

## Differences among Muslims

**H**is Eminence, the Messenger of Allah (s.a.w.s.) Was the founder of Islam. During his lifetime all the Muslims Were united and there Were no sects. It Was so because the prophet Was the sole point of reference Who Was referred to regarding the Holy Quran and religious matters. If any difference arose among the Muslims regarding some matter the Prophet Was Present there in person to remove it. No one had the right to object to any decision of the prophet or express the Almighty Allah had declared:

**“...then if you quarrel about anything, refer it to Allah and the Apostle...”**

*(Surah Nisa 4:59)*

Hence, during the tenure of the prophet all Muslims used to present their problems to him and the issue of differing opinions never arose.

After the passing away of the holy prophet (s.a.w.s.) all Muslims were unanimous in six points of relief:

1. God is one
2. His Eminence, Muhammad (s.a.w.s.) is the messenger of God.
3. The Holy Quran is revealed from God.
4. On the judgment Day all those who are dead would be raised to life again.
5. Accounting of deeds will take on judgment Day.
6. Paradise and Hell are facts.

These six points are related to fundamentals of Islamic beliefs. As far as religious rituals are concerned, like the prayer, (Fasting Hajj pilgrimage and Zakat tax, the Messenger of Allah (s.a.w.s.) himself demonstrated their methods. Nevertheless there arose differences among the Muslims in issues, which *Ijtibaad* (derivation of Islamic laws) can be practiced. These issues were related to the details of beliefs and matters of Islamic jurisprudence, but the differences did not change the basis of ones being a Muslim and did not remove one from the Pale of Islam because:

1. The difference pertained not to the oneness of being but to the oneness of qualities. That is whether the qualities of Allah are inherent in His own being or in addition to His being.
2. The difference is not about the messenger ship of His Eminence, the Holy prophet (s.a.w.s.) but about his infallibility i.e. whether he was infallible before his appointment as prophet or his infallibility began only when he was appointed as a divine messenger.

3. Difference didn't arise regarding the authenticity of the Holy Quran, but about its being created or eternal.
4. Differences didn't crop up about the occurrence of Resurrection. It is about whether human beings will be resurrected with their original bodies or only their souls shall be made to account for their deeds.

Also, there was no difference about the prayers being obligatory. The difference arose about whether the chapter of Quran (Surah) is a part of the prayers or not. So, difference about such matters do not become the cause of one being expelled from Islam and neither can it be said that he is not a follower of the Holy Prophet (s.a.w.s.).

## **The Most Important Sects of the Muslims**

**A**fter the passing away of the Holy prophet (s.a.w.s.). Muslims developed differences among themselves about some principles of Islam which refer to faith and also about secondary matters which refer to articles of acts being obligatory. Unlawful or permissible. Due to differences about fundamentals of belief, the Mutazila and Ashaira sects came into existence but these differences were not about jurisprudence related to deeds. While the Hanafi, Maliki, Shafei and Hanbali schools are based on differences about jurisprudence, in the matter of principles of faith all these sects follow the School of Abul Hasan Aahari Baghdadi (d. 875 A.H.)

Shia scholars agree with other Muslims with regard to principles of faith, but differ with them about many problems of jurisprudence.

In this way difference in principles of faith is not cause of agreement in secondary matters of religion and difference in secondary matters of religion is not cause of agreement in principles of faith.

Some scholars have carried the number of Islamic sects to 73 to make it conform to a tradition quoted from the Holy prophet (s.a.w.s.), in which he said. The Jews divided into 71 sects (after Moosa) and Christians got divided into 72 sects

## **Shia Islam**

**S**hia Islam is the second largest denomination of Islam, after Sunni Islam. The followers of Shia Islam are called Shi'ites or Shias. "Shia" is the short form of the historic phrase Shi'at Ali, meaning "followers of Ali", "faction of Ali", or "party of Ali"

Similar to other schools of thought in Islam, Shia Islam is based on the teachings of the Islamic holy book, the Quran and the message of the final prophet of Islam, Muhammad. In contrast to other schools of thought, Shia Islam holds that Muhammad's family, the Ahl al-Bayt ("the People of the House"), and certain individuals among his descendants, who are known as Imams, have special spiritual and political authority over the community. Shia Muslims further believe that Ali, Muhammad's cousin and son-in-law, was the first of these Imams and was the rightful successor to Muhammad and thus reject the legitimacy of the first three caliphs.

Shias regard Ali as the second most important figure after Prophet Muhammad. According to them, Muhammad suggested on various occasions during his lifetime that Ali should be the leader of Muslims after his demise. According to this view, Ali as the successor of Muhammad not only ruled over the community in justice, but also interpreted the Sharia Law and its esoteric meaning. Hence he was regarded as being free from error and sin (infallible), and appointed by God by divine decree (Nass) to be the first Imam. Ali is known as "perfect man" (al-insan al-kamil) similar to Muhammad according to Shia viewpoint. As a result, Shias use Hadiths attributed to Muhammad and Imams, and credited to the Prophet's family and close associates, in contrast to the Sunni traditions where the sunnah is largely narrated by companions. Subsequently, the hadith contrasts between the Shias and Sunnis are one of the main reasons for friction between them, as Sunnis do not accept Shia hadith and vice versa.

## Doctrine

**T**he position of Ali is supported by numerous Hadith, including Hadith of the pond of Khumm, Hadith of the two weighty things, Hadith of the pen and paper, Hadith of the invitation of the close families, and Hadith of the Twelve Successors. In particular, the Hadith of the Cloak is often quoted to illustrate Muhammad's feeling towards Ali and his family by both Sunni and Shia scholars. Therefore, the Shia believe that the Family of the Prophet's hadiths are predominant over the others sources.

Although there were several Shia branches through history, nowadays Shia Islam is divided into three main branches. The largest Shia sect in the early 21st century is the Ithna "Ashariyyah, commonly referred to in English as the Twelvers, while smaller branches include the Ismaili and Zaidi, who dispute the Twelver lineage of Imams and beliefs. Twelvers constitute the majority of the population in Iran, Azerbaijan, Bahrain, and Iraq. Zaidiyyah constitute a considerable portion of Yemen. Other countries with a significant proportion of Shia are Syria, Lebanon, Kuwait, Pakistan, India, Afghanistan, Saudi Arabia, south Turkey.

The Shia Islamic faith is vast and inclusive of many different groups. Shia theological beliefs and religious practice such as prayers slightly differ from the Sunnis. While Sunnis pray 5 times daily, Shias have the option of praying certain prayers together into 3 prayers, as there are 3 distinct times mentioned in the Quran. Shia Islam embodies a completely independent system of religious interpretation and political authority in the Muslim world. The Shia identity emerged during the lifetime of Muhammad, and Shia theology was formulated in the 2nd century AH, or after Hijra (8th century CE). The first Shia governments and societies were established by the end of the 3rd century AH/9th century CE. The 4th century AH /10th century CE has been referred by Louis Massignon 'the Shiite Ismaili century in the history of Islam'.

Whereas Sunnis believe the Mahdi will appear sometime in the future, Shias believe the Mahdi was already on earth, is currently the "hidden imam" who works through mujtahids to interpret Quran; and will return at the end of time.

## Beliefs

### Succession of Ali

Shiah Muslims believe that just as a prophet is appointed by God alone, only God has the prerogative to appoint the successor to his prophet. They believe that God chose Ali to be the successor, infallible and divinely chosen. Thus they say that Muhammad, before his death, appointed Ali as his successor.

Ali was Muhammad's first cousin and closest living male relative, as well as his son-in-law, having married his daughter Fatimah. 'Ali would eventually become the fourth Muslim caliph.

Shia Muslims believe that after the last pilgrimage, Muhammad ordered the gathering of Muslims at the pond of Khumm and it was there that Muhammad nominated Ali to be his successor. The **Hadith of the pond of Khumm** (Arabic: **خَمُّ غَدِير**) refers to the saying (i.e. Hadith) about a historical event of appointment, crucial to Islamic history. This event took place on 18th of Dhu al-Hijjah of 10 AH in the Islamic calendar (March 10, 632 AD) at a place called Ghadir Khumm, which is located near the city of al-Juhfah, Saudi Arabia. Shia Muslims believe it to be an appointment of Ali by Muhammad as his successor, while Sunni Muslims believe it to be a simple defense of Ali in the face of unjust criticism.

Shis Muslims further believe the wordings of sermon delivered by Muhammad was as follows;

“Oh people ! Reflect on the Quran and comprehend its verses. Look into its clear verses and do not follow its ambiguous parts, for by Allah, none shall be able to

explain to you its warnings and its mysteries, nor shall anyone clarify its interpretation, other than the one that I have grasped his hand, brought up beside myself, [and lifted his arm,] the one about whom I inform you that whomever I am his master (Mawla), this Ali is his master (Mawla); and he is Ali Ibn Abi Talib, my brother, the executor of my will (Wasiyyi), whose appointment as your guardian and leader has been sent down to me from Allah, the mighty and the majestic.”

When Muhammad died, ‘Ali and Muhammad's closest relatives made the funeral arrangements. While they were preparing his body, Abu Bakr, ‘Umar, and Abu ‘Ubayda met with the leaders of Medina and elected Abu Bakr as khalifa (“caliph”). ‘Ali and his family were dismayed, but accepted the appointment for the sake of unity in the early Muslim community.

It was not until the murder of the third khalifa, ‘Uthman, that the Muslims in Medina invited ‘Ali to become the fourth khalifa.

While ‘Ali was caliph, his capital was in Kufah, in current day Iraq.

‘Ali’s rule over the early Muslim community was often contested, to the extent that wars were waged against him. As a result, he had to struggle to maintain his power against the groups who broke away after giving him allegiance, or those who wished to take his position. After Ali’s murder in 661 CE, his main rival Mu‘awiya claimed the caliphate. While the rebels who accused ‘Uthman of nepotism affirmed ‘Ali’s khilafa, they later turned against him and fought him.

‘Ali ruled from 656 CE to 661 CE, when he was assassinated. while prostrating (sujud) in prayer. Shi‘as add “ **الله وليُّ عليٍّ و** ” and Ali is the *wali* (chosen one) of God" (*wa-‘Aliyun waliyu l-Lah*), to the adhan and shahada but this is not obligatory. Ali is regarded as the foremost authority on the Tafsir and hadith.

## Imamate of the Ahl al-Bayt

**M**ost of the early Shia as well as Zaydis differed only marginally from mainstream Sunnis in their views on political leadership, but it is possible in this sect to see a refinement of Shia doctrine. Early Sunnis traditionally held that the political leader must come from the tribe of Muhammad—namely, the Quraysh. The Zaydis narrowed the political claims of the Ali's supporters, claiming that not just any descendant of Ali would be eligible to lead the Muslim community (ummah) but only those males directly descended from Muhammad through the union of 'Alī and Fatimah. But during the Abbasid revolts, other Shīa, who came to be known as imāmiyyah (followers of the Imams), followed the theological school of Ja'far al-Sadiq. They asserted a more exalted religious role for Imams and insisted that, at any given time, whether in power or

not, a single male descendant of 'Ali and Fatimah was the divinely appointed Imam and the sole authority, in his time, on all matters of faith and law. To those Shites, love of the imams and of their persecuted cause became as important as belief in God's oneness and the mission of Muhammad.

Later most of Shia, including Twelver and Ismaili, became Imami. Imamis Shia believe that Imams are the spiritual and political successors to Muhammad. Imams are human individual who not only rule over the community with justice, but also are able to keep and interpret the Divine Law and its esoteric meaning. Muhammad and Imams' words and deeds are a guide and model for the community to follow; as a result, they must be free from error and sin, and must be chosen by divine decree, or *nass*, through Muhammad.

According to this view, there is always an Imam of the Age, who is the divinely appointed authority on all matters of faith and law in the Muslim community. Ali was the first Imam of this line, the rightful successor to Muhammad, followed by male descendants of Muhammad through his daughter Fatimah Zahra.



*Kalema at Qiblah of the Imam Mustansir Mosque in Cairo, Egypt with phrase "Ali-un-Waliullah"*

This difference between following either the Ahl al-Bayt (Muhammad's family and descendants) or the Caliph Abu Bakr has shaped Shia and non-Shia views on some of the Qur'an, the Hadith (narrations from Muhammad) and other areas of Islam. For instance, the collection of Hadith venerated by Shia Muslims is centered on narrations by members of the Ahl al-Bayt and their supporters, while some Hadith by narrators not belonging to or supporting the Ahl al-Bayt are not included (those of Abu Huraira, for example). According to Sunnis, Ali was the fourth successor to Abu Bakr while Shias maintain that Ali was the first divinely sanctioned "Imam," or successor of Muhammad. The seminal event in Shia history is the martyrdom in 680 CE at the Battle of Karbala of Ali's son Hussein, who led a non-allegiance movement against the defiant caliph (71 of Hussein's followers were killed as well). Hussein came to symbolize resistance to tyranny.

