

The Prophecies of the Holy Prophet (S.A.W.) Regarding the (.Martyrdom of Imam Hussain (A.S

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Due to their ignorance, some people allege that lamentation for Imam Hussain (A) is an innovation (bidat) and is 'haram'. Some of them knowingly support the propaganda of those who harbour selfish motives against Azadari (mourning) although reason demands that one must not accept gullibly all that one hears. Rather, one should study the traditions deeply. Also the narrations and traditions must be critically evaluated in the light of the established criteria and if found authentic, only then be accepted.

However, it is regrettable, that as in the past, so also in the present, blind faiths and superstitions have divided and disunited the Muslim community. This has caused untold degradation and insults.

The Muslim community is not lagging behind other developed communities as far as manpower and material wealth are concerned. But today all the wealth and the resources are being squandered upon the enemies of Islam. We are happy to have obtained only the worldly comforts. Hence we feel that when all the means of entertainment are permissible, then the religion must also be correct.

Those who indulge in camel and horse racing and hunting of hawks and eagles, are the same people who create enmity among the sects of Islam. They consider it to be another sort of duel where Muslims fight each other.

The best methods of creating strife is to propagate the prohibited of Holy Prophet Muhammad (S) to be permissible and vice versa. It is the most effective form of attack. Thus, we see that the verdicts of Kufr, Shirk, bidat and haraam have become common. For, unscrupulous Muftis (those who issue verdicts or fatwas) are as easily bought over today as they were in the past. We have grievance against those Islamic scholars who were silent spectators and did not protest when the beloved of the Holy Prophet (S) was defamed and insulted. The Divine commands and orders of the Holy Prophet (S) were ridiculed. Yet, the Muslim intelligentsia continued to propagate their baseless views and was busy earning fame.

On one hand, they recited the Holy Quran with impeccable intonation and repeated the prophetic sayings during the Friday Prayers and on the other hand, when they heard the holy personalities being insulted by the wealth-starved orators they remained dumb; as they had always been in the past.

Fully aware of the merits and lofty positions of the leader of the martyrs of Karbala and the beloved of the Holy Prophet (S), they did not speak up against the impudent defamers. Rather, they involved themselves in supporting them. This audacity assumed such proportions that renegades like Mirza Hairat Dehlavi dared to refuse the awesome tragedy of Karbala altogether.

Nasibis (enemies of Ahle Bait (A)) like Mehmood Ahmad Abbasi uttered such vulgar things about Imam Hussain (A) that Muslims and even non-muslims trembled at his shamelessness. The stone-blind and those brought up in the darkness of disbelief and polytheism boasted their shamelessness in the past and even today continue to maintain do so unabashedly.

The incident of Karbala is highly prophesied reality. The Prophet of Allah (S) who was the Seal of the Prophets and the Chief of all the Messengers, had informed the people of the afflictions that were to befall Imam Hussain (A). For the skeptics, let us turn the pages of the books of traditions and examine the narrations with a mind free of all bias. Let us study the trustworthy narrators who have reported these traditions. Then only shall we shall be able to clear the satanic doubts and realise the greatness and lofty position.

The martyrdom of Imam Hussain (A) has not only been prophesied by the Holy Prophet (S) but also by Ameerul Momineen Ali (A) when he had reached Nainawa (Karbala) during the campaign of Siffeen. He explained this in detail to his companions. This narration shall be quoted after we mention the traditions of Holy Prophet (S).

Lamentation on the Occasion of the Birth of Imam Hussain (A)

Hafiz Ahmad bin Hussain Baihaqi, says that Abul Qasim Hasan bin Mohammad Mufasssir reported from Abu Baqar Mohammed Bin Abdullah bin Ahmed bin Aamir Tai in Basra from his father from Ali Bin Musa from his father Musa bin Jafar from his father Mohammed bin Ali from his father Ali bin Hussain from Asma binte Umais.

Asma says:

"I assisted your grandmother [Fatema (A)] during the birth of Hasan and Hussain (A). When Hasan (A) was born (she gave details and then continued) ... When Hussain (A) was born, the Holy Prophet (S) came to me and said, 'O Asma! Bring my son [Hussain (A)].' I wrapped Hussain (A) in a white cloth and took him to the Holy Prophet (S) and placed him in his blessed hands.

