

By
M. Akram Awan

**THE
PILGRIM**
OF
**ANGUISH
AND
PERSECUTION**

IDARAH-I-NAQSHBANDIAH OWAISIAH

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- - PREFACE - -

Out of the many strange rituals, attributed to Islam to delude the Muslims, the most effective has been the story of the 'Battle of Karbala' narrated with a special religious intonation and intention. Being a highly emotional issue, no one bothers to ascertain its veracity and know about the actual facts leading to the massacre of the descendents of the Holy Prophet (*Sall-ALLAH-o-alaih-wa-sallam*).

Some aspects of this incident require special attention. Why couldn't the Kufis be prevented from this heinous act? Was their vengeance directed against the family of the Holy Prophet (SAW), his teachings or both? How did they deceive, entrap and kill Hadhrat Hussain (Radhi ALLAH unho) and most of his family members in cold blood and till today are capitalizing on their insidious achievement?

An attempt has been made to expose various aspects of this conspiracy with the hope that the Muslims would analyse the issue incident dispassionately and be able to identify the actual enemy, who in the garb of friendship, is resolved to destroy their very faith.

Those who wish to know more may draw on his eminence Maulana Allah Yar Khan (RAA), an authority on the subject. The list of his works is given at the end of this paper. May Allah Almighty bless all Muslims with true religious knowledge, deep faith and righteous conduct. May Allah Almighty preserve this Muslim country till eternity and turn it into a fortress of Islam. Ameen.

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CHAPTER 1

The incident of Karbala is one of the most tragic events in the history of Islam. Its victims were no ordinary people; but were the illustrious descendents of the Holy Prophet (SAW). They were the inheritors of his superb conduct and the custodians of prophetic lights. Their leader, Hadhrat Hussain (RAU) not only had a remarkable physical resemblance with the Holy Prophet (SAW) but was also a true reflection of his exalted character. His forehead had often been affectionately kissed by the Holy Prophet (SAW) and in his veins ran the blessed blood of his grand father (SAW).

Hadhrat Amir Muawiyah (RAU) died on 22nd Rajab 60 AH and during his 19 years rule both Hadhrat Hassan and Hadhrat Hussain (RAU) had no complaint against him. Even Shias confess this fact as mentioned by Abu Jaffir Toosi in his 'Talkhees-e-Shaaki' (P:9)

"No body disputes that Hadhrat Hassan (RAU) abdicated in favour of Hadhrat Amir Muawiyah (RAU), took oath of allegiance with him and thereafter kept receiving gifts and grants from him".

This only means that Hadhrat Hassan (RAU) had willingly handed over the Government to him. According to 'Manaqib Shehr Bin Aashob'(4:33)

"Hadhrat Hassan (RAU) got an undertaking from Amir Mauwiyah (RAU) to grant him 50 thousand Dirhams annually, thus the arrangement was made."

Hadhrat Hassan (RAU) left Kufa and settled in Medina against the wishes of Kufi chieftains. Some of them were very annoyed and went to visit him in Medina. In a frenzy of anger and frustration, one of their leaders Suleman bin Surd, thus greeted Hadhrat Hassan (RAU): "Peace be upon you, O the disgracer of believers". He replied " I am not the disgracer, but I am the one to give them honour, I have saved the people from discord and bloodshed". Having been disappointed from him, they tried to provoke Hadhrat Hussain (RAU) but according to 'Akhbar-ul-Tawwal' by Abu Hanifa Dinori, he replied:

"We have taken an oath of allegiance and there is no cogent reason to break it."

Consequently, this conspiracy was temporarily subdued and the caliphate of Hadhrat Amir Muawiyah (RAU) turned out to be a period of internal stability and external conquests. Major part of North Africa, Afghanistan and North Western Frontier Province were also conquered. Constantinople (Istanbul), was beseiged once again. Hadhrat Hussain

(RAU) personally participated in this campaign during which a renowned Companion Hadhrat Abu Ayub Ansari (RAU) died and was laid to rest beside the city wall. Other renowned Companions like Hadhrat Abdullah bin Umar and Hadhrat Abdullah bin Zubair (RAU) also took part in this seige. Hadhrat Amir Muawiyah (RAU) was the first ruler to employ an armada for maritime crusades and was infact the founder of the Muslim naval fleet.