It is believed in Twelver and Ismaili Shi'ah Islam that 'aql, divine wisdom, was the source of the souls of the prophets and imams and gave them esoteric knowledge called *hikmah* and that their sufferings were a means of divine grace to their devotees. Although the imam was not the recipient of a divine revelation, he had a close relationship with God, through which God guides him, and the Imam in turn guides the people. Imamate, or belief in the divine guide is a fundamental belief in the Twelver and Ismaili Shi'i branches and is based on the concept that God would not leave humanity without access to divine guidance.

In Shia Islam, there is a third phrase of the Kalema, 'Ali-un-waliullah,' which depicts the importance of the Imamate.

- The fundamental first phrase **“La- ilaha-ill-al-lah”** is the foundation stone of Islam, the belief that “there is no god but Allah”. This is the confession of “Tauhid”.
- The second phrase, **“Mohammad-ur –rasul-al-lah,”** says” Mohammad is Allah’s “Rasul”, “Nabi”, the Messenger, Apostle”. This is the acceptance of the “Nabuwat,” or prophethood, of Mohammad.
- According to Shia Islam, Mohammad declared Ali bin Abu Talib as his successor and said that “for whoever I am a ‘Moula’ of them, Ali is his ‘Moula’”. Hence, they say the Kalema required further confession of the third phrase **“Ali-un- wali-ul-lah,”** meaning “Ali is his (Mohammad’s) “Wali”, its care taker, stressing the need that for continuation of faith there is a requirement of Wali, the Imams which are the real care-takers of Islam.

The Kalema-tut-shahadat includes three Islamic teachings, **“Tauhid”, “Nabuwat” and “Imamate”**. In this belief, the Nabi, Mohammad and the Imams are so linked together that these cannot be viewed separately. One leads to the other and finally to God, "Allah", the Almighty.

In one of the Qiblah of Imam Mustansir of the Fatemi era, the masjid of Qahira (Mosque of Ahmed-ibn-tulun), was engraved his name and the phrase “kalema-tut-sahadat” (see image), giving specific importance to the third phrase **Ali –un- wali-ul –lah’** hence to the Imamate.

## Ismah

**I**smah is the concept of infallibility or “divinely bestowed freedom from error and sin” in Islam. Muslims believe that Muhammad and other prophets in Islam possessed Ismah. Twelver and Ismaili Shi'ah Muslims also attribute the

quality to Imāms as well as to Fatima Zahra, daughter of Muhammad, in contrast to the Zaidi, who do not attribute Ismah to the Imams.

According to Shi'ah theologians, infallibility is considered a rational necessary precondition for spiritual and religious guidance. They argue that since God has commanded absolute obedience from these figures they must only order that which is right. The state of infallibility is based on the Shi'ah interpretation of the verse of purification. Thus they are, the most pure ones, the only immaculate ones preserved from, and immune to, all uncleanness. It does not mean that supernatural powers prevent them from committing a sin, but it is due to the fact that they have an absolute belief in God so that they find themselves in the presence of God. They also have a complete knowledge of God's will. They are in possession of all knowledge brought by the angels to the prophets (*nabi*) and the messengers (*Rasu*). Their knowledge encompasses the totality of all times. They thus act without fault in religious matters.

## Intercession



**T**awassul (Arabic: توسل) is an Islamic religious practice in which a Muslim seeks nearness to God. A rough translation would be: "To draw near to what one seeks after and to approach that which one desires." The exact definition and method of tawassul is a matter of some dispute within the Muslim community.

Muslims who practice tawassul point to the Qur'an, Islam's holy book, as the origin of the practice. Many Muslims believe it is a commandment upon them to "draw near" to God.<sup>[46]</sup> Amongst Sufi and Barelwi Muslims within Sunni Islam, as well as Twelver Shi'a Muslims, it refers to the act of supplicating to God through a prophet, imam or Sufi saint, whether dead or alive.



## The Occultation

The Occultation in Shi'a Islam refers to a belief that the messianic figure, the Mahdi, is an Imam who has disappeared and will one day return alongside Jesus Christ and fill the world with justice. Some Shi'a, such as the Zaidi and Nizari Ismaili, do not believe in the idea of the Occultation. The groups which do believe in it differ upon which lineage of the Imamate is valid, and therefore which individual has gone into occultation. They believe there are many signs that will indicate the time of his return.

## Origin of Shias

According to Encyclopædia Britannica and others, Shias are believed to have started as a political party and developed into a religious movement, influencing Sunnis and produced a number of important sects.

Early in the history of Islam, the Shī'ites were a political faction (Arabic shī'at Alī, "party of Alī") that supported the power of Alī ibn Abī tālib (the fourth caliph [khalīfah, successor of Muhammad]) and, later, of his descendants.

Hossein Nasr disagrees with this as he writes:

Shi'ism was not brought into existence only by the question of the political succession to Muhammad as so many Western works claim (although this question was of course of great importance). The problem of political succession may be said to be the element that crystallized the Shi'ites into a distinct group, and political suppression in later periods, especially the martyrdom of Imam Husayn upon whom peace-only accentuated this tendency of the Shi'ites to see themselves as a separate community within the Islamic world. The principal cause of the coming into being of Shi'ism, however, lies in the fact that this possibility existed within the Islamic revelation itself and so had to be realized. Inasmuch as there were exoteric [Zaheri] and esoteric [Bateni] interpretations from the very beginning, from which developed the schools (madhhab) of the Sharia and Sufism in the Sunni world, there also had to be an interpretation of Islam, which would combine these elements in a single whole. This possibility was realized in Shi'ism, for which the Imam is the person in whom these two aspects of traditional authority are united and in whom the religious life is marked by a sense of tragedy and martyrdom... Hence the question which arose was not so much who should be the successor of Muhammad as what the function and qualifications of such a person would be.

## Early

**D**isagreement broke out over who would succeed Muhammad as leader of the Muslim community. While the Sunnis followed the companions of Muhammad, the Shias followed Ali. This dispute eventually led to the First Fitna, which was the first major civil war within the Islamic Caliphate. The Fitna began as a series of revolts fought against the first Imam Ali ibn Abi Talib, caused by the assassination of his political predecessor, Uthman Ibn Affan. It lasted for the entirety of Ali's reign, and its end is marked by Muawiyah's assumption of the caliphate (founding the Umayyad dynasty), and the subsequent recorded peace treaty between him and Hassan ibn Ali.

The Second Fitna was when the first Umayyad Caliph Muawiya I was succeeded upon his death in 680 by his son, Yazid I. Yazid's first opposition came from supporters of Husayn ibn Ali, who was the grandson of the Prophet Muhammad and the son of the former Caliph Ali ibn Abi Talib, who had been assassinated. Husayn and many of his closest supporters were killed by Yazid's troops at the Battle of Karbala. This battle is often cited as the definitive break between the Shi'a and Sunni sects of Islam, and until this day it has been commemorated each year by Shi'a Muslims on the Day of Ashura.

**Twelver Imami Shia Islam** or the **Ithnā'ashariyyah'** is the largest branch of Shī'ī Islam. An adherent of Twelver Shī'ism is most commonly referred to as a *Twelver*, which is derived from their belief in twelve divinely ordained leaders, known as The Twelve Imams. Twelvers are representing the largest branch of the Shia, and the term Shia Muslim usually refers to Twelver Shia Muslims only.

**The Twelvers are also known by other names, each connoting some aspect of the faith.**

- "The Shiah" is commonly used as a synonym for "Twelvers" since this branch comprises the majority group of Shia Islam.
- Jafari refers to Twelvers to the exclusion of the Ismaili and Zaydi ("Fivers"). This term refers to the majority Twelver school of jurisprudence (a minority school, the Akhbari, also exists). It is attributed to Jafar as-Sadiq, who the Twelvers consider to be their Sixth Imam. The founders of the Sunni Hanafi and Maliki schools of jurisprudence narrated hadith from Jafar.
- Imami is a reference to the Twelver belief in the infallibility of the Imams. Though the Ismaili also accept the concept of Imams, this term is used specifically for the Twelvers.

Twelvers believe that the descendants of Muhammad through his daughter Fatima Zahra and his son-in-law Ali are the best source of knowledge about

the Qur'an and Islam, the most trusted carriers and protectors of Muhammad's traditions and the most worthy of emulation.

In particular, Twelvers recognize the succession of 'Ali, Muhammad's cousin, son-in-law and the first man to accept Islam (second only to Muhammad's wife Khadijah), the male head of the Ahl al-Bayt or "people of the [Muhammad's] house" (and the father of Muhammad's only bloodline) as opposed to that of the caliphate recognized by Sunni Muslims. Twelvers also believe that 'Ali was appointed successor by Muhammad's direct order on many occasions, and that he is therefore the rightful leader of the Muslim faith.

'Ali was the third successor to Abu Bakr and, for the Shi'ah, the first divinely sanctioned "Imam," or male descendant of Muhammad. The seminal event in Shi'ah history is the martyrdom in 680 CE of Ali's son Husayn, who led an uprising against the "illegitimate" caliph. For the Shi'ah, Husayn came to symbolize resistance to tyranny.

Regardless of the dispute about the caliphate, Twelvers recognize the religious authority of the Twelve Imams, also called Khalifah Ilahi.

## The Twelve Imams

**T**he *Twelve Imams* are the spiritual and political successors to Muhammad for the Twelvers. According to the theology of Twelvers, the successor of Muhammad is an infallible human individual who not only rules over the community with justice, but also is able to keep and interpret the Divine Law and its esoteric meaning. Muhammad and imams' words and deeds are a guide and model for the community to follow; as a result, they must be free from error and sin, and must be chosen by divine decree, or *nass*, through Muhammad. Each Imam was the son of the previous Imam, with the exception of Husayn ibn Ali, who was the brother of Hasan ibn Ali. The twelfth and final Imam is Muhammad al-Mahdi, currently alive, and in occultation.

1. **'Alī ibn Abī Talib (600–661)**, also known as *Amīru l-Mu'minīn* "Commander of the Faithful" in Arabic and in Persian as *Shāh-e Mardan* "King of the Men"
2. **Hasan ibn 'Alī (625–669)**, also known as *Al-Hasan al-Mujtaba*
3. **Husayn ibn 'Alī (626–680)**, also known as *Al-Husayn ash-Shaheed*
4. **'Alī ibn Husayn (658–713)**, also known as *Ali Zayn-ul-'Abideen*
5. **Muhammad ibn 'Alī (676–743)**, also known as *Muhammad al-Bāqir*
6. **Ja'far ibn Muhammad (703–765)**, also known as *Ja'far as-Sadiq*
7. **Mūsá ibn Ja'far (745–799)**, also known as *Mūsá al-Kāẓim*
8. **'Alī ibn Mūsá (765–818)**, also known as *Ali ar-Riẓa*

9. **Muhammad ibn 'Alī (810–835)**, also known as *Muhammad al-Jawad* and *Muhammad at-Taqi*
10. **'Alī ibn Muhammad (827–868)**, also known as *'Alī al-Hadi* and *'Alī an-Naqī*
11. **Hasan ibn 'Alī (846–874)**, also known as *Hasan al Askari*
12. **Muhammad ibn Hasan (869–?)**, also known as *al-Hujjat ibn al-Hasan*, *Mahdī*, *Imāmu l-Asr*

## A Brief Account of the Twelve Successors of the Holy Prophet [s]

### **The First Imam Amirul Momineen Ali (a.s.)**

**Father:** Abu Talib bin Abdul Muttalib bin Hashim.

**Mother:** Fatimah bint Asad bin Hashim bin Abd Munaf.

**Kunniyat (Patronymic):** Abul Hasan and Husayn, Abu Turab

**Laqab (Title):** Al-Wasi, Amir al-Mu'minin

**Birth:** He was born in the Ka'ba [34], in thirty 'Am al-Fil (the year of the elephant).

**Martyrdom:** He was martyred by the Khwariji named Abd al-Rahman ibn Muljam at Kufa during the month of Ramadhan in the fortieth year of Hijrah and is buried in Najaf on the outskirts of Kufa.