The Prophet (S) recited the Azan in his right ear and Aqamat in his left ear. Then he kept him on his lap and began to weep profusely. I enquired, 'May my parents be sacrificed for you. Why are you weeping?' The Holy Prophet (S) said, 'I am weeping upon this son of mine.' I asked, 'He

is just born?' The Prophet (S) replied, 'A group of oppressors will kill this son of mine. Allah will not allow them my intercession.' Then he (S) continued, 'O Asma! do not tell this to Fatema (s.a.) because she has just delivered (the baby).' "

This tradition has also been recorded in the book 'Maqtal al Hussain' by Hafiz Abul Moeed Khwarazmi (Khalifa Zamakshari) Vol. 1, p. 87-88. He has quoted his teacher Hafiz Baihaqi (extracted from Al-Ghadeer of Allama Amini). Allama Amini says: "This was the first majlis in Islam that was performed in the consecrated house of the Holy Prophet (S) to lament the chief of the martyrs. Has it ever happened, that except for the son of Fatema Zehra (A), a mourning ceremony is held upon the birth of a child?"

Lamentation of the Nurse

Hafiz Nishapuri in his book '*Mustadrak al Sahihain*' Vol 3, p.76, writes : Narrates Abu Abdillah Mohammed Bin Ali Johri from Abul Ahwas Mohammad bin al Heesham Qazi in Baghdad from Mohammed bin Masab, from Auzaaee, from Abu Ammar Saddad from the daughter of Harith, Ummul Fazi, that she approached the Holy Prophet (S) and said:

"O Messenger of Allah, I had a terrible dream last night." Holy Prophet (S) asked, "What did you see ?" "A terrifying dream !" "What did you dream ?" "A part of your body has been separated and put into my lap." The Holy Prophet (S) said, "You have had an auspicious dream. Soon, Fatema (S) will give birth to a child and it shall be in your hands.

Needless to add, the same occurred. A child was born to Fatema Zehra (S) and I was the nurse assisting in the delivery. One day, the Holy Prophet (S) came and for a moment he turned towards me. I saw that tears were flowing from his eyes. I enquired, "O Prophet of Allah! May my parents be sacrificed for you, what is the matter?" He said, "Jibrael (A) came to me and informed me that my Ummat will slay this son of mine." I asked Jibrael (A), "This son?" Jibrael (A) replied "Yes." He then brought a handful of red soil and said that it was from his (Hussain's) grave.

Hakim comments, regarding this hadith, "Although Muslim and Bukhari have not included this tradition in their collections, it is correct as per their standard." On page 79 of this book Hakim says, narrates Abul Abbas Mohammed bin Yaqub from Mohammed bin Ishaq from Mohammed bin Ismail from Abi Samina from Mohammed bin Masab from Awzaee from Abu Ammar from Ummul Fazi that when Imam Hussain (A) was in the lap of the Holy Prophet (S), he (S) said, "Jibrael (A) has informed me that my Ummat will slay Hussain (A)." Then Hakim comments, "Ibn Abi Samina has reported this tradition briefly whereas it is considerably longer."

Baihaqi in his book, "Dalail un Nabuwwah" mentions this narration in the section that deals with the conditions of Imam Hussain (A) (vide Al Ghadeer).

In the House of Umme Salma

The great Hafiz, Abul Qasim Tabarani, in his book 'Al Mojamul Kabir while describing the life of the younger grandson of the Holy Prophet (S), Hussain (A) says: Reports Abdullah bin Ziyad Asadi from Amr Bin Sabit from Amash from Abu Wael Shaqeeq bin Salma from Umme Salma (r.a.):

Hasan and Hussain (A) were in my house, playing with the Holy Prophet (S). Just then Jibrael (A) descended and pointing towards Hussain (A) said, "O Mohammed, after you, your Ummat will slay this son of yours. " Umme Salma says, "The Holy Prophet (S) embraced Hussain (A) and began to weep. Jibraeel (A) said, "This handful of soil is a trust with you." He (S) smelt the soil and said, "This soil smells of sadness, calamity and tragedy."