When Yazid succeeded his father Hadhrat Muawiyah (RAU), Hadhrat Hussain and Abdullah bin Zubair (RAU) did not take oath of allegiance with him and moved out of Medina to settle in Makkah. There is no evidence of any conspiracy in the ensuing four months of Shaaban, Ramadhan, Shiwal and Zi'qad. Tibri reports that both of them offered their prayers together in the Ka'aba and were often seen there.

CHAPTER 2

The news of Hadhrat Hussain (RAU) not taking an oath of allegiance with Yazid was a boon for the Kufis and their mischievous nature immediately urged them out of subdued perfidy. Perchance the Governor of Kufa, Hadhrat Nu'man Bin BashirAnsari (RAU) was an extremely pious and simple person. Taking undue advantage of this, an uprising was fomented by the Kufis. According to 'Tibri', the Kufis wrote to Hadhrat Hussain (RAU) that Yazid had forcibly extracted the oath of allegiance from them but they all looked towards him and had not joined the Governor in the congregational Friday prayers. They implored him to come to their rescue. Three Kufi delegations called on him in succession at Makkah. He returned the first two, but the third was carrying letters from the Kufis beseaching him to respond to their call, failing which, he would bear the burden of blame before the Holy Prophet (SAW) on the Day of Judgement. Hadhrat Hussain (RAU), therefore, decided to despatch his cousin Muslim Bin Aqueel (RAU) to Kufa to ascertain the truth of those letters, before a final decision.

Hadhrat Muslim (RAU) reached Kufa via Medina and stayed with Bin Ausja. People gathered in large numbers to take the oath of allegiance with him. When their number exceeded twelve thousand, he shifted to Arwah Bin Muravi and sent a word to Hadhrat Hussain (RAU) urging him to reach Kufa. Soon after the departure of the messenger, the situation, however, took a dramatic turn. Nu'man Bin Bashir Ansari was replaced by Abdullah Bin Ziyad as Governor of Kufa. These events are described in great detail in 'Tibri'. The new Governor narrowly escaped an attempt on his life. He then summoned the chiefs of various tribes and threatened them with dire consequences. As a result they all turned back on their words and Hadhrat Muslim (RAU) was completely forsaken. No body was prepared to afford him refuge, guide him or even talk to him. He was arrested and killed. Before his arrest, he wrote down all these

events and entrusted the document to Umar Bin Sa'ad Bin Abi Waqqas, who held a high office and was closely related with both Hadhrat Muslim and Hadhrat Hussain (RAU). He despatched the document to Hadhrat Hussain (RAU) who had already left for Kufa alongwith him family. Most of the Companions including Abu Saeed Khudri, Wasla ul Laiti and his close relatives like Abdullah Bin Abbas and Abdullah Bin Jaffar Tayyar (his cousin and brother-in-law), tried in vain to dissuade him from undertaking this journey. Although they agreed with him in principle but were apprehensive about the wavering loyalty of the Kufis. At that time, almost everyone including the Companions had pledged their loyalty to Yazid. Out of the notables, only Hadhrat Abdullah Bin Zubair and Hadhrat Hussain (RAU) had declined to do so. The latter had contended that either Yazid should satisfy the masses from whom the pledge had forcibly been extracted or else should resign in favour of someone acceptable to all the Muslims. This was indeed the correct point of view. It was basically a political dispute which Hadhrat Hussain (RAU) wanted to settle amicably. It was neither a war between Muslim and the infidels nor did the opposing factions brand each other as non believers. The opinion of his dissuaders was based on an apprehension about the Kufis designs and they could discern the conspiracy underlying the Kufi invitation. Later events proved them right.