### **The Second Imam Al-Hasan ibn Ali ibn Abi Talib (a.s.)**

**Mother:** Fatimah az-Zahra (a.s.), the daughter of the Holy Prophet (s.a.w.s.).

**Kunniyat (Patronymic):** Abu Muhammad

**Laqab (Title):** Al-Sibt al-Kabir (the elder grandson), Al-Mujtaba.

**Birth:** He was born in Madina in the middle of the month of Ramadhan in 3 A.H.

**Martyrdom:** He died on the 28th of Safar in the year 50 A.H. He was buried in the graveyard of Baqi in Madina.

### **The Third Imam Al-Husayn ibn Ali ibn Abi Talib (a.s.)**

**Mother:** Fatimah az-Zahra (a.s.), the daughter of the Holy Prophet (s.a.w.s.).

**Kunniyat (Patronymic):** Abu 'Abdillah.

**Laqab (Title):** Al Sibt, Shahid-e-Karbala.

**Birth:** He was born in Madina in the month of Shaban in the year 4 A.H.

**Martyrdom:** He was martyred with his companions by the army of Yazid in the month of Muharram 61 A.H. His tomb is in Karbala, a town of Iraq.

**The Fourth Imam**  
**Ali ibn Al-Husayn (a.s.)**

**Mother:** Ghazala, Shahzanaan

**Kunniyat (Patronymic):** Abu al-Hasan

**Laqab (Title):** Zayn al-'Abidin, Al Sajjad

**Birth:** He was born in 38 A.H. in Madina.

**Martyrdom:** He died of poison in the year 94 or 95 A.H. at Madina and is buried at Baqi near his uncle Hasan (a.s.).

**The Fifth Imam**  
**Muhammad ibn Ali (a.s.)**

**Mother:** Umm Abdullah, the daughter of Imam Hasan (a.s.).

**Kunniyat (Patronymic):** Abu Ja'far.

**Laqab (Title):** Al Baqir.

**Birth:** He was born at Madina in the year 57 A.H.

**Martyrdom:** He died of poisoning in Madina in 114 A.H. and is also buried at Baqi near his father.

**The Sixth Imam**  
**Ja'far ibn Muhammad (a.s.)**

**Mother:** Umm Farwa, the daughter of Qasim bin Muhammad bin Abu Bakr.

**Kunniyat (Patronymic):** Abu 'Abdillah.

**Laqab (Title):** Al-Sadiq.

**Birth:** He was born at Madina in 83 A.H.

**Martyrdom:** He died of poison in 148 A.H. and is buried at Baqi near his father.

**The Seventh Imam**  
**Musa bin Ja'far (a.s.)**

**Mother:** Hamidah

**Kunniyat (Patronymic):** Abu al-Hasan

**Laqab (Title):** Al-Kazim

**Birth:** He was born at Madina in the year 129 A.H.

**Martyrdom:** He was poisoned in the prison of Harun al-Rashid at Baghdad in the year 183 A.H. He is buried in Kazimiyyah in Iraq.

### **The Eighth Imam Ali bin Musa (a.s.)**

**Mother:** Al Khayzran

**Kunniyat (Patronymic):** Abu al-Hasan

**Laqab (Title):** Al-Rida

**Birth:** He was born at Madina in 148 A.H.

**Martyrdom:** He was poisoned in the year 203 A.H. and is buried in the Khurasan district of Iran.

### **The Ninth Imam Muhammad bin Ali (a.s.)**

**Mother:** Sakina

**Kunniyat (Patronymic):** Abu 'Abdillah

**Laqab (Title):** Al Jawad

**Birth:** He was born at Madina in 195 A.H.

**Martyrdom:** He died of poison at Baghdad in the year 220 A.H. and is buried near his grandfather at Kazimiyah in Iraq.

### **The Tenth Imam Ali bin Muhammad (a.s.)**

**Mother:** Samana al-Maghribiya

**Kunniyat (Patronymic):** Abu al-Hasan al Askari

**Laqab (Title):** Al Hadi

**Birth:** He was born at Madina in the year 212 A.H.

**Martyrdom:** He died of poison in 254 A.H. at Samarra (Sarmanra) in Iraq and is buried there.

### **The Eleventh Imam Al Hasan bin Ali (a.s.)**

**Mother:** Ummul Walad - Susan.

**Kunniyat (Patronymic):** Abu Muhammad.

**Laqab (Title):** Al Askari.

**Birth:** He was born at Samarra in the year 232 A.H.

**Martyrdom:** He was poisoned in 260 A.H. at Samarra and is buried there. [43]

All the tombs of the eleven Imams (a.s.) are a place of Ziyarat (visitation) by Muslims. Four of the Imams are buried at Baqi in Madina al-Munawwara. However, their tombs were demolished by the authorities along with the tombs of the wives of the Prophet (s.a.w.s.) and his companions.

## The Twelfth Imam Al Hujjat Muhammad ibn al-Hasan (a.s.)

**Mother:** Ummul Walad Narjis alias Saiqal

**Kunniyat (Patronymic):** Abu 'Abdullah, Abu al-Qasim

**Laqab (Title):** Al-Qaim, Al-Muntazar, Al-Khalaf, Al-Mahdi, Sahib al-zamaan.

**Birth:** He was born at Samarra in the year 255 A.H. He is the last Imam (a.s.) and he is alive and hidden.

### Twelver view

According to the majority of Shi'a, namely the Twelvers (Ithna'ashariyya), the following is a listing of the rightful successors to Muhammad. Each Imam was the son of the previous Imam except for Hussayn ibn 'Alī, who was the brother of Hassan ibn 'Alī. The belief in this succession to Muhammad stems from various Quranic ayaths which include: 75:36, 13:7, 35:24, 2:30, 2:124, 36:26, 7:142, 42:23. They support their discussion by putting facts from Genesis 17:19–20 and sunni hadeeth: Sahih Muslim, Hadith number 4478, English translation by Abdul Hamid Siddiqui.

Number	Name (Full/Kunya)	Title (Arabic/Turkish)	Birth-Death (CE/AH)	Importance	Birthplace (present day country)	Place of death and burial
1	<p>‘Alī ibn Abu Talib أبي بن علي طالب</p> <hr/> <p>Abu al-Hassan الحسن أبو</p>	<p>Amir al-Mu'minin (Commander of the Faithful)</p> <hr/> <p>Birinci Ali</p>	<p>600–661</p> <hr/> <p>23–40</p>	<p>The <b>First Imam</b> and the rightful successor of the Prophet of all Shia; however, the Sunnis acknowledge him as the <b>fourth Caliph</b> as well. He holds a high position in almost all Sufi Muslim orders (<i>Turuq</i>); the members of these orders trace their lineage to Muhammad through him.</p>	<p>Mecca, khana-ae-kaba</p>	<p>Assassinated by Abd-al-Rahman ibn Muljam, a Kharijite in Kufa, who slashed him with a poisoned sword. Buried at the Imam Ali Mosque in Najaf, Iraq.</p>
2	<p>Hassan ibn ‘Alī بن الحسن علي</p> <hr/> <p>Abu</p>	<p>al-Mujtaba</p> <hr/> <p>İkinci Ali</p>	<p>624–670</p> <hr/> <p>3–50</p>	<p>He was the eldest surviving grandson of Muhammad through Muhammad's daughter, Fatimah</p>	<p>Medina, Saudi Arabia</p>	<p>Poisoned by his wife in Medina, Saudi Arabia on the orders of the Caliph Yazid I. Buried in Jannat al-Baqi.</p>

	Muhammad محمد أبو			<a href="#">Zahra</a> . Hasan succeeded his father as the caliph in <a href="#">Kufa</a> , and on the basis of peace treaty with <a href="#">Muawiya I</a> , he relinquished control of <a href="#">Iraq</a> following a reign of seven months.		
3	<a href="#">Husayn ibn 'Alī</a> بن نى الحسن علي  Abu Abdillah الله عبد أبو	Sayed al-Shuhada  Üçüncü Ali	626–680  4–61	He was a grandson of Muhammad. Husayn opposed the validity of <a href="#">Caliph Yazid I</a> . As a result, he and his family were later killed in the <a href="#">Battle of Karbala</a> by Yazid's forces. After this incident, the <a href="#">commemoration of Husayn ibn Ali</a> has become a central ritual in Shia identity.	<a href="#">Medina, Saudi Arabia</a>	Killed and beheaded at the <a href="#">Battle of Karbala</a> . Buried at the <a href="#">Imam Husayn Shrine in Karbala, Iraq</a> .
4	<a href="#">'Alī ibn al-Hussein</a> بن علي نى الحسن  Abu Muhammad محمد أبو	al-Sajjad, Zain al-Abedin  Dördüncü Ali	658-9 – 712  38–95	Author of prayers in <a href="#">Sahifa al-Sajjadiyya</a> , which is known as "The Psalm of the Household of the Prophet."	<a href="#">Medina, Saudi Arabia</a>	He was poisoned on the order of Caliph <a href="#">al-Walid I</a> in <a href="#">Medina, Saudi Arabia</a> . Buried in <a href="#">Jannat al-Baqi</a> .
5	Muhammad ibn 'Alī علي بن محمد  Abu Ja'far جعفر أبو	al-Baqir al-Ulum (splitting open knowledge)  Beşinci Ali	677–732  57–114	Sunni and Shia sources both describe him as one of the early and most eminent <a href="#">legal scholars</a> , teaching many students during his tenure.	<a href="#">Medina, Saudi Arabia</a>	He was poisoned by <a href="#">Ibrahim ibn Walid ibn 'Abdallah</a> in <a href="#">Medina, Saudi Arabia</a> on the order of Caliph <a href="#">Hisham ibn Abd al-Malik</a> . Buried in <a href="#">Jannat al-Baqi</a> .
6	<a href="#">Ja'far ibn Muhammad</a> بن جعفر محمد  Abu Abdillah الله عبد أبو	al-Sadiq (the Trustworthy)  Altıncı Ali	702–765  83–148	Established the <a href="#">Ja'fari jurisprudence</a> and developed the <a href="#">Theology of Shia</a> . He instructed many scholars in different fields, including <a href="#">Abu Hanifah</a> and <a href="#">Malik ibn</a>	<a href="#">Medina, Saudi Arabia</a>	He was poisoned in <a href="#">Medina, Saudi Arabia</a> on the order of Caliph <a href="#">Al-Mansur</a> . Buried in <a href="#">Jannat al-Baqi</a> .



				Anas in <i>fiqh</i> , Wasil ibn Ata and Hisham ibn Hakam in Islamic theology, and Jābir ibn Hayyān in science and alchemy.		
7	Musa ibn Ja'far بن موسى جعفر	al-Kazim	744–799	Leader of the Shia community during the schism of Ismaili and other branches after the death of the former Imam, Jafar al-Sadiq. He established the network of agents who collected <i>khums</i> in the Shia community of the Middle East and the Greater Khorasan.	Medina, Saudi Arabia	Imprisoned and poisoned in Baghdad, Iraq on the order of Caliph Harun al-Rashid. Buried in the Kazimayn shrine in Baghdad.
	Abu al-Hassan I الحسن أبو الأول	Yedinci Ali	128–183			
8	'Alī ibn Musa بن علي موسى	al-Rida, Reza	765–817	Made crown-prince by Caliph Al-Ma'mun, and famous for his discussions with both Muslim and non-Muslim religious scholars.	Medina, Saudi Arabia	He was poisoned near Sanabad village near Tous town (in modern Mashhad-al-Reza city of Iran which was established because of his burial there). His poisoning was on the order of Caliph Al-Ma'mun. He was buried in the Imam Reza shrine in Mashhad.
	Abu al-Hassan II أبو الحسن الثاني	Sekizinci Ali	148–203			
9	Muhammad ibn 'Alī علي بن محمد	al-Taqi, al-Jawad	810–835	Famous for his generosity and piety in the face of persecution by the Abbasid caliphate.	Medina, Saudi Arabia	Poisoned by his wife, Al-Ma'mun's daughter, in Baghdad, Iraq on the order of Caliph Al-Mu'tasim. Buried in the Kazmain shrine in Baghdad.
	Abu Ja'far جعفر أبو	Dokuzuncu Ali	195–220			
10	'Alī ibn Muhammad محمد بن علي	al-Hadi, al-Naqi	827–868	Strengthened the network of <i>deputies</i> in the Shia community. He sent them instructions, and received in turn financial contributions of the faithful from the <i>khums</i> and	Surayya, a village near Medina, Saudi Arabia	He was poisoned in Samarra, Iraq on the order of Caliph Al-Mu'tazz. <sup>[32]</sup> Buried in the Al Askari Mosque in Samarra.
	Abu al-Hassan III الحسن أبو الثالث	Onuncu Ali	212–254			

				religious vows.		
11	Hassan ibn 'Alī بن الحسن علي	al-Askari	846–874	For most of his life, the Abbasid Caliph, Al-Mu'tamid, placed restrictions on him after the death of his father.	Medina, Saudi Arabia	He was poisoned on the order of Caliph Al-Mu'tamid in Samarra, Iraq. Buried in Al Askari Mosque in Samarra.
	Abu Muhammad محمد أبو	Onbirinci Ali	232–260	Repression of the Shi'ite population was particularly high at the time due to their large size and growing power.		
12	Muhammad ibn al-Hassan بن محمد الحسن	al-Mahdi, Hidden Imam, al-Hujjah	868– unknown	He is believed by Shi'ites to be the current Imam and the promised Mahdi, a messianic figure who will return with Jesus. His existence is denied by Sunnis entirely.	Samarra, Iraq	He is believed to be living in the Occultation since 872 by the Twelver Shi'ites.
	Abu al-Qasim القاسم أبو	Onikinci Ali	255– unknown			

## Principles of the Religion (*Usūl al-Dīn*)

In Twelver Shi'a Islam, the **Principles of the Religion (Usūl al-Dīn)** are the five main theological beliefs that Shi'a Muslims must possess. The **Shi'a Roots of Religion** are a set of theoretical theological beliefs, in contrast to the ten practices prescribed in the Shi'a Branches of Religion. It is from these articles that the Branches of Religion are derived.

