; this means O Allah! You have invited me and I am present. Where am I present? The place where you have invited me I am present and prepared. I am not negligent for a single moment and wherever I am called I will be present. This is a ‘Baseej’; one who is present and prepared; and not just the one who puts a ‘Baseej’ headband and a Scarf around his shoulder. ‘Baseej’ means throughout the year he is present on the path of religion irrespective of others coming or not; he will be present alone. He will not say that since others are not coming I will also

not come. He does not say that this is not just my job alone it is the work of others also. This is not the attitude of a ‘Baseej’, a true believer, a follower of Karbala and Ashura. A follower of Karbala says if no one else wants to come it does not matter I am present in Karbala. Hence everyone who desires to be a ‘Baseej’ should engrave these words in his heart that every such field where I am required to be present, I will be surely present. For this prepared and ready person the Qur’an has said that this is the community which Allah has specially created. Any land on which this group is present can never get occupied by any stranger; any community which has such youths no one can threaten such community.

Today in Pakistan there are several millions of Shia’s who have confined their duties to just lifting the corpses and burying them. Their job is to just recite Surah Fateha for Martyrs. Why have a handful of terrorists besieged their several millions? The reason behind is that these several million are present but inside their homes, shops, offices; they are not present where they should have been present. Even if hundred youths are out in the field then no one can dare to touch this community. A community becomes a victim of calamities and danger when no individual of the community is present in the field. Their scholars and non scholars, neither their men nor their women are present in the field.

Karbala is the field of presence and readiness. The Doyen of Martyrs took the women to Karbala to show that the duty of women is not just to sit inside the four walls of the house, but instead they should be present in every field where women could be present. Imam Hussain (a.s) was not pursued by anyone to take women with him, he could have left them behind, but if he would not have taken them Karbala would have remained incomplete, the purpose of Karbala would not get accomplished. The men would be martyred but the message of Karbala would not have reached the world. This is why the Doyen of Martyrs made two forces, one Hussaini force and another Zainabi force. The task of Hussaini force ends on the eve of Ashura whereas the role of Zainabi force starts from the eve of Ashura and continues up to Qayamat. Hence both are required in this field; without women the path of righteousness cannot be defended. Until and unless both men and women are not present in the field, this community of millions would

just be lifting corpses. This lineage of lifting corpses will end on that day when the youths of this community are prepared and jump into the field, and by witnessing their readiness the enemies will run inside their homes. Today it is the opposite situation where we are sitting inside our homes and the enemies are out in the field. But Allah has promised that if believers sit inside their homes then Allah will create a nation (Ummat) that will walk on their own feet towards the battlefield; they will wage a war in the way of Allah, they will not be afraid of death and accusations.

12.4 THE “LABBAIK” OF A ‘BASEEJ’

The meaning of “Labbaik” is that we are ready and present with everything we have and we are not unprepared. The communities that are not prepared and present become victim of oppression. These Arabs are spread over several countries and possess tremendous resources but since they are not prepared and present they are humiliated by a handful of Zionists. But amongst the same Arabs those mothers gave birth to a group of followers of Hussain who were the followers of Karbala and Ashura. These mothers gave birth to such children on whose forehead they themselves put the bands of “Labbaik O Hussain”, prepared them and bid farewell to them towards the battlefield. When this mother gets the news that her son is martyred, she offers prostration of gratification and supplicates that if Allah would have given her more children then she would have presented them also in the way of Allah. A community that has such mothers giving birth to such children cannot be threatened by anyone. Such a community can never be taken out of the battlefield. That community gets humiliated who, despite of being millions in numbers are not present out in the field of struggle against enemies.

In Karbala Hussain (a.s) had two thirsts; one was the thirst for water and another was the thirst for “Labbaik”. Hussain did not request for water to quench this thirst but he definitely requested for “Labbaik”. It was not just Hussain (a.s) who demanded knowledge and file for “Labbaik” it was also Zainab (s.a) who demanded this “Labbaik”. When Zainab (s.a) was moving from Karbala to Damascus in the state of captivity, at every junction whenever she saw people she called out to

them wishing that they were present in Karbala.