CHAPTER 3

Hadhrat Hussain (RAU) left Makkah for Kufa in Zilhaj 60 AH. The Shi'ites quote the date as 8th Zilhaj, exactly the date on which the pilgrims go to Mina from Makkah to perform obligatory Hajj rituals. It implies that even after staying four months in Makkah, Hadhrat Hussain (RAU) did not perform Hajj and left on its exact date. There was apparently no hurry to forego the Hajj. There was no emergency in Kufa. People were reportedly flocking to his side in large numbers and pledging loyalty to him at the hands of Hadhrat Muslim (RAU). Whether he actually left Makkah on that date or not is an altogether different issue, but the Shi'ites must have him in Karbala on first of Muharram, to enact their ten days long drama. Karbala is located at a distance of twenty two way stations from Makkah and it was not possible then to stay at any other place except a proper way station, especially when accompanied by the family. The Shia historians, however, put him on road without performing Hajj and make him cover one way station on each of the 22 days, an impossible task for the women and children, though 'Tibri' (Vol 4 Page 197) reports that he left Makkah after performing Hajj.

That exactly is the dilemma in which the Shia find themselves. Had Hadhrat Hussain (RAU) performed Hajj, he would have completed the rituals by 14 Zilhajj and would hardly be able to set out on his fateful journey before 15th. That way, with some rest at atleast one or two of the way stations, he would just be able to reach Karbala on 10th of

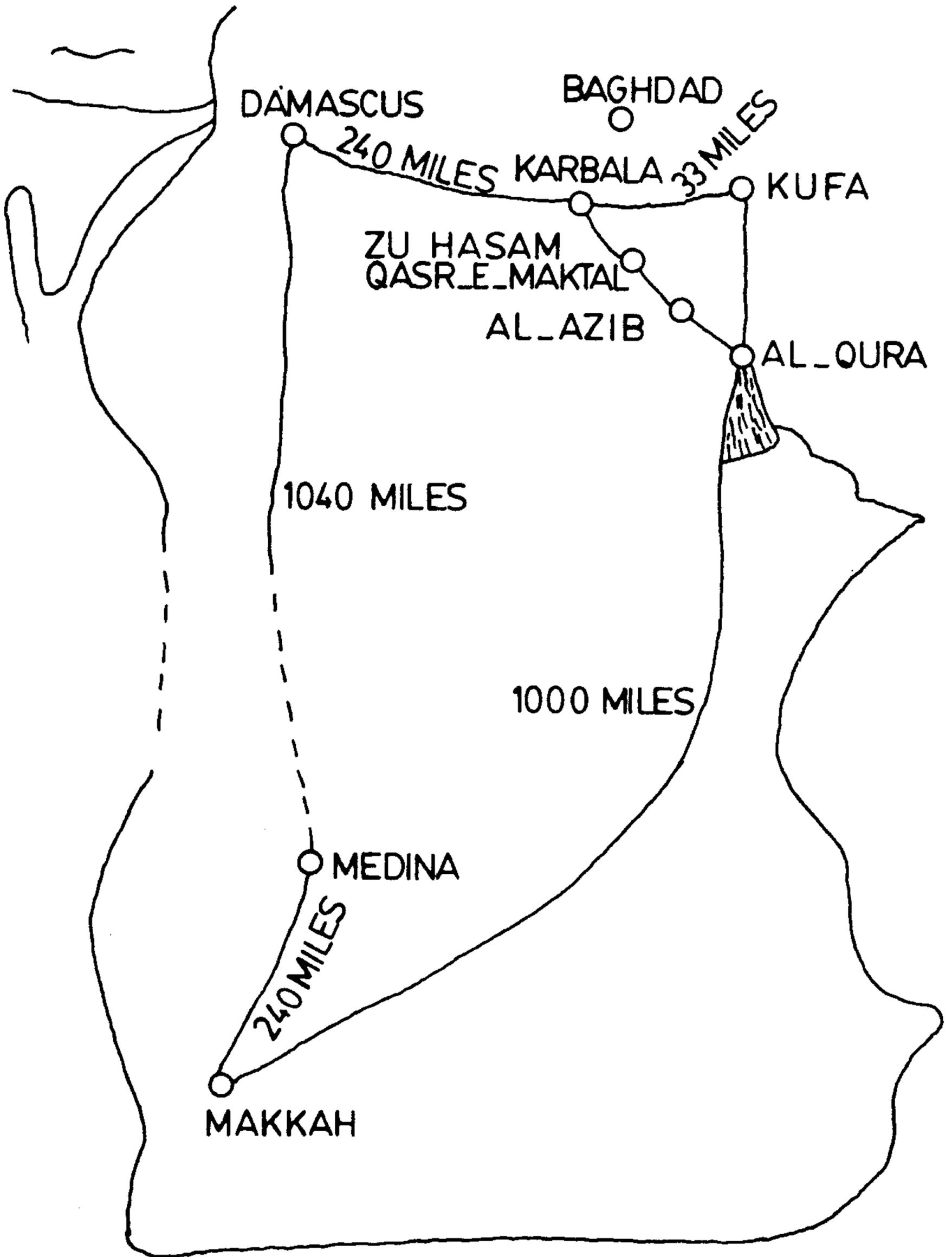
Muharram and be slain the same day. The Shia historians find it impossible to accommodate all their concocted fables in only one day, for which even ten days are considered insufficient by them. But this is their problem and not that of Hadhrat Hussain (RAU). He actually performed Hajj and in that universal congregation of the Muslims, neither declared any war against Yazid nor invited any one to accompany him to Kufa. Otherwise, many Muslims would have definitely responded to the call of the grand son of the Holy Prophet (SAW). In fact, he did not set out for any campaign at all. Who would, otherwise take his family including children and infants to war without any military preparations? He actually intended to reside at Kufa where he owned a house and mend the prevalent situation. The other reason for this journey was the persistent invitation of the Kufis. In case the Government was able to satisfy the Kufis, he had no dispute with it, otherwise he was justified to accept their leadership.