All books of Resalah start with an explicit disclaimer stating that no proof shall be given for any of the points in the **Roots of Religion**. The Marja argue that it is permissible to imitate in matters of practical Islam, for example, how one is supposed to do *Salat*, without being familiar with evidence and arguments for the conclusions. However, they argue that the matters in the Roots of Religion are much too important to be merely imitated, and it is the responsibility of each individual to make themselves personally familiar with the arguments and evidence for each article of faith.

**The five articles of faith in the Shi'a Roots of Religion are:**

1. Tawhīd (Oneness)
2. Adl (Justice)
3. Nubuwwah (Prophethood)

4. Imāmah (Leadership)
5. Yawm al Qiyyamah(Ma'ad) (The Day of Resurrection)

### Ancillaries of the Faith (*Furū al-Dīn*)

According to Twelver doctrine, what are referred to as pillars by Sunni Islam (which are five in number) are called the practices or secondary principles; there are three additional practices, for a total of eight. The first is jihad, which is also important to the Sunni, but not considered a pillar. The second is *Commanding what is just* (Arabic: بالمعروف امر), which calls for every Muslim to live a virtuous life and to encourage others to do the same. The third is *Forbidding what is evil* (Arabic: المنكر عن النهي), which tells Muslims to refrain from vice and from evil actions and to encourage others to do the same.

#### **Twelvers have five Principles of the Religion which relates to Aqidah.**

1. Salat (Prayer)
2. Sawm (Fast)
3. Hajj (Pilgrimage)
4. Zakāh (2.5% of savings to the poor)
5. Khums (20% of savings of which the first half (Siḥmu 'l-Imam) must be given to the Imam of Ahlul-Bayt or his representatives)
6. Jihād (Struggle)
7. Amr-Bil-Ma'rūf (Enjoining what is good)
8. Nahi-Anil-Munkar (Forbid what is evil)
9. Tawallā (To love Muhammad and his Ahl al-Bayt)
10. Tabarrā' (To hate, curse and disassociate from the enemies of Muhammad and his Ahl al-Bayt)

### Separation of Days (accordingly to Shia Faith)

<u>Day</u>	<u>Related to</u>
<b>Saturday</b>	Hazrat Mohammad (s.a.w.s)
<b>Sunday</b>	Hazrat Ali (A.S.) and Hazrat Fatima Zehra (S.A.)
<b>Monday</b>	Imam Hassan (A.S.) and Imam Husain (A.S.)
<b>Tuesday</b>	Imam Zain-ul-Abdeen, Imam Baqar, and Imam Sadiq (A.S.)
<b>Wednesday</b>	Imam Musa Kazim, Imam Reza, Imam Taqi and Imam Ali Naqi (A.S.)
<b>Thursday</b>	Imam Hassam Askari (A.S.)
<b>Friday</b>	Imam Mehdi (a.j.t.f.)

### Ja'fari jurisprudence

**J**a'fari jurisprudence or **Ja'fari Fiqh** is the name of the jurisprudence of the Twelver Muslims, derived from the name of Ja'far al-Sadiq, the 6th Shia Imam.

The Ja'fari Shia consider *Sunnab* to be the oral traditions of Muhammad and their implementation and interpretation by the Imams who were all scholars and descendants of Muhammad through his daughter Fatimah and her husband, the first Imam, Ali. There are three schools of Ja'fari jurisprudence: Usuli, Akhbari, and Shaykhi. The Usuli school is by far the largest of the three. Twelver groups that do not follow Ja'fari jurisprudence include the Alawi, Alevi, Bektashi, and Ahl-e Haqq.

### Role of religious scholars

**U**sooli and Akhbari Shia Twelver Muslims believe that the study of Islamic literature is a continual process, and is necessary for identifying all of God's laws. Twelver Shia Muslims believe that the process of finding God's laws from the available Islamic literature will facilitate in dealing with any circumstance. They believe that they can interpret the Qur'an and the Twelver Shi'a traditions with the same authority as their predecessors. This process of *ijtihad* has provided a means to deal with current issues from an Islamic perspective. Generally, the Twelver Shi'a clergy have exerted much more authority in the Twelver Shi'a community than have the Sunni ulema.

**Marja** (Arabic: مرجع), also appearing as **Marja Taqlid** (Arabic: تقليد مرجع) or **Marja Dini** (Arabic: ديني مرجع), literally means "Source to Imitate/Follow" or "Religious Reference". It is the label provided to Shia authority, a *Grand Ayatollah* with the authority to make legal decisions within the confines of Islamic law for followers and less-credentialed clerics. After the Qur'an and the Prophets and Imams *marjas* are the highest authority on religious laws in Usuli Twelver Shia Islam.

Currently, *marjas* are accorded the title *Grand Ayatollah* (Arabic: آية الله العظمى *Ayatollah al-Uzma*), however when referring to one, the use of *Ayatollah* is acceptable. Previously, the titles of Allamah and Imam have also been used.

### Guardianship of the Jurisprudent

*Main article: Hokumat-e Islami : Velayat-e faqih (book by Imam Khomeini)*

**T**raditionally Twelver Shi'a Muslims consider 'Ali ibn Abi Talib and the subsequent further eleven Imams not only religious guides but political leaders, based on a crucial hadith where Muhammad passes on his power to command Muslims to Ali. Since the last Imam, Muhammad al-Mahdi, went into "occultation" in 939 AD and is not expected back until end times, this left Shi'a

without religiously sanctioned governance. In contrast, the Ismaili Imams did successfully gain political power with the shortly lived Fatimid Empire. After the fall of the Fatimid Empire Ismaili Shi'ism started to lean towards secular thought.

The first Shi'a regime, the Safavid dynasty in Iran, propagated the Twelver faith, made Twelver law the law of the land, and patronized Twelver scholarship. For this, Twelver ulama "crafted a new theory of government" which held that while "not truly legitimate", the Safavid monarchy would be "blessed as the most desirable form of government during the period of awaiting" for the twelfth imam.

In general, the Shi'a adhere to one of three approaches towards the state: either full participation in government, i.e. attempting to influence policies by becoming active in politics, or passive cooperation with it, i.e. minimal participation, or else most commonly, mere toleration of it, i.e. remaining aloof from it.<sup>[104]</sup> Historically, Zaidi and Ismaili Shi'a imams functioned as both religious and political leaders, but later after the fall of the Fatimid Empire the Ismaili imamate became a secular institution. In general, Twelver Shi'a historically remained secular.

This changed with Iranian Revolution where the Twelver Ayatollah Khomeini and his supporters established a new theory of governance for the Islamic Republic of Iran. It is based on Khomeini's theory of guardianship of the Islamic jurist as rule of the Islamic jurist, and jurists as "legatees" of Muhammad.

While not all Twelver Shi'a accept this theory, it is uniquely Twelver and the basis of the constitution of Iran, the largest Shi'a Muslim country, where the Supreme Leader must be an Islamic jurist.

## **Shia Muslims in India**

Shia Muslims are a large minority among India's Muslims. However, there has been no particular census conducted in India with regards to sects, but Indian sources like Times of India and DNA reported Indian Shiite population in mid **2005-2006** between **25% to 31%** of entire Muslim population of India which accounts them in numbers between 40,000,000 to 50,000,000 of 157,000,000 Indian Muslim population. However, as per an estimation of one reputed Shiite NGO Alimaan Trust, India's Shia population in early 2000 was around 30 million with Sayyids comprising just over half of the entire Shia population. According to some national and international sources Indian Shia population is the world's second-largest after Iran Shiite population was also acclaimed publicly as second largest by the 14th Indian Prime Minister Dr. Manmohan Singh quoted in the year 2005. One of the lingering problems in estimating the Shia population is that unless the Shia form a significant minority in a Muslim country, the entire population is often listed as Sunni. For example, the 1926 rise of the House of

Saud in Arabia brought official discrimination against Shias. The Shia-majority areas of Al-Hasa, Qatif and Hofuf on the Persian Gulf, Western Arabia provinces of Jizan, Asir, and Hejaz that had large Shia minorities have officially been completely stripped off their religious identities.<sup>[16]</sup> Shiites are estimated to be 21-35 percent of the Muslim population in South Asia, although the total number is difficult to estimate due to the intermingling between the Muslim Sects and practice of taqiyya by Shiites.

However, some external sources like the Pew Research Center figure them between 10 to 14 percent giving the numbers between 16,000,000 to 24,000,000. However, the Pew Research Center report is not considered authentic by many Shiites and also national and International reports after taking into consideration the report released by Britannica Book of the year in 1997 which put the estimates of Shiite population in India in 1996 over 26,000,000 out of entire Indian Muslim population of 103,000,000 at that time.

There are many big and small towns and villages with majority Shiite Muslim population in India. Many Sayyids between 12th to 16th century migrated to the Indian subcontinent to escape the persecution of Shias in mostly Sunni ruled Middle East. Prominent places in India with majority or considerable Shiite Muslim population are Kargil, Delhi, Mumbai, Hyderabad, Barabanki, Lucknow, Hallaur, Sadaat Amroha and Naugawan Sadat. Shias in Hallaur, Sadaat Amroha and Naugawan Sadat are majority Sayyids. Among the Shias of India an overwhelming majority belongs to the Ithna Ashari (Twelver) division, while the Shias among the Khoja and Bohra communities are Ismaili. Dawoodi Bohras are primarily based in India, even though the Dawoodi theology originated in Yemen. India is home to the majority Dawoodi Bohra population most of them concentrated in Gujarat out of over 1 million followers worldwide

## History

**T**here is no certainty as to when the Shia community first established itself in India. As per historical evidences and the genealogy maintained by the Sayyids who migrated to India from Middle East the history of Shia Islam traces long back around 1000 years. The rulers of various dynasties of India and also in the 11th century the rulers of Multan and Sindh which are now part of Pakistan were adherents of Shia Islam. The Nawabs of Awadh and Hyder Ali & Tipu Sultan of Mysore, who were rulers in India, were also Shia Muslims.

Shia culture and belief has left its influence all over India with Imam al Husain ibn Ali becoming the revered personality in India not only for the Shias but also from non-Muslim communities, especially the Hindus of northern India who participate in ceremonies commemorating Husain ibn Ali's martyrdom on the day of Ashura.

Shaykh al-Mufid writes that before the Battle of Karbala, Husain ibn Ali and the commander of the enemy forces, Umar ibn Saad, met at night and talked together for a long time. After that meeting Umar ibn Saad sent a letter to the Governor of Kufa, Ubayd-Allah ibn Ziyad in which he wrote that Husain ibn Ali has suggested that he go to 'one of the border outposts' of the rapidly expanding Muslim empire as a way of resolving conflict.<sup>[28]</sup> Other traditions name that border outpost as Al Hind or India. Even though Husain ibn Ali himself was not able to go to India, some of the Shia did emigrate there for various reasons, including those who came as refugees from Umayyads and Abbasid persecution. These refugees brought with them rituals which kept alive the remembrance of Karbala and their Shia Identity.