Umme Salma further adds, "The Holy Prophet (S) then told me : "O Umme Salma! When the soil turns into blood, you will know that my son has been martyred."

The narrator says, "Umme Salma poured the soil in a bottle and she used to look at it everyday and say, "O soil! The day you turn into blood shall be a great day (of sadness)!"

Hafiz Abul Qasim Ibn Asaakir Damishqi writes in 'Tarikh-e-Sham': "Abu Ali Haddaad and other narrators report that Abu Bakr Bin Zaida says "Suleman Bin Ahmed (i.e. Tabarani) has narrated the same from Abdulla Bin Ahmed Bin Hanbal only with the difference that the Holy Prophet (S) exclaims, "O sadness and calamity I" (*vide Al Ghadeer*)

In the House of Aisha

Reports Hafiz Ibne al Barqi from Saeed Ibn Abi Maryam from Yahya Ibn Ayyub from Ghaziya from Muhammad bin Ibrahim Abr Salma bin Abdur Rehman:

Aisha the wife of Holy Prophet (S) had a meeting room. The Holy Prophet (S) used to come there whenever he wanted to meet Jibrael (A). One day, he (S) went there and told Aisha, "No one should know of this!" Per chance there was a staircase leading to that room. All of a sudden Hussain (A) entered and before Aisha could stop him, he went up the stairs.

Just then Jibrael (A) came to Holy Prophet (S), "Who is this?" asked Jibrael (A). The Holy Prophet (S) replied, "This is my son". Then he (S) seated Hussain (A) in his lap. Jibrael (A) told him, "Your Ummat will slay him". "My Ummat?" asked the Holy Prophet (S). "Yes, and if you wish I can inform you of the land where he would be killed." Then Jibrael (A) indicated to the area of Taff in Iraq, picked up a handful of crimson dust and showed it to the Holy Prophet (S).

Sayed Mehmood Madani has recorded this incident in his book 'As Sirat us Sawiyy. He says that Ibne Saad has related this tradition in the same words, with the addition in the end that Jibrael (A) says, "This is the soil of his grave." All the chains of the narrators of this report are authentic. And all the narrators are the narrators of Sihah-e-Sitta (the six most authentic books of Ahle Sunnat), reliable and trustworthy.

Let us look at the other chains of the narrators of this tradition. Describing the events of the life of Imam Hussain (A), Tabarani in his book 'Mojamul Kabir' says, "Ahmad bin Rashdeen Misri relates from Amr bin Khalid-e-Harrani from Ibne Lehma from Abul Aswad from Urwa bin Zubair that he said that, Aisha told him:

At the time of the descent of revelation, Hussain (A) climbed upon the shoulders of the Holy Prophet (S) and began to play upon his back. The Holy Prophet (S) remained bent. Jibrael (A) told the Holy Prophet (S) "O Mohammed! Do you love him?" The Prophet (S) replied "Why should not I love him? He is my son!" Jibrael (A) said, "After you, your Ummat will kill him".

Then Jibrael (A) stretched out his hand and brought a handful of white soil and said, "O Mohammed! Your son will be killed on this land. The name of this place is Taff". When Jibraee'l (A) departed, the Holy Prophet (S) held the handful of soil and wept. He (S) said "O Ayesha! Jibrael (A) has informed me that my son, Hussain (A) will be slain in the land of Taff.

After me, my ummat will be afflicted with trials and tribulations."

Then he (S) was still weeping when he came out to his companions. The companions included Ali, Abu Bakr, Umar, Huzaifa, Ammar and Abu Zar. They enquired, "O Messenger of Allah! Why do you weep?" The Holy Prophet (S) replied, "Jibrael (A) informed me that after me my son Hussain (A) will be killed in the land of Taff. And he brought me this handful of dust and told me, 'The grave of Hussain (A) will be on this soil'."

Abul Hasan Maawardi records ditto on page 83 in the 12th chapter of his book, 'Elaamun Nabuwwah.