Enroute he received the last letter written by Hadhrat Muslim (RAU) alongwith the news of his slaughter. After consulting his companions he decided to continue. He appreciated that his personal presence in Kufa would assign an entirely different orientation to the situation. It was equally important to ascertain the circumstances leading to the murder of Hadhrat Muslim (RAU) and to trace the culprits. He also wanted to meet those Kufis who had originally invited him. In any case, his intention had been to take up permanent residence in his house in Kufa.

Now let us have a look at the map (on opposite page), depicting his fateful journey.

The names of successive way stations on Makkah - Kufa - Damascus routes are given below:-

- | | |
|-----------------------|---------------|
| 1. Bustaan-e-Amar | 12. Al-Haajez |
| 2. Zaat-e-Iraq | 13. Sumera |
| 3. Al-Ghamra | 14. Toz |
| 4. Al-Musleh | 15. Feed |
| 5. Umemia | 16. Saalba |
| 6. Al-Amq | 17. Ashqooq |
| 7. Sulela | 18. Zubala |
| 8. Madden bin Salem | 19. Iqaa |
| 9. Rabzeh | 20. Uqbah |
| 10. Mughenatul-Maawan | 21. Waqsah |
| 11. Maadan Nuqra | 22. Al-Qura |



CHAPTER 4

The event of Karbala is so deeply shrouded in the mystery of fabricated tales given religious sanctity that nobody has ever ventured to analyse it objectively. No one has even bothered to know about the topography of the area. The town of Karbala is located on a river bank at a height of 700-1700 feet. The ground is sandy but green with small rocky hillocks on one side. The place was also called Al-Lutf, meaning a pleasure place. The story of denying the river water to Hadhrat Hussain's (RAU) caravan is incredible because if you dig here to pitch a tent, subsoil water gushes up. What then was the need of fetching water from the river? Shias themselves report that Hadhrat Hussain (RAU) tried to dig with a spade but water came out, he refilled it and decided to get water from the river only. The same reporters later state that he went and begged for water from the troops, carrying a small child in his arms. It all appears absurd.