It is narrated by Abd al Razzaq al Muqarram in his work of Maqtal al-Husayn that prior to his martyrdom, Al Abbas ibn Ali while asking water for Mohammad's family from the Yazid's army expressed his desire to go either Rome or to India. This made some people wept in the army of Yazid.

It has been believed that in 7th century few ladies from the household of Prophet Mohammad after Battle of Karbala came in Punjab province of India which after the partition of 1947 became a part of Pakistan. One of the prominent of them was Ruqayyah bint Ali, the daughter of Ali bin Abi Talib through his wife Ummul Banin, Ruqayyah bint Ali was the sister of Abbas ibn Ali and wife of Muslim ibn Aqeel. Still her shrine in Lahore, Punjab of Pakistan, is visited by people all around and she is referred as Bibi Pak Daman.

## Persecution

Shiites in India faced persecution by some Sunni rulers and Mughal Emperors which resulted in the martyrdom of Indian Shia scholars like Qazi Nurullah Shustari (also known as *Shabeed-e-Thaalis*, the third Martyr) and Mirza Muhammad Kamil Dehlavi (also known as *Shabeed-e-Rabay*, the fourth Martyr) who are two of the five martyrs of Shia Islam.

Shias also faced persecution in India in Kashmir for centuries, by the Sunni invaders of the region which resulted in massacre of many Shias and as a result most of them had to flee the region.<sup>[32]</sup> Shias in Kashmir in subsequent years had to pass through the most atrocious period of their history. Plunder, loot and massacres which came to be known as 'Taaraajs' virtually devastated the community. History records 10 such Taaraajs also known as 'Taraj-e-Shia' between 15th to 19th century in 1548, 1585, 1635, 1686, 1719, 1741, 1762, 1801, 1830, 1872 during which the Shia habitations were plundered, people slaughtered, libraries burnt and their sacred sites desecrated.<sup>[32]</sup> Such was the reign of terror during this

period that the community widely went into the practice of Taqya in order to preserve their lives and the honor of their womenfolk. Village after village disappeared, with community members either migrating to safety further north or dissolving in the majority faith. The persecution suffered by Shias in Kashmir during the successive foreign rules was not new for the community. Many of the standard bearers of Shia'ism, like Sa'adaat or the descendants of the Prophet Mohammad and other missionaries who played a key role in spread of the faith in Kashmir, had left their home lands forced by similar situations.

### **India's role in battle of Karbala**

**N**athanvilal Wahshi, a Hindu Writer narrated about the arrival of a helper for Husain's cause on the eight day of Moharram. Husain ibn Ali welcomed him and immediately confirmed his Indian Identity. Husain ibn Ali then goes on to praise India and its people in the following words:

**"The perfumed fragrance entered the realm of love from your country The cool breeze came to my grandfather Mohammad from that garden."**

Upon asking more about the guest's background he finds out that he is an Indian merchant residing in neighboring city of Basra, his father had been entrusted with the treasury of the war booty by none other than Ali bin Abitalib. For this reason the merchant holds himself morally responsible for assisting Husain ibn Ali in any possible way when the later is in trouble. Husain ibn Ali appreciated gesture, but discouraged the merchant from taking up arms in following words:

**"Brother, in my opinion you are the beloved of the world In this country you are the treasure of India."**

Munshi Prem Chand further narrates the perception of this merchant on the part of Imam as suspicion about Husain ibn Ali's sincerity because of being a Hindu.

With tear filled eyes the traveler said: "I am a Hindu, perhaps my fidelity is not convincing Master! Even though this heart is the land of Idol Temple In it is also lit the light of affection".

Husain ibn Ali said : What have you said in passion, Why should my eyes doubt your fidelity? My lord is aware of my conscience. What's the difference between Hindu and Muslim is the quest for truth. This has the guiding principle for the People of the Cloak or Ahl al-Kisa. ”.

### **Shia Muslim Dynasties in India**



Shiite Islam has deep rooted influence in present and history of India from North to South with various Shia Muslim dynasties ruling Indian provinces from time to time.

Few prominent ones of the Indian Shia Muslim dynasties are as follows:

- **Bahmani Sultanate (1347–1527 AD)**

The Bahmani Sultanate also called the *Bahmanid Empire* or *Bahmani Kingdom* was a Muslim state of the Deccan in southern India and one of the great medieval Indian kingdoms.<sup>[35]</sup> Bahmanid Sultanate was the first independent Islamic and Shi'ite Kingdom in South India.

- **Sharqi Dynasty (1394 CE to 1479 CE)**

The Sharqi sultanate was an independent medieval Shia Muslim dynasty of North India, one of the many kingdoms that came up following the disintegration of the Delhi Sultanate.<sup>[37]</sup> Between 1394 CE to 1479 CE, Sharqi dynasty ruled from Jaunpur in the present day state of Uttar Pradesh.

- **Berar Sultanate (1490-1572 AD)**

On the establishment of the Bahmani Sultanate in the Deccan (1348), Berar Sultanate was constituted one of the five provinces into which their kingdom was divided, being governed by great nobles, with a separate army. The perils of this system becoming apparent, the province was divided (1478 or 1479) into two separate provinces, named after their capitals Gawil and Mahur.

- **Bidar Sultanate (1489-1619 AD)**

Bidar Sultanate was one of the Deccan sultanates of late medieval India. Its founder, Qasim Barid was a Turk, domiciled in Georgia. He joined the service of the Bahmani sultan Muhammad Shah III. He started his career as a *Sar-Naubat* but later became the *Mir-Jumla* (prime minister) of the Bahmani sultanate.

- **Qutb Shahi dynasty (1518–1687 AD)**

The Qutb Shahi dynasty was a Turkic dynasty (whose members were also called the **Qutub Shahis**). They were the ruling family of the kingdom of Golconda in southern India. They were Shia Muslims and belonged to Kara Koyunlu.

- **Adil Shahi dynasty (1527–1686 AD)**

The Adil Shahi dynasty ruled the Sultanate of Bijapur in the Western area of the Deccan region of Southern India from 1490 to 1686. Bijapur had been a province of the Bahmani Sultanate (1347–1518), before its political decline in the last quarter of the 15th century and eventual break-up in 1518. The

Bijapur Sultanate was absorbed into the Mughal Empire on 12 September 1686, after its conquest by the Emperor Aurangzeb.

- **Nawab of Awadh (1722-1858 AD)**  
Of all the Muslim states and dependencies of the Mughal empire, Awadh had the newest royal family, the Nawabs of Awadh. They were descended from a Persian adventurer called Sa'adat Khan, originally from Khurasan in Persia.
- **Najafi Nawabs of Bengal (1757–1880)**  
The Najafi Dynasty of Nawabs of Bengal were Sayyids and were descendants of Prophet Muhammad through Al Imam Hasan ibn Ali, ruling from 1757 until 1880.
- **Nawab of Rampur**  
Rampur, former princely state of British India. Previously ruled by Shiite Muslim Nawabs of Rampur, it was incorporated into the state of Uttar Pradesh in 1949.
- **Nizams of Hyderabad State(1724–1948 AD)**  
The ruling Nizams of Hyderabad State patronized Islamic art, culture and literature and developed railway network in Hyderabad. Islamic Sharia law was the guiding principle of the Nizams' official machinery.

### Present circumstances (2011)

India, the only non Muslim nation in the world with Shiite population of 3-4 percent of its entire population, has recognized the day of Ashuralisted as Moharram as the Public Holiday in India. India also has the Birthday of Imam Ali bin Abi Talib as public Holiday in states of Bihar and Uttar Pradesh, whose capital Lucknow is considered as the centre of India's Shiite Muslim community. The Birthdate of Ali bin Abi Talib is not recognized by any country in any of its states other than India and Iran as public Holiday. It is also a known fact that when Saddam mercilessly quelled a Shia uprising in 1992. The world media remained silent and damage to the shrines of Husayn ibn Ali and his half-brother Al Abbas ibn Ali, in the course of Baathist attempts to flush out Shia rebels was a tightly kept secret of the Saddam regime but Indian media Doordarshan was the only network in the world to have shown that footage

However, there has been a report about the Moharram procession being banned and Shiite people protesting against the ban were beaten up by the Indian Army. Main procession is banned in Srinagar since the eruption of militancy in 1990s, the ban is protested by Shiites every year during Moharram who condemn

and blame Indian government for suppressing their right of religious freedom in Jammu and Kashmir, which is a Muslim majority state.

Apart from the reign of few Mughal Emperors, there have been no reports of specific targeted persecution of Shias in India unlike the neighboring Pakistan and few Middle Eastern countries. India being a secular country, Shiite Muslims in India practice their religion freely without any restriction, except for few areas like Kashmir where their religious freedom is suppressed by Indian government. However, in post Godhra riots a Shia Ex Member of the Parliament Ehsan Jafri was reported to be burnt to death by Hindu mob in his own residence in the state of Gujarat in 2002.

Shias also claim to be sidelined in India, hence the All India Shia Personal Law Board was formed after segregation from the All India Muslim Personal Law Board in 2005 to address the legal needs of the Shia population. AISPLB feels that there should be a national policy for the Shias to prevent their exploitation by vested interests. The attitude of the government towards Muslims especially in Maharashtra came in for criticism. The newly formed All India Shia Personal Law Board had 69 members at the time of formation compared to 204 members in the All India Muslim Personal Law Board. The Shia body had the support of the erstwhile royal family of Lucknow, some 2000 descendants of the family claim to have extended their support. Shias claim they have been sidelined by the Sunni-dominated law board, which was set up in 1972. Maulana Mirza Mohammed Athar, president of the breakaway All India Shia Personal Law Board explained the reason for segregation saying that, Shias have formed a forum of themselves because the All India Muslim Personal Law Board never took interest in their well being." Shias and Sunnis do not interpret family laws in a similar way. Shiites also have different Mosques and Burial grounds in India.

### **Azadari In India**

Shiite Muslims doing Azadari by performing Tatbeer in Mumbai, India on the day of Ashura Azadari or the mourning practice of Imam Husain ibn Ali is very much prevalent across India. One thing which is worth noting in Indian Azadari is the participation of non Muslims in Shia rituals on the day of Ashura.

The Hindu rulers of Vijayanagar during the 16th and 17th centuries even donned blackened garments and helped to arrange the Kala Tazia (Black Tazia) processions. Even the Scindias of Gwalior and the Holkar Maharajas of Indore conducted Majlis or Muharram congregations.

In Lucknow Hindus regularly join Muslims in the Azadari and Alam processions. The Sufi saints of India along with the Shi'ite Scholars encouraged the mixing and merging of indigenous elements from the rich cultural heritage of the land to that of Muharram thus proclaiming the message of peaceful co-existence among communities and united resistance to tyrannical authority.

The carrying of Alams through fire by men is more common. There are several occasions when these are traditionally practiced particularly in the town of Vizianagaram 550 km outside of Hyderabad where 110 Alams are taken through the fire. A significant aspect of fire walking in the context of Moharram commemorations in Andhra Pradesh is the participation of Hindus in the ceremonies. In Vizianagaram 109 of the Alams are carried by Hindus.

## **Notable Shia Muslim Personalities of India**

### **Religion**

- Grand Ayatollah Ghufuran Ma'ab - One of the leading Ayatollah, India had ever produced.
- Sayyid Ahmad al Musawi al Hindi - Grandfather of revolutionary Iranian leader Grand Ayatollah Ruhollah al Musawi al Khomeini. He was born in Kintoor Barabanki UP
- Qazi Nurullah Shustari - Executed by Mughal Emperor Jehangir, is regarded as the third among the five martyrs of Shia Islam.
- Mirza Muhammad Kamil Dehlavi - Executed by Sunni Ruler of Jhajhar, also known as the Shahid Rabay or the fourth martyr of the five martyrs of Shia Islam.
- Ayatollah Sayyid Mir Hamid Hussain al Musawi Kintoori Lakhnawi - Leading Indian Cleric of his time.
- Mir Anis - Legendary Urdu poet and renowned Marsia writer all over the world. He was born in Faizabad in the northern Indian state of Uttar Pradesh in 1803 and died in 1874.
- Mirza Dabeer - Leading Urdu poet of India who excelled and perfected the art of Marsiya writing and is considered the leading exponent of Marsiya writing along with Mir Anis.
- Maulana Sayyid Urujul Hasan Meesum - Cleric from India
- Grand Ayatollah Sayyid Mohsin Nawab Rizvi Mujtahid - Vice Principal of Sultanul Madaris, Lucknow, former Principal, Madarse Aliya (Oriental College), Rampur, and Madarse Nasirya, Jaunpur.
- Ayatollah Najmul Millat - Leading Ayatollah and father of Maulana Syed Mohammad the founder of Madrasatul Waizeen
- Ayatullah Agha Hajji Mirza Mahdi Puya Yazdi - A Twelver Shia Muslim and an Islamic scholar, most notable for his famous tafsir of the Qur'an.