We should also wish that we should have been present in Karbala. We should be continuously declaring that “O Hussain! We were not present in Karbala but we are now present amongst who are saying “Labbaik”.” We should wish that when our Master was raising the slogan of “Is there anyone to assist me” we would have been present there to say “Labbaik” to the call of our Master. We should wish that we would have presented our children instead of the children of Hussain. Our women should desire that if they would have been present in Karbala they would have offered their veils to be looted instead of the veils of sisters of Hussain. They would have said that instead of tying ropes in the hands of the daughters of Zahra, tie on our hands. Our daughters should desire that if they were present in Karbala they would have pleaded to not to snatch the earrings of the daughter of Hussain, but snatch ours instead. Do not slap the daughter of Hussain, slap us instead. It is the time that we should by our heart say such a “Labbaik” (I am present) that Hussain who was thirsty for this should hear us, Zainab (s.a) should hear us and Lady Zahra (s.a) should hear us.

And once you say “Labbaik” by your heart, then you should not return to your homes, which means your readiness and presence should not end. Any field wherever you are required, irrespective of someone calls you or not you should be present. It should not happen that the same scenario of Kufa repeats, whereby the Hussain of today keeps on calling but the entire world presents the behaviour of the people of Kufa. A Karbala gets created in Gaza, children and women get martyred and the Hussain of this era calls the people saying that the time has come to prove yourself. Hence the Hussain of today is asking for our “Labbaik”. The slogan of “Labbaik” of this era is “Labbaik, O Khamenei” and “Labbaik, O Nasrallah” and this declaration of our readiness should not be just vocal it should be practical.

The Doyen of Martyrs (a.s) has said about his seventy two companions that the quality of companions Allah has given me was not given to my father and grandfather. These were the same words that were repeated by Imam Khomeini (r.a).

Imam Khomeini (r.a) used to say that Allah has bestowed many favours on me but amongst this the biggest favour is that he has given me so many ‘Baseej’. He was always thankful and gratified to Allah (s.w.t) on this. Imam (r.a) was a “Mujtahid”, he was a “Faqeh” and a great Scholar; but he never supplicated that O Allah count me amongst the “Mujtahid’s” , “Fuqaha” or Scholars; this great Khomeini (r.a) always invoked Allah to count me with the ‘Baseej’ in hereafter. He did not say that I would like kiss the hands of those who do my Taqleed (follow my verdicts) but instead said that I want to kiss the hands of my ‘Baseej’.

‘Baseej’ is that pure person for whom Imam Khomeini (r.a) desires to kiss his hands. This is because ‘Baseej’ is that being when he comes into the field then even if the lamp is turned off, situations worsen, the entire world runs inside their homes but still he remains present in the field alone and never takes advantage of the turned off lamp to run away from the battlefield. In fact he remains firm in the battlefield till the time he does not submits to the wounds of swords. Those who put the ‘Baseej’ scarf around the shoulders should know that this scarf is declaring that your readiness will continue till the time you do not die in the way of Allah. “Labbaik, O Hussain” means “Labbaik, O Martyrdom” (O Martyrdom, I am ready for you). It means “Labbaik, O Death”, which means O Death if you want to try your fists then we the followers of Hussain are ready. The ‘Baseej’ of Khomeini are those who once out in the field would never be turned back to their homes by bullets, neither turned off lamps can send them back and neither the worsening of circumstances. This is because they have pledged with their blood to their Lord that once we have come out in the field in the name of Hussain ibn Ali (a.s) then only our corpse can go inside the graves and we will never sit silently inside our homes.

12.5 INTERPRETATION ABOUT ‘BASEEJ’ BY IMAM KHOMEINI (R.A)

Imam (r.a) says that ‘Baseej’ is the army of the sincere beings of Allah and are the lovers of Allah. The religion of ‘Baseej’ is not that of traders and merchants. ‘Baseej’ is not the one who comes out in the battlefield for the sake of Houries; he comes out in the battlefield in the love of his beloved (Allah). ‘Baseej’ is aware of everything (means consequences of his struggle) and is present in every field.

Imam (r.a) says that it is necessary for a ‘Baseej’ to be present in several fields. One is the front of global enemies that is Zionism and America who will be confronted by ‘Baseej’. The other front is that of propaganda and propagation which will also be encountered by the ‘Baseej’. A person who is a ‘Baseej’ is one who is aware and prepared. He is aware about his religion, about his responsibilities, about his duties, he is aware about his enemies and the tactics of enemies. If you are wearing this scarf and try to present yourself as ‘Baseej’ then realize this fact that Allah has selected you for this task and now you should be familiar and aware about all those field in which you are required to be present. You should possess political awareness, you should have social awareness; you should have awareness about your religion and awareness about revolution. ‘Baseej’ is the one who has the enthusiasm for Revolution.