In the House of Ali ibn Abu Talib (A)

Sharif Nisba Abul Hussain Obaidali Aqiqi in his book "Akhbarul Madina" narrates from Ameerul Momineen Ali (A) that he said: The Holy Prophet (S) came to visit us. We had 'Khazira' cooked for meal. Umme Aiman also brought a bowl of milk and a dish and we dined with the Prophet (S). Then I poured water over the hands of the Holy Prophet (S). The Prophet (S) wiped his mouth and his beard with the hand. Then he sat facing the Qibla and began to pray. While praying, he threw himself on the ground thrice. We were afraid to ask him (the reason for his action).

Just then Hussain (A) jumped upon his back and the Holy Prophet (S) started weeping. Hussain (A) asked, "May my parents be sacrificed for you, why are you weeping, grandfather. What I see today, it is like I have never seen before." The Holy Prophet (S) replied, "My dear! I was very happy to see you today as I have always felt before. But my friend Jibrael (A) came and informed me that you shall be killed and the place of your slaying will be scattered. This news grieved me much. I have prayed to Allah the Almighty for your well-being." (*As Siratus Saw iyy, Akhbarul Madina, Maqatal Khwarizmi, Vol. 2*)

Among the Companions

Hafiz Abul Qasim Tabarani in 'Mojamul Kabir' reports from Hasan bin Abbas Razi from Salim bin Mansoor bin Ammar from his father. The second chain of narrators: Ahmad bin Hayyan Raqi narrates from Umroon bin Basar bin Baka Mujasha bin Amr. Both of them (fathers of Mujasha and Salim) from Abdulla bin Lahih from Abul Qabeel from Abdulla bin Umroo bin Aas from Muaz bin Jabal:

Once the Holy Prophet (S) met us in such a condition that his face was pale. He (S) said, "I am Mohammed. I have been given this world as well as the hereafter. Till the time I am amongst you, obey and follow me. And when I depart from this world, hold firmly to the divine book. You must consider the permitted of this book as permissible and the prohibited of this book as prohibited that you may die in peace and contentment. The divine decree has already passed that after me, you shall face the darkness of corruptions." Whenever a messenger left this world, another one succeeded him till the time the Prophethood moved towards and changed into autocracy.

Allah's mercy is upon the one who understands Prophethood in the correct way and fulfils his obligations with truthfulness and safety. O Muaz beware and count!."

Muaz says that when the Holy Prophet (S) began counting and when he reached five, he exclaimed, "Yazid ! May Allah not grant any increase in Yazid." Saying this tears began to flow from his eyes.

"I have been informed of the martyrdom of Imam Hussain (A) and the soil of his grave is also brought for me. I have also been told as to who is the killer. I swear by Allah in Whose hands is my life, the people among whom Hussain (A) shall be killed - or those who do not refrain from killing him -Allah will create dissension and discord in their hearts. And their sins will assume authority over them and they will be absolutely divided and disunited."

"What a pity ! Such calamities are to befall the progeny of Mohammed (S) at the hands of this vulgar and power hungry and tyrant caliph. My son and his household would be butchered

mercilessly.'

In the House of the Holy Prophet (A)

Hafiz Mohibbuddin Tabari in his book 'Zakhaerul Uqba' records on p. 148, that Ahmad and Ibn Zahak heard from Ali (A) thus: I was present in the service of the Holy Prophet (S). He (S) was weeping." I asked, "O Prophet of Allah, has someone angered you? Why are there tears in your eyes?" The Holy Prophet (S) replied, "Jibrael (A) had come to me. He had left before you came. He informed me that Hussain will be martyred on the banks of Euphrates. "Jibrael (A) told me, 'Do you wish to smell that soil? ' I said, 'Yes'. Jibrael (A) extended his hand and gave me a handful of the soil. I was not able to control myself and tears inevitably flowed from the eyes."

Dear readers, the lamentation of Hussain (A) is nothing new. It is that lamentation that was even before the martyrdom of Imam (A). As you have just seen from the authentic reports of reliable writers and well-known books. Whatever the Holy Prophet (S) said or did is known as Sunnat-e-Rasool.

If before the martyrdom the Holy Prophet (s.a.) wept, not alone but among the companions and at the house of the mothers of believers (his wives), then after the martyrdom, it is the actual Sunnat to weep as much as possible. Throw away the verdicts into the bins. And let us .follow the practice (Sunnat) of Holy Prophet (S) and attain an honorable position in his eyes