- Ayatollah Syed Mohammad Abul Hasan – Founder of Sultanul Madaris son of Ayatollah Syed Ali Shah.
- Grand Ayatollah Ali Naqi Naqvi - Leading Mujtahid of modern India.
- Ayatollah Syed Ali Shah – Father of Grand Ayatollah Syed Mohammad Abul Hasan.
- Ayatollah Syed Aqeel-al-Gharavi - Leading Shia scholar and community activist of India.
- Syed Kalbe Hussain - One of the senior clerics of India.
- Maulana Muhammad Rizvi - Twelver Shia Cleric, son of Maulana Sa'id Akhtar Rizvi and author of the book Shī'ism Imāmate & Wilāyat. Canada: Al-Ma'ārif Books. 1999. ISBN 0-920675-11-5.
- Maulana Sa'id Akhtar Rizvi - Indian born, Twelver Shī'ah scholar, who actively promoted Islam in East Africa.
- Syed Sibte Hasan Naqvi - Shia Cleric and father of Syed Mohammad Waris Hasan Naqvi
- Syed Mohammad Waris Hasan Naqvi - Shia Cleric from Lucknow, India.
- Maulana Kalbe Abid(late) - Mujtahid from Lucknow, India and father of Maulana Kalbe Jawad.
- Late Maulana Sayyid Aqa Hasan Naqvi - Mujtahid from Lucknow
- Maulana Kalbe Sadiq - Senior member of All India Muslim Personal Law Board and brother of Maulana Kalbe Abid(late).
- Maulana Kalbe Jawad - Leading cleric of India, leader of Friday prayers in Asafi Imambargah and son of Maulana Kalbe Abid(late).
- Maulana Mirza Mohammad Athar - Leading Orater of India, and the first president of All India Shia Personal Law Board (AISPLB).
- Syed Hamidul Hasan - Cleric from India and one of the students of Ayatullah al-Uzma Syed Muhsin al-Hakim and Ayatullah al-Uzma SyedAbul Qasim al-Khoei.
- Maulana Syed Ghulam Hussain Raza Agha Mujtahid ul Asr - Leading scholar and head of ulema of Hyderabad
- Raja Amir Mohd. Khan (Raja of Mehmoodabad)-Famous Marsiyakhan

### **Business and politics - present and past**

- Azim Premji, CEO of India's 3rd largest IT company Wipro Technologies and the 5th richest man in India with an estimated fortune of US\$17.1 billion.
- Fakhruddin T. Khorakiwala - Dawoodi Bohra, Chancellor of Jamia Millia University, former Sheriff of Mumbai and owner of Akbarallys and Wockhardt.
- Zoher Khorakiwala and Komail Khorakiwala - Dawoodi Bohra, owner of Monginis Bakery Chain
- Sir Sultan Ahmed - Indian barrister and politician
- Zafar Ali Naqvi - Indian politician and Member of the Parliament of India

- Mukhtar Abbas Naqvi - Former Indian Federal Minister and Member of the Parliament of India
- Ehsan Jafri (1929 – February 28, 2002) - Indian politician and ex-Member of the Parliament of India, killed during Gulbarg Society massacre
- Syed Sibtey Razi - Governor of Assam state and former Governor of Jharkhand state.
- Ali Yawar Jung - Former Indian diplomat and former Governor of the state of Maharashtra from 1971 to 1976. He played a significant role in full scale establishment of Azadari in Mumbai.
- Nur Jehan - Mughal Empress, considered mastermind behind Jehangir's rule, family origin in Persia
- Mumtaz Mahal - Wife of Mughal Emperor Shah Jahan I buried in Taj Mahal in Agra, India.
- Bahmani Sultanate rulers.
- Sharqi Dynasty rulers
- Berar Sultanate rulers.
- Bidar Sultanate rulers.
- Qutb Shahi dynasty rulers.
- Adil Shahi dynasty rulers.
- Nawab of Awadh rulers.
- Begum Hazrat Mahal - Wife of Wajid Ali Shah, last Nawab of the princely kingdom of Awadh
- Nawab of Rampur rulers.
- Najafi Dynasty Nawabs of Bengal.
- Hyderabad State Nizam rulers.
- Mahabat Khan - prominent Mughal general and statesman, perhaps best known for his coup against the Mughal Emperor Jahangir in 1626.
- Sayyed Mahmud Khan - Military general of Mughal Emperor Akbar's army.
- Siraj ud-Daulah - Last ruler of Bengal before British intrusion.

## **Bollywood**

- Kamal Amrohi - Bollywood film director, screenwriter, and dialogue writer
- Meena Kumari - Bollywood Actress and Urdu-Hindi Poetess.
- Farida Jalal - Bollywood Actress.
- Jagdeep - Bollywood Actor and Comedian,
- Feroz Khan - Indian Actor, Film editor, Producer and Director in the Bollywood film Industry.
- Saeed Jaffrey - Indian Punjabi British actor.
- Sanjay Khan - Actor turned film producer and director
- Akbar Khan - Film actor, screenwriter, producer and director.
- Fardeen Khan - Indian established Bollywood actor and son of legendary Feroz Khan.
- Zayed Khan - Indian Bollywood actor and son of Sanjay Khan.
- Javed Jaffrey - Bollywood actor and comedian.

- Naved Jaffrey - Co-producer of Boogie Woogie series.
- Emraan Hashmi - Bollywood actor
- Farah Khan Ali - Gemologist and renowned Jewellery designer of India
- DJ Aqeel - DJ, singer and composer

### **Sports**

- Syed Kirmani - Former Indian cricket captain who was awarded Padma Sri in 1982
- Jalaluddin Rizvi - Former field hockey player who represented India in the 1984 Olympics and 1982 Asian Games

### **Journalism**

- Saeed Naqvi - Senior journalist and Distinguished Fellow at Observer Research Foundation, 20 Rouse Avenue, New Delhi. Visiting Professor at Academy of Third World Studies, Jamia Millia and Senior Advisor at Centre for Culture, Media and Governance, Jamia Millia Islamia University, New Delhi.
- Nikhat Kazmi - Senior correspondent writing for The Times of India since 1987

### **Others**

- Amir Rizvi - Indian designer
- Ali Hyder Tabatabai - Poet, translator and scholar of languages
- Safi Lakhnavi - Urdu poet
- Saghar Khayyami - Urdu poet leading humorist and satirist

### **Shia organizations in India**

- All India Shia Personal Law Board
- Jamia Nazmia
- Sultan al Madaris
- All India Shia Yateem Khaana
- All India Shia Husaini Fund
- All India Shia Conference (1930s)
- Anjuman Haideri Hallaur
- HIZ Society ([www.shia-e-ali.com](http://www.shia-e-ali.com))
- Noor-E-Hidayat Foundation (<http://www.noorehidayatfoundation.com/>)
- Tanzeemul Makatib, (<http://www.makatib.net/>)
- Nida A Voluntary Organization ([www.ntst.in](http://www.ntst.in))
- And many more .....

## List of nations with Shia population

Figures indicated in the first three columns below are based on the October 2009 demographic study by the Pew Research Center report, Mapping the Global Muslim Population.

Nations with over 100,000 Shi'a					
Country	Shi'a population	Percent of Muslim population that is Shi'a	Percent of global Shi'a population	Minimum estimate /claim	Maximum estimate/claim
Iran	66,000,000 – 70,000,000	90–95	37–40		
Pakistan	17,000,000 – 26,000,000	10–15	10–15		43,250,000 – 57,666,666
India	16,000,000 – 24,000,000	10–15	9–14		40,000,000 – 50,000,000
Iraq	19,000,000 – 22,000,000	65–70	11–12		
Turkey	7,000,000 – 11,000,000	10–15	4–6		
Yemen	8,000,000 – 10,000,000	35–40	5		
Azerbaijan	5,000,000 – 7,000,000	65–75	3–4		
Afghanistan	3,000,000 – 4,000,000	10–15	<2		15–19% of total population
Syria	3,000,000 – 4,000,000	15–20	<2		
Saudi Arabia	2,000,000 – 4,000,000	10–15	1–2		
Nigeria	<4,000,000	<5	<2		5-10 million
Lebanon	1,000,000 – 2,000,000	45	<1		
Tanzania	<2,000,000	<10	<1		
Kuwait	500,000 – 700,000	20–25	<1		35–40% of total population
Germany	400,000 – 600,000	10–15	<1		
Bahrain	400,000 – 500,000	65–75	<1		
Tajikistan	400,000	7	<1		
United Arab Emirates	300,000 – 400,000	10	<1		
United States	200,000 – 400,000	10–15	<1		
Oman	100,000 – 300,000	5–10	<1		948,750
United Kingdom	100,000 – 300,000	10–15	<1		
Bulgaria	100,000	10–15	<1		
Qatar	100,000	10	<1		



## Family Tree of 6 Islamic Nabi and Shia Islam

Adam1			
Nuh (Noah)			
Ibrahim (Abraham)			
Ismail (Ishmael)		Ishaq (Isaac)	
Adnan (b.122 BC)		Yaqub (Jacob)	
Abdul Muttalib		Isa (Jesus)	Musa (Moses)
Abdullah (d.570 AD)	Abu Talib (d.620AD)		
Muhammad (d.632AD)			
Fatima (d.11 AH)	Ali (d.661 AD)		
Hasan			
Husain (d.680AD)			
<b>Shias</b>			

### Persecution

The dispute over the right successor to Muhammad resulted in the formation of two main sects, the Sunni and the Shia. The Sunni, or followers of the way, followed the caliphate and maintained the premise that any devout Muslim could potentially become the successor to Muhammad if accepted by his peers. The Shia, however, maintain that only the person selected by God and announced by the Prophet could become his successor, thus Ali became the religious authority for the Shia people. Militarily established and holding control over the Umayyad government, many Sunni rulers perceived the Shia as a threat – both to their political and religious authority.

The Sunni rulers under the Umayyads sought to marginalize the Shia minority and later the Abbasids turned on their Shia allies and further imprisoned, persecuted, and killed Shias. The persecution of Shias throughout history by Sunni co-religionists has often been characterized by brutal and genocidal acts. Comprising only about 10–15% of the entire Muslim population, to this day, the Shia remain a marginalized community in many Sunni Arab dominant countries without the rights to practice their religion and organize.

At various times Shi'a groups have faced persecution. In March 2011, Malaysia government ban Shias a 'deviant' sect to promote their faith to other Muslim, but are free to practise it themselves.

## Calendar

**Sunni, and Twelver and Mustaali Shi'a, celebrate the following annual holidays:**

- Eid ul-Fitr (الغفر عيد), which marks the end of fasting during the month of Ramadan and falls on the first day of Shawwal.
- Eid ul-Adha, which marks the end of the Hajj or pilgrimage to Mecca, starts on the 10th day of Dhul Hijja.