‘Baseej’ means Lady Zainab (s.a) who does not look for any excuses, does not take refuge in any thing and does not say that I am forced or helpless; I am forced by my job, my office. This is because when the daughter of Ali started from Karbala there was no one as helpless as Lady Zainab. Today there is no one amongst us whose hands are tied behind their necks, today there is no one who is witnessing the heads of seventy two martyrs on spearheads. Today there is no one amongst us whose women had been unveiled and there is no one amongst us whose children are being whipped. But despite of all these pains the daughter of Ali made the world aware, delivered sermons in the market and courtyards and by her sermons she changed the environment of the courtyard. She awakened the silent Kufa; it was the same Kufa which was sitting unconcerned and she taught those betrayers loyalty and such loyalty that from the same Kufa an army of four thousand repented and stood up in the name of Hussain to give their lives. Today there is a need to deliver this role of Lady Zainab (s.a), which means there is a need to develop awareness. And first we need to enhance our awareness and then after this we have to make the world aware. If these attributes are present in someone then Imam Khomeini (r.a) says that he is my ‘Baseej’. The way the ‘Baseej’ of Islamic Revolution made the enemies taste dust in Iran, the way the ‘Baseej’ of Lebanon made their enemies taste dust, the way the ‘Baseej’ of Hamas rubbed the nose of enemies on ground in Gaza, God willing the ‘Baseej’ of Pakistan will also soon

rub the noses of these enemies (America and Israel) on ground here and make them a dreadful lesson for others. You are not less than anyone, neither from Iranians, Lebanese or Palestinians. As Allama Iqbal has said:

“O the cup bearer! Let it become a little moist, this soil is very rich.”

Karbala will make this soil moist and today the sense of awakening though in small numbers in this nation indicates that the moistness has started to develop. God willing that day is not far when the enemy will not even find the way to run out of Pakistan similar to the way Israel could not find the way to run out of Lebanon.

We are ones who are saying “Labbaik” to Hussain, and those who say “Labbaik” to Hussain are not people of Kufa and Damascus (of that era). First we used to just listen and recite the name of Hussain, we used to just do Hussain Hussain, we were just seekers of intercession from Hussain but now we should learn to say O Hussain also. And when a community learns to say “O Hussain” then Allah never shows the day of humiliation to such a community. This community always witnesses the day of dignity. We have been walking on different paths till now and we have seen that these paths have not taken us anywhere. We can see ourselves today at what level do we stand on the basis of nation, community and religion; which itself is a proof that these paths were incorrect. Today we need to adopt the path of Hussain ibn Ali (a.s), the path of ‘Baseej’ and the path of Imam (r.a). This is the path which has already demonstrated its results in Iran, Lebanon, Palestine and it is the same path that will show results in Pakistan. Now it is the turn for Pakistan, the time for the reformation of Pakistan has come, the time for the protection of Pakistan has come because in the past the situation of Pakistan was not good, there was no one saying “Labbaik, O Hussain” but today there are people present who are saying “Labbaik, O Hussain” and God willing these youths who have recognized the true path will prepare themselves in all sense. We need to prepare physically, mentally, prepare in thoughts, knowledge and all other types of preparation must be present in us. And once this preparedness comes in us, Allah will count us amongst the followers of Lady Zainab (s.a) and when we will leave this world it would be on the path of Hussain ibn Ali (a.s) embracing the death of martyrdom.

APPENDIX A

**I M A M K H O M E I N I (R . A)
O N M A R T Y D O M A N D
T H E M A R T Y R**

Martyrdom is eternal honour.

Martyrdom has been the pride of the Saints, it is our pride, as well.

Fear is his whose ideology is not martyrdom.

Martyrdom is the secret of victory.

The nation that wishes martyrdom is victorious.

You are victorious whether you triumph in this world or be martyred.

It is an honour for all of us to be martyred in the path of Islam.

Martyrdom is a great grace for us.

It was due to the sense of seeking martyrdom and willingness to sacrifice that a nation, empty-handed triumphed over Taghoot (devils of our era)

A nation whose women and men are ready to give their lives and who seek martyrdom, cannot be challenged by any power.