Anyway, Hadhrat Hussain (RAU) broke journey to take some rest on 10th Muharram. Strange enough, most of the Kufis of the armed contingent offered their prayers with him. Many joined him for Zuhr prayers in Karbala. He again talked to them about their abrupt behaviour and said: "You are strange people, first you invited me but later joined Yazid. Even that could be condoned but what right do you have now to block my way"? When they again denied giving written any letters, he sent for the bags containing thousands and poured them out in a heap. About one hundred and fifty of these letters bore the signatures of several persons on the margins. These facts are contained in Shi'ite book *Khulasa-tul-Masaib* (p :50). On their return to the camp, the news of the letters reached other Kufi leaders and they immediately discerned the sequel of their visit to Damascus. They knew fully well that Yazid could not afford to eliminate Hadhrat Hussain (RAU) because that would amount to his own destruction. But when he would know the conspiracy, the consequences could very easily be realized. On the other hand, if they killed Hadhrat Hussain (RAU) right there, they would be able to destroy that documentary evidence against them and the entire responsibility would fall on Yazid. That would generate a wave of anger against him in the entire Islamic world and he would not be in a position to take revenge from them. This consideration drove them to storm the camp of Hadhrat Hussain (RAU) before Asr prayers. They tramped the entire camp which had a handful of his servants, sons, nephews, some of the Kufis and Hur (who had deserted the Kufis after seeing the letters). All these pious souls were treacherously and mercilessly slain.

Views of some Shia scholars who corroborate the above facts are presented here. Shabir Hussain Imrohi a compiler of the present day, writes in his "Mujahid-i-Azam": "Hundreds of tales were fabricated.

The point to note here is how the caravan bound for Kufa from Makkah reached Karbala, about thirty miles from Kufa on route to Damascus. In fact, when this Kufa-bound caravan reached Alqura, it was stopped by an armed contingent of the Kufis. In the dialogue that ensued, the Kufis insisted that he should pledge loyalty to Yazid, to which he replied: "I have undertaken this journey on your specific request. I have no personal grudge against Yazid. If you are happy with the Government, the issue is resolved. Let me proceed on my way". The Kufis however, remained adamant on their demand. It is also reported that they outrightly denied sending any letter to him. At this, he called out each one by name and asked individually about those letters and messages. After a lot of discussion, it was agreed that all should proceed to Damascus and place the issue before Yazid. Therefore, the caravan and the armed escort set out for Damascus from Alqura, leaving Kufa on one side.

Karbala is the third way station from Alqura, located at the junction of Qura-Damascus and the Makkah-Medina routes. All these places and caravan routes (now metalled roads) still exist, probably with different names. The contention that it was a war between Islam and Kufr is illfounded. If it were so, Hadhrat Hussain (RAU) would never agree to meet Yazid. He put forward three proposals: (1) To return, (2) To meet Yazid and (3) To migrate to some other country. Had he considered his journey as a march against Kufr he won't have presented any of these proposals. According to M.A.Shariati (a Shia scholar):-

"Imam Hussain offered to return or go to border and cross over into a non-Muslim country rather than acknowledge the caliphate of Yazid". (M.A.Shariati - p 29).

This is also a fact of history, acknowledged by both the Shias and the Sunnis that Hadhrat Hussain ((RAU) told the Kufi contingent:-

- (1) "I cannot pledge loyalty to Yazid at your hands. Take me to him and I will do it there: (*Al-Badaya-Wan-Nihaya* - vol: 8 - p:170).
- (2) "Let me go to Yazid, I will present myself to him then let him decide for me whatever he likes". (*Al-Amamat wa Al- Siasat* - vol: 3 - p:7).
- (3) "I will place my hand in the hands of Yazid and see what he decides for me". (*Tarikh-ul-Umam* - vol: 6 -p:235).

It was around 6th of Muharram that Hadhrat Hussain (RAU) left Alqura for Damascus alongwith the armed contingent. He hit Al-Azib on 7th, Qasr-e-Maktal on 8th and finally arrived at Karbala on the 9th of Muharram. This is a historical fact.

Compilation of the incident was done after a very long period. With the passage of time, facts got mingled with fiction and it became impossible to sift the truth from flasehood. Abu Makhnaf Loot-bin-Yahya Azdi was not present himself in Karbala, all his reports are based on hearsay which cannot be trusted. It is strange that several versions of his book Maqatal Abu Makhnaf are available and all of them are totally different from each other. He asserts that he himself is not the composer of these script but trusted some-one else who has compiled these telltale stories".

"Briefly, all versions of this incident, from beginning to the end, are so contradictory that it would require many volumes to narrate them separately. Many stories like denial of water for three days to Hadhrat Hussain (RAU) and his family, the size of opposite army in hundreds of thousands, Shimar sitting on Hadhrat Hussain's chest, beheading him, denuding his dead body, trampling it under the horses, outrage of family honour in public, removal of the cloaks of the grand daughters of Holy Prophet (SAW) etc. etc. are very famous and believed by every body although many of them are outrightly flase, many are doubtful, many are ambiguous, many are exaggerated and concocted". (Mujahid-i-Azam - p:187).

In fact the Kufis killed many birds with one stone, Shimar who reportedly beheaded Hadhrat Hussain (RAU) was the brother-i- law of Hadhrat Ali and real uncle of Jaffar, Abbaas and Usman (RAU) who were brothers of Hadhrat Hussain (RAU). He fought with outstanding bravery on Hadhrat Ali's (RAU) side in the battle of Saffeen. Ibn-e-Saad was a cousin of the Holy Prophet (SAW) and in a way, grand-father of Hadhrat Hussain (RAU). According to 'Jila- ul-Uyyun' he used to sit for long hours with Hadhrat Hussain (RAU). Even the wife of Yazid was the daughter of Jaffar Tayyar, step-daughter of Hadhrat Zainab and niece of Hadhrat Hussain (RAU).

Besides these historical facts, I invite those who also require perceptive evidence besides the historical, to join us, acquire inner illumination through Allah's zikr and Allah willing, they will themselves spiritually perceive all events. By the grace of Almighty Allah, even today I see those plains and small hillocks, I can witness heads being sereved off and bodies weltering in blood. The cloud of rising dust signals the catastrophe which has befallen Hadhrat Hussain (RAU) and his family. It is also incorrect that the two groups were on different sides of the river. I can see both on the same side. ++ The setting sun is a witness to the calamity afflicting a pious Companion and a descendent of the Holy Prophet (SAW). If you have the capacity and determination then with Allah's blessings, you can see for yourself the whole incident in its true perspective.

CHAPTER 5

After the tragic incident the plundered caravan reached Damascus alongwith the Kufi troops. It is reported by Ibne Jarir in 'Kawal' and 'Tarikh-e-Kabir Zahbi' that when Yazid learnt about the tragedy, his eyes welled up with tears and he exclaimed "You could have shown your loyalty even without killing Hadhrat Hussain (RAU). Curse be upon Ibne Semiya, by Allah, if I had been there, I would have absolved Hadhrat Hussain (RAU). May Allah bless him!" He did not reward the messenger who had brought this news. It would not be out of place here to quote from some of the Shia books on Yazid's reactions:

- (1) '*Nahj-ul-Ahzaan*' (published in Iran,p:321): Someone came and told Yazid, "May your eyes cool, head of Hussain has arrived". Yazid looked at him furiously and retorted: "May your eyes never cool".
- (2) '*Khulasa-tul-Masaib*' p.293: "When the ill-fated caravan reached Damascus, Yazid could not control himself and kept wiping his tears with his handkerchief. He sent the entire family of Hadhrat Hussain (RAU) to the palace of his wife Hind-bint Amer. When they reached the palace, the out cries of wailing and lamentation could be heard outside".
- (3) '*Jila-ul-Uyyun*' and '*Traz-ul-Mazaffari*' p.468: "Yazid greatly honoured Hadhrat Ali bin Hussain (Zainul Abidin) and regularly dined with him. In case of his absence, Yazid neither ate nor rested".

What happened later is also preserved in history. Yazid honoured the family a great deal, presented them gifts and wealth and according to the desire of Hadhrat Ali bin Hussain (Zainul Abidin) despatched them to Medina under armed escort. He always upheld their honour to the extent that during the incident of Hurra when Medina was attacked by Yazid's army, they did not bother Hadhrat Ali bin Hussain (Zainul Abidin) at all.

Only Hadhrat Zainab (RAU) stayed behind with her step daughter, the wife of Yazid. She died there and was laid to rest in that city. This voluntary stay is mischievously termed by the Shi'tes as 14 years of imprisonment. Yazid died much earlier in 64 AH and Marwan bin Alhakam had already succeeded Muawiyah bin Yazid at the time of her death. Now a word about the Kufis and their real designs.

Kufa came up as a military cantonment in 15 AH during the time of Hadhrat Umar (RAU). People kept settling in it from different places

and it swelled into a city. It was also the centre of Jewish underground anti Islam movement which was responsible for the murder of Hadhrat Umar, Hadhrat Usman and Hadhrat Ali (RAU). Majority of the trusted lieutenants and disciples of its founder Abdullah Bin Saba were also to be found here. They called themselves Shi'an-e-Ali. It was only a political cover, denoting their political support for Hadhrat Ali (RAU), but actually they were ardent enemies of Islam. They were never loyal even to Hadhrat Ali (RAU), whose opinion has been quoted in Shia books, in these words:

"O the eunuchs who resemble men! The possessors of girlish mind and feminine intellect. Alas, I had never seen or known you. By Allah, this acquaintance has brought repentance and grief. May Allah extirpate you, you have filled my heart with sorrow and my bosom with rage. You made me swallow grief in measures. Through disobedience and lack of support you have marred my reputation to an extent where men of Qureysh proclaim that though Ibn Abi Talib is brave but does not know the art of warfare".

When Hadhrat Hussain (RAU) came to know about the murder of Hadhrat Muslim (RAU) at Zubala, (on Kufa route), he exclaimed: "Our supporters have disgraced us". (Khulasa-tul-Masaib - p:49). This is also reported at page 201 of the same book that there was nobody else in Kufa at that time other than the Kufis. Quote: "There were no Syrians or Saudis (main land Arabs) amongst them, all were Kufis". A great Shia scholar Qazi Noorullah Shoostri writes in his 'Majalis-ul-Momineen'(page 25): "The fact that all Kufis were shias calls for no proof and that they could be Sunnis is against facts, although Abu Hanifa was from Kufa".

In brief, this Shi'ite group was responsible for the planning and execution of the great disaster. Hundred and fifty years later, one of their descendents Lut-Bin-Yayha (died 195 AH), surname Abi Mikhnaf, compiled all the true and false into a book titled "Maqatal Hussain" which has been treated as the basic reference by the later historians. After three hundred and fifty years Ma'az-ud-Daula formally founded a separate Shi'ite religion on the basis of Abu Jafar Kulaini's book 'Alkafi'. Kulaini died in 280 AH but he attributed all his religious reports to Hadhrat Jafar (RAU) who had passed away about two centuries before him. This is the first and the earliest basic book of their so called religion, other followed much later. "Man la Yahzrat ul Faqih" was written by Muhammad bin-Ali-bin-Babooya Qummi in 381 AH and "Tahzibul Ahkam" and "Istibsar" were compiled by Muhammad bin Hassan Toosi in 465 AH.

The plight of this sect before these books is mentioned in 'Al-Kafi' in following words: "Before Imam Baqar, Shias were ignorant about the rituals of Hajj and did not even know the commands about the permitted and the prohibited".

This means that the Shias were not enlightened by the Dawn of Islam and its earliest illustrious history. They partook nothing from the Holy Prophet (SAW) nor accepted his teachings to be Islam. They rather based their religion on the falsehood and nonsense collected centuries later by people like Zararah and Abu Baseer, thus described in the Shia books: "This order pertains to a group of people like Zararah and Abu Baseer about whose delusion all the companions are unanimous". (Haqal-Yaqeen (Urdu) p:724).

Such were the people on whose reports the Shia movement has been founded. May Allah never grant them salvation. These miscreants have introduced a parallel Islam. They concocted and substituted different methods of worship against the Islamic norms and teachings. They have reversed the Islamic code of vice and virtue. They refuted the Book of Allah and interpolated the Islamic beliefs about Divine Unity and Prophethood. They reviled against the Holy Prophet (SAW), his wives, daughters, companions and treacherously slew the members of his family. Even now, they are resolved to diffuse the truth of Islam and make it a collection of fairy tales by inserting their concocted drama about the Karbala incident, into it. Even after slaying Hadhrat Hussain (RAU) in cold blood fourteen centuries ago, these evil livers do not still spare him. They continue to invent fresh lies and ascribe these to him. That is an ever recurrent and a greater tragedy. May Allah Almighty protect all Muslims in particular and all nations of the world in general from their guile. Ameen.