**The following holidays are observed by Twelver and Mustaali Shi'a only, unless otherwise noted:**

- The Remembrance of Muharram and Ashurah (عاشوراء) for Shia commemorates Imam Husayn ibn Ali's martyrdom. Imam Husayn was grandson of Muhammad, who was killed by Yazid ibn Muawiyah, Ashurah is a day of deep mourning which occurs on the 10th of Muharram. Sunnis also commemorate Ashurah, but give it a different meaning (see Ashurah). On January 19, 2008, 2 million Iraqi Shia pilgrims marched through Karbala city, Iraq to commemorate Ashura. 20,000 Iraqi troops and police guarded the event amid tensions due to clashes between Iraqi troops and the population which left 263 people dead (in Basra and Nasiriya).<sup>[88]</sup>
- Arba'een commemorates the suffering of the women and children of Imam Husayn's household. After Husayn was killed, they were marched over the desert, from Karbala (central Iraq) to Shaam (Damascus, Syria). Many children (some of whom were direct descendants of Muhammad) died of thirst and exposure along the route. Arba'een occurs on the 20th of Safar, 40 days after Ashurah.
- Milad al-Nabi, Muhammad's birth date, is celebrated by Shia on the 17th of Rabi al-Awwal, which coincides with the birth date of the sixth imam, Ja'far al-Sadiq.
- Mid-Sha'ban is the birth date of the 12th and final imam, Muhammad al-Mahdi. It is celebrated by Shi'a Muslims on the 15th of Shaban. Many Shia fast on this day to show gratitude.
- Eid al-Ghadeer celebrates Ghadir Khum, the occasion when Muhammad announced Ali's imamate before a multitude of Muslims. Eid al-Ghadeer is held on the 18th of Dhil-Hijjah.
- Al-Mubahila celebrates a meeting between the household of Muhammad and a Christian deputation from Najran. Al-Mubahila is held on the 24th of Dhil-Hijjah. The Quran refers to this event in Surah Aal-E-Imran Verse No. 61.

## Holy cities



Imām Husayn Mosque in Karbalā. Two tall minarets of Al-‘Abbās Mosque are also seen in the picture.

Both Shia and Sunni Muslims share a certain veneration and religious obligations towards certain shrines and holy sites, such as Mecca (Masjid al-Haram) and Medina (Al-Masjid al-Nabawi) but Imam Ali Mosque and Imam Husayn Shrine are also highly revered by Shia.

## Branches

The Shi'a faith throughout its history split over the issue of imamate, with each branch supporting different imams. The largest branch are the Twelvers, to which over 85% of Shi'a belong. The only other surviving branches are the Zaidi and Ismaili. All three groups follow a different line of Imamate.

Twelver Shi'a believe in the lineage of the Twelve Imams. The Twelver Shi'a faith is predominantly found in Iran (est. 90%), Azerbaijan (est. 65%), Bahrain (est. 70%), Iraq (est. 60%), Lebanon (est. 24%), Kuwait (est. 33%), Turkey (est. 15%), Albania (est. 10%), Pakistan (est. 10–15%) and Afghanistan (est. 15%). The Zaidi Shi'a are predominantly found in Yemen (est. 40%).

The Zaidi dispute the succession of the fifth Twelver Imam, Muhammad al-Baqir, because he did not stage a revolution against the corrupt government, unlike Zaid ibn Ali. They do not believe in a direct lineage, but rather that any descendant of Hasan ibn Ali or Husayn ibn Ali who stages a revolution against a corrupt government is an imam. The Zaidi are mainly found in Yemen.

The Ismaili dispute the succession of the seventh Twelver Imam, Musa al-Kadhim, believing his older brother Isma'il ibn Jafar actually succeeded their father Ja'far al-Sadiq. Ismailis believe that Ja'far al-Sadiq thought his son, Ismā'īl ibn Ja'far "al-

Mubārak", would be heir to the Imamate. However, Ismā'īl predeceased his father. Some of the Shī'ah claimed Ismā'īl had not died, but rather gone into occultation, but the proto-Ismā'īlī group accepted his death and therefore that his eldest son, Muhammad ibn Ismā'īl, was now Imām. Muhammad remained in contact with this "Mubārakiyyah" group, most of whom resided in Kūfah. Ismaili form small communities in Afghanistan, Pakistan, Uzbekistan, India, Yemen, China and Saudi Arabia and have several sub-branches.

## **About Karbala**

Karbala has the unique feature of having its name engraved in the memory of generations and all along the history of the Muslim world. Believers recall this name with sorrow and distress, for they remember the grand sacrifice of Imam Hussain, peace be upon him (a.s.), and his family members and friends.

Up to this day, a huge number of devotees visit this holy place all year around to pay homage to the master of martyrs Imam Hussain (a.s.). Two main roads lead the visitor to Karbala. One is from the Iraqi capital Baghdad, through Al-Musails, and the other is from the holy city of Najaf. Upon reaching Karbala, the holy place would draw the visitor's attention to its glorious minarets and domes shining due to the light of its lord.

Two grand holy shrines in Karbala are those of Imam Hussain (a.s.) and his brother Abul-Fazl al-Abbas (a.s.). Also present inside the shrine of Imam Hussain (a.s.) are the holy tombs of his two sons Hazrat Ali Akbar (a.s.) and 6-month old Hazrat Ali Asghar (a.s.) and his trusted friend Hazrat Habib ibn-e-Mazahir (a.s.). In one of the corners of the inside area of the shrine, is the Ganj-e-Shuhada where bodies of all the 72 martyrs of Karbala are buried. Next to one of the entrances "Bab-ul-Dhahab", is the Qatl-gah, where the actual martyrdom of Imam Hussain (a.s.) took place. All the tombs and shrines are beautifully decorated with golden windows and beautiful illumination.

## **"Karbala" Origin & Meaning**

There are many opinions among different investigators, as to the origin of the word "Karbala".

Some have pointed out that "Karbala" has a connection to the "Karbala" language, while others attempt to derive the meaning of word "Karbala" by analyzing its spelling and language. They conclude that it originates from the Arabic word "Kar Babel" which was a group of ancient Babylonian villages that included Nainawa, Al-Ghadiriyya, Karbella, Al-Nawaweess, and Al-Heer. This last name is today known as Al-Hair and is where Imam Hussain's (a.s.) grave is located.

The investigator Yaqut al-Hamawy had pointed out that the meaning of "Karbala" could have several explanations, one of which is that the place where Imam Hussain (a.s.) was martyred is made of soft earth - "Al-Karbalat".

Other writers made the connection between the name and the disastrous event which painted the desert with blood, and so the word "Karbala" was said to compose of two Arabic words: "Karb" meaning grief and sorrow, and "Balaa" meaning affliction. Such a connection, in fact, has no scientific evidence, since Karbala was known as such even before the arrival of Imam Hussain (a.s.).

### **Martyrdom and popularity**

Karbala was at first an uninhabited place and did not witness any construction activity, although it was rich in water and its soil fertile. Following the tenth of Muharram 61 AH (680 AD), after the martyrdom of Imam Hussain (a.s.), people from far as well as tribes living nearby started visiting the holy grave. A lot of those who came, stayed behind and/or asked their relatives to bury them there after their demise.

Despite many attempts by successive rulers, such as Al-Rashid and Al-Mutawakkil, to put a restriction on the development of this area, it has nonetheless spread with time to become a city.

### **Bounty of visiting Imam Hussain(a.s.) shrine**

There is a lot of benefit and great spiritual reward in visiting the grave of Imam Hussain (a.s.). The Prophet Mohammad (saws) has said of his grandson Imam Hussain (a.s.): "Hussain is of me and I am of him". Several narrations mention that visiting the grave of Imam Hussain (a.s.) relieves one of worldly afflictions as well as those after death. Believers, therefore, come from all parts of the world all year round to receive the honor, particularly during the first ten days of Muharram (Ashura) and the twentieth of Safar (the fortieth).

One common Iraqi custom during that season is to go walking from Najaf to Karbala, reflecting their strong adhesion to and adoption of the morals and principles for which Imam Hussain (a.s.) struggled and attained martyrdom.

### **Mausoleum of Imam Hussain(a.s.)**

The historian Ibn Kuluwayh mentioned that those who buried Imam Hussain (a.s.) made a special and rigid construction with signs above the grave. Higher and bigger constructions above the grave started during the ruling of Al-Saffah, but Harun al-Rashid later on, put heavy restrictions to prevent people from visiting the grave.

At the time of Al-Mamun, construction around the grave resumed until the year 236 AH when Al-Mutawakkil ordered the destruction and digging of the grave, and then filling the pit with water. His son, who succeeded him, allowed people to visit the grave site, and since then building the precinct to the grave increased and developed step by step.

On the other hand, the historian Ibn Al-Athir, stated that in the year 371 AH, Aadod Al-Dawla Al-Boowayhi became the first to largely lay the foundations for large scale construction, and generously decorated the place. He also built houses and markets around the precinct, and surrounded Karbala with a high boundary wall turning it into a strong castle.

In the year 407 AH, the precinct caught fire due to the dropping of two large candles on the wooden decorations, but Hasan ibn Fadl (the state minister) rebuilt the damaged sections.

History has recorded the names of several rulers who shared the honour of widening, decorating or keeping the precinct in good condition. Amongst them is Fateh Ali al-Qajari, who in 1250 AH ordered the construction of two domes. One over Imam Hussain's(a.s.) grave and the other over his brother Abul-Fazl al-Abbas(a.s.).

The first dome is 27 meters high and completely covered with gold. At the bottom, it is surrounded with 12 windows, each of which is about 1.25 m away from the other, from the inside, and 1.30 m from the outside.

The mausoleum has an area of 59 m / 75 m with ten gates, and about 65 rooms, well decorated from the inside and outside, used as classrooms for studying.

As for the grave itself, in the middle of the precinct, it is called the "Rawda" or garden and it has several doors. The most famous one is called "Al-Qibla" or "Bab al-Dhahab". When it is entered, one can see the tomb of Habib ibn Madhahir al-Asadi (a.r.). Habib was a friend and companion of Imam Hussain (a.s.) since their childhood. He was one of those who was honoured with martyrdom at the battle of Karbala.

### **The resting place of Abul-Fazl al-Abbas(a.s.)**

Abul-Fazl al-Abbas (a.s.) was the brother of Imam Hassan (a.s.) and Imam Hussain (a.s.) and the standard-bearer of Imam Hussain (a.s.) in the battle of Karbala. He is well known in history for his valour, loyalty and similarity to his father, the Lion of God, Imam Ali (a.s.).

The grave of Hazrat Abbas (a.s.) received similar attention as that of Imam Hussain (a.s.). In the year 1032 AH, the King Tahmaseb ordered the decoration of the grave's dome. He built a window on the 'darih' around the grave and organized the precinct. Other similar activities were done by other rulers.

### **Chronology of Imam Husayn's Shrine at Karbala**

<b>AH</b>	<b>CE</b>	<b>Events</b>
61	1st October, 680	Imam Hussain(a.s.) was buried at this sacred spot.
65	18th August, 684	Mukhtar ibn Abu Obaidah Thaqafi built an enclosure around the grave, in the form of a mosque and erected a dome over the grave. There were two entrances to this building.
132	12th August, 749	A roof was built over a part of this mosque and two entrances were added during the reign of as-Saffah.
140	31st March, 763	The roof was demolished during the reign of al-Mansur.
158	11th November, 774	During the reign of Mahdi the roof was reconstructed.
171	22nd June, 787	During the reign of Al-Rashid the dome and the roof were demolished and the plum tree which stood near the grave was cut down.
193	25th October, 808	During the reign of Amin the building was reconstructed.
236	15th July, 850	Mutawakkil demolished the buildings and ordered that the land should be ploughed.
247	17th March, 861	Muntasir built a roof over the grave and set up an iron pillar near it, to serve as a landmark for the pilgrims.
273	8th June, 886	The roof was demolished again.
280	23rd March, 893	The Alid representative built a dome in the centre, with two roofs, on either side and an enclosure with two entrances.

307	19th August, 977	Adzd ibn Boweih rebuilt the dome, the surrounding galleries and constructed a screen of teak wood around the sepulchre. He also constructed houses all round the shrine and erected the boundary wall of the city. At the same time Imran ibn Shahin built a mosque adjacent to the tomb.
407	10th June, 1016	The buildings were damaged by fire and the Vizier, Al-Hasan ibn al Fadi rebuilt them.
620	4th February, 1223	Nasir le-din-Illah reconstructed the screens of the sepulchre.
757	18th Sept. 1365	Sultan Owais ibn Hasan Jalairi remodelled the dome and raised the walls of the enclosure.
780	24th Feb. 1384	Ahmad ibn Owais erected two minarets covered with gold and extended the courtyard.
920	26th Feb. 1514	When Shah Ismail Safawi visited the holy shrine he built a sacrophagus of the inlaid work over the grave.
1032	5th Nov. 1622	Shah Abbas Safavi constructed the screens (darih) of brass and bronze and decorated the dome with Kashi tiles.
1048	15th May 1638	Sultan Murad IV, when he visited the holy shrine, whitewashed the dome.
1155	8th March 1742	Nadir Shah visited the holy shrine and decorated the building and offered valuable presents to the treasury of the shrine.
1211	7th July 1796	Shah Muhammad Qachar covered the dome of the shrine with gold.
1216	14th May, 1801	Wahhabis attacked Kerbala, spoiled the screens and portico and looted the shrine.
1232	21st Nov., 1817	Fateh Ali Shah Qachar repaired the screens and plated them with silver. He also plated the centre of the main portico with gold and repaired the damage done by the Wahhabi robbers.
1283	16th May,	Nasiruddin Shah Qachar extended the courtyard of the



	1866	shrine.
1358	21st February, 1939	Dr. Taher Saifud-din, 51st Dai-el-Mutlaq of the Dawoodi Bohra community offered a set of screens of solid silver which are fixed in the shrine.
1360	29th January, 1941	Dr. Taher Saifud-din, 51st Dai-el-Mutlaq of the Dawoodi Bohra community rebuilt the western minaret.
1367	20th Dec., 1948	Syed Abdul Rasul Khalsi, Administrator of Karbala acquired the houses in the neighbourhood of the courtyard according to the price fixed by the government, to build a road around the holy mausoleum and to extend the courtyard.

Source :- <http://www.convertstoislam.com/>

## The Martyrs of Karbala

Ganj-e-Shuhada is the place in Karbala where the majority of the martyrs are buried. After martyrdom, the bodies of the martyrs lay on the desert of Karbala without Kafn. It was at the time of chehlum - the 40th day of the martyrdom - that Imam Zain-ul-Abideen(a.s.) returned to Karbala to pay homage to the martyrs and he, alongwith the people of the tribe of bani-Asad, buried the bodies of the martyrs of Karbala.

Here is a complete list of the martyrs of Karbala. Also included are the people who were martyred for the same cause before the incident of Karbala.

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Name	Description
1 Abu-Bakr ibne Ali ibne Abi Taleb	He was called 'Muhammad-e-Azghar' or Abdullah from Laila daughter of Masu'ud, son of Hanzala, son of Manath, son of Tameem.
2 Abi Bakr	Son of the Second Imam Hassan, son of Ali.
3. Abdul Hatoof Ansari	Accompanied by his brother
4. Sa'ad	Both sons of Hur. Both from Kufa who joined the Holy Imam at Karbala.
5. Adhan	Son of Omayya-al Abdi. From Basra son of Abi Obaida, whose father had been the companion of the Holy Prophet.
6. Aslam	The slave who was purchased and liberated by the Holy Imam- was the scribe engaged to write communications from the Holy Imam.
7. Anas bin Hars-e-Kahili,	Son of Baniah, son of Kahli who was one of the companions of the Holy Prophet
8. Borair Zibe Khozair-e-Hamdani -	A very old, pious, and devoted companion of Amirul-Momineen, Ali ibne Abi Taleb, one of the prominent noblemen of Kufa. He was the one who came to the Holy Imam begging most humbly to permit him to get martyred for he wanted to die in the way of the Lord and show his face to the Holy Prophet on the Day of Judgment.
9. Omayyabib Sa'd at Tale:	He was one of the companions of Amirul-Momineen.
10. Bushr bin Amru al Hazrami	From the famous ones among the faithful ones among the faithful devotees of the Holy Prophet.
11. Bakr bib Hai at Taimi:	Of the Bani Taimi tribe who came to the Holy Imam and volunteered to be martyred in the way of the Lord.
12. Jabib ibne Hajjaj al Taimi:	He was the follower of Muslim-bin-Aqeel in Kufa. Since Muslim was arrested, he hid himself until Husayn arrived in Karbala, and submitted himself until Husayn arrived in Karbala, and submitted himself to the Holy Imam.
13. Jibilath ibne Ali-e-Shaibani:	The one who was attending to Amirul-Momineen in the battle of Siffin.
14. Jafar ibne Aqeel ibne Abi Taleb:	The third brother of Abbas the Standard Bearer of the Holy Imam.

15. Jafar ibne Aqeel ibne Abi Taleb:	Brother of Muslim ibne Aqeel the Deputy of the Holy Imam to Kufa.
16. Jinadat ibne Ka'b Ansari Al-Khazraji:	Along with his son-martyred at Karbala- one of the greatest devotees of the Holy Imam.
17. Jundab bin Mujee al Khaulani:	One of the companions of Ameerul-Momineen who came to the Holy Imam, fell down on his feet and prayed to be permitted to be martyred.
18. Jaun	The liberated slave of Abi-Zar, joined the Second Holy Imam and thereafter he remained with Husayn and had come to Karbala with Husayn. He was trained under Abi-Zar and was a very pious devotee of the Holy Imam.
19. Jaun bin Malike Tameemi:	Of the tribe of Bani Tameem. One who was in Yazid's army. Seeing the Devil's forces decision to attack the Holy Imam, which he never thought would happen, left the ranks of the Devil's forces and joined the Holy Imam.
20. Hars	The liberated slave of hazrat Hamza, the uncle of the Holy Prophet-had come from Madina along with Husayn.
21. Habshi bin Qais-e-Nahmi:	Of a group from the tribe of Hamdan. His grandfather was one of the faithful companions of the Holy Prophet.
22. Hars bin Amarul Qais-e-Kandi:	A very brave nobleman of Arabia. He went into the armies of the Devil, and found his own uncle there. His uncle asked him: "Have you come to kill your uncle?" He replied Yes! you are my uncle, no doubt, but God is my Lord and you have come here against him." He killed his uncle. Along with him three others from the enemy's ranks joined the Holy Imam. All were martyred.
23. Habib bin Amir-e-Taimi:	One who had already paid allegiance to the Holy Imam at the hands of Muslim, was martyred in Kufa. Habib left Kufa and joined the Holy Imam on his way to Karbala.
24. Habib bin Muzahir al-Asadi:	He was known as Habib ibne Mazahir bin Re'aab bin Al-Ashtar from the lineage of Asad Abdul Qasim Al-Asadi - aged 70 years. He was one of the faithful companions of the Holy Prophet, who after the Holy Prophet always remained with Ameerul-Momineen Ali and migrated to Kufa when the Capital was shifted from Madina to Kufa, and accompanied Ali in all battles he fought against the rebels and traitors. His ideal faithfulness and sincere

	devotion to he Holy Imam has many glorious details.
25. Hajjaji bin Masrooq al-Jaufi:	One of the faithful companions of Ameerul-Momineen Ali in Kufa.
26. Hajjaji bin Badr as S'di:	Of Basra from the tribe Bani Sa'd, famous nobleman in Kufa. He was the one who carried the communications of the Holy Imam to the pious ones of the devotees of the House of the Holy Prophet in Kufa.
27. Hur ibne Yazdi ar Riyah:	He was the son of Yazid ibne Najiyah bin Qa'nab bin Yitab bin Hur in the lineage of Al'Tarbo'ir Riyahi. A famous nobleman of Kufa, and experienced warrior specially selected by Ibne Ziad to command a contingent against Husayn. He was the one who obstructed Husayn's way near Kufa, but he never believed that the venture of Ibne Ziad was to end in the martyrdom of the Holy Imam. When at Karbala he found that the decision was to martyr the Holy Imam, Hur left the Devil's forces and joined the Holy Imam, seeking pardon for his previous conduct. The Holy Imam received him with special grace. Hur was among the foremost martyrs in the way of God.
28. Hallas bin Amro' ar Rasibi:	He was the son of Amru ar Rasibi who was one of the faithful companions of Ameerul-Momineen Ali.
29. Hanzala bin As'adus-Shabami:	He was the one who carried the message of exhortation from the Holy Imam to ibne Sa'd in Karbala.
30. Rafe' -the liberated slave of Muslim Azdi:	He came from Kufa and volunteered to be martyred in the way of the Lord.
31. Zavir bin Amro al Kandi:	A sincere devotee of the Ahlu Bait and a devoted companion of the Holy Imam. He was a noble personality very much revered and respected by the people.
32. Zohair al Qaine Bijilly:	He was a noble chieftain of his tribe, a man of great influence in Kufa. In the beginning he was attached to the Third Caliph Othman. Once returning from Haj he met the Holy Imam and became a staunch devotee of Husayn. He is the one who bade goodbye to his wife Dalham daughter of Amru, liberating her with a divorce to go to her relatives, and he joined the Holy Imam.
33. Ziad bin Areeb al Sa'idi:	Son of Areeb one of the faithful companions of the

	Holy Prophet. A very pious and brave noble personality enjoying the trust and the confidence of the people.
34. Salim the liberated slave of Amire Abdi:	A staunch devotee of Amirul-Momineen Ali, from Basra.
35. Salim the liberated slave of Bani Madinatul Kalbi:	Of the tribe Kalb one of the devotees of Amirul-Momineen Ali in Kufa.
36. Sa'd bin Hars and Abul hatoof bin Harse Ansari:	These twin brothers had come from Kufa employed in the forces of the Devil to fight Husayn. Later they left the ranks of the Devil's forces and joined the Holy Imam and got martyred.
37. Sa'd the liberated slave of Amirul-Momineen Ali:	After the martyrdom of Amirul-Momineen, he remained attached to Imam Hassan and later after the martyrdom of Imam Hassan, he remained devoted to Husayn.
38. Sa'd - the liberated slave of Amro bin Khalid:	He volunteered to be martyred for the Truth. A noble personality with a high degree of fidelity and valance.
39. Sayeed bin Abdullah Hanafi:	A noble and very influential personality in Kufa uniquely brave. He was the gentleman who carried Muslim's letter form Kufa to Husayn and remained with the Holy Imam until he was martyred. He was the man who, while the Holy Imam offered his prayers in the field of action (Karbala) stood in front of the Holy Imam and received the arrows from the Devil's forces, on his breast, and protecting the Imam in prayers.
40. Salman bin Mazarib bin Qais al Anmari al Bijilli:	A cousin of Zohair al Qain. He went to Mecca with Zohair and when on his return form Mecca Zohair decided to join the Holy Imam, he accompanied him and got martyred at Karbala. A man of very noble conduct and character endowed with strong will and prowess. A very pious personality fearing none but God.
41. Suleiman bin Razeen-A liberated slave of the Holy Imam:	A truthful and a very reliable gentlemen. A staunch devotee of the Holy Imam. He carried Husayn's letters to the devotees of the Ahlul-Bait in Basra. Ibne Ziad, the Devil's governor of Basra caught him and this faithful servant of the Holy Imam became a martyr.
42. Sawar bin Manyim-e-Nahmi:	A highly respected noble veteran of Iraq, travelled all the way to Karbala to join the Holy Imam to get martyred with him.
43. Suwaid bin Amro bin	A noble, highly respected, God-fearing and a brave

Abil Mataa al Anmari al Khash'mi:	personality. He fought and fell seriously wounded, and was lying unconscious, the enemy thinking him dead had left him but when he returned to consciousness and heard the rejoicing of the Devil's forces shouting that the Holy Imam had been killed, he got up, and fought, and was martyred.
44. Saif bin Hars al Jabiri and Malik:	These two cousins from Kufa joined the Holy Imam.
45. Saif bin Malid al Abdi a Basri:	A leading devotee of the Holy Ahlul-Bait.
46. Shabeeb a liberated slave of Hars-e-Jabiri-e-Hamadani:	A very brave man who got martyred in the very first attack from the enemy.
47. Shaneb-e-Shakiri:	Well-known in Kufa for his nobility of character, courage, and a revered noble veteran of the town.
48. Zarghaman abin Milik-e-Taghlabi:	A lion-hearted, brave who was faithful to Muslim bin Aqeel in Kufa. After Muslim's martyrdom, he joined the Holy Imam.
49. Aaiz bin Majama'al Aazi:	One of those six, who along with Hur ibne Yazid-e-Riyahi had joined the Holy Imam.
50. Aabis ibne Abi Shabeeb-e-Shakiri:	One of the most pious devotees of Amirul-Momineen, and one of the noblemaen of Kufa. He was one of those who helped Muslim ibne Aqeel in Kufa.
51. Amir bin Muslim at Badi Basri:	With his liberated slave Salim, both the devotees of Amirul-Momineen in Basra, joined the Holy Imam.

<p>52. Abbas Ibne Ali ibne Abi Taleb, Qamare Bani Hashim:</p>	<p>This is the great son of the First Holy Imam Ali ibne Abi Taleb, from the noble lady Hazrat Ummul-Baen, who was brought into this world to fulfill the desire of Amirul-Momineen to have his own representative, on his behalf to be martyred with Husayn in Karbala. Abbas is well-known to the Muslim World