The blood of our martyrs is a continuation of the pure blood of the martyrs of Karbala.

The nation for whom martyrdom is bliss, is vicarious.

The nation that wishes martyrdom, has no fears.

Our nation has given blood so that the Islamic Republic may materialize.

Our nation loved martyrdom, the Movement advanced with love for martyrdom.

We are from God, the whole world is from God, is God's manifestation, and all shall return to Him. Therefore, it is best that the return be optional and man choose martyrdom in the Path of God and let men opt to die for God and be martyred for Islam.

Departure from death-bed is nothing but death, but martyrdom in the path of God is pride and honour for all men.

"Red death" is much better than "black life".

How remiss are the mammonists who seek the values of martyrdom in the pages of Nature and search for its description in songs and epic odes and leaf through the art of imagination and the book of intellect for cues to it! Never! Only love can provide a solution to the riddle.

The martyrs have achieved their due service, happiness and reward.

The martyrs of the great Revolution, even as the martyrs of the early days of Islam shall be rated highly valuable at the Divine Threshold and honored by Almighty God and the authorities of Islam.

You are victorious because you embrace martyrdom and those who fear death and martyrdom are defeated.

Is not martyrdom the heritage handed down to us by our authorities and masters who deemed life as faith and crusade, and in the honored path of the school of Islam guarded it (the martyrdom) with their own blood and with that of their dear youths!?

I say to the dear nation and multi-millions masses of our people that no revolution has been realized without seeking martyrdom, readiness for sacrifice, toil, hardship, and temporary pressure of material living including high price, scarcity.

Martyrdom in the Path of God is not a thing to be valued by material yardsticks and human standards.

Our leader is that 12-year old boy (Hussain-e-Fahmide) who, with his small heart, which is greater than hundreds of our tongues and pens, with grenade in hand, threw himself under enemy tank and destroyed it and himself, and thus drank the nectar of martyrdom.

Happiness went to those who returned to God that which He had given them (life) and we, are those who fell behind.

It is up to us to confess our weakness and express our gratitude to those cherished fighters who sought martyrdom and by their bravery defended their Islamic homeland and with their pure blood provided lights to show the Path to the bonded nations.

May the martyrs enjoy the pleasure of their association with the noble prophets and saints and with martyrs of the early days of Islam. May they enjoy even more the blessing that has come to them by incurring God's pleasure.

Lo and Behold! O martyrs, be at ease by the side of Almighty God, your nation shall not lose your victory!

You (martyrs) are true witnesses and mementoes of the iron wills and resolutions of models of the purest servants of God and you have proven your devotion and service at the holy threshold of the Lord by the sacrifice of your bloods and lives.

A country where everyone is alert and prepared to sacrifice his life for martyrdom will surely have no fear of what you do.

It is Art if one can rise up to jihad without devilish ostentation and political clamour and sacrifice himself for his objective not for vain winds and this is the Art of the men of God.

I tell you faithful brothers, it would be much better for us to be wiped off the world scene at the criminal hands of America and Soviet Union and by our red blood meet with our God in honour, than to lead a comfortable life under the banner of the Red Army of the East or the black of the west.

Have no fears! you are victorious, God willing! Whether we kill or be killed, truth is on our side. If we get killed, it will be in the Path of God and if we kill, that, too, is for God and victory!

We earthly veiled, or celestial beings, how can we know the meaning of "feasting with the God of martyrs".

If we are killed, God willing, we shall go to Heaven and if we kill, still we go to Heaven.

Kill and be killed, either way you belong to Heaven.

We are fortunate whether we kill or are killed.

It is time that we, who are the inheritors of all this blood and survivors of the young, lain-in-blood martyrs not to sit idle rather to do all we can to render so their sacrifices fruitful.

Martyrdom is a gift from Almighty God to those who are worthy of it.

Weeping for the martyr is keeping the movement alive.

Mourning for a martyr who has given everything in the Path of Islam is a political issue. It has considerable influence on advancing the Revolution. We make use of these gatherings (for mourning).

The shrines of the martyrs and the corpses, and bodies of the maimed are telling tongues that bear witness to the greatness of their eternal souls.

The blood of our youth overwhelmed the machineguns.

*How can one be not affected by persons who see their power in the blood of our
martyrs?!*

Serving in the Bonyad Shahid (Martyrs Foundation) is above all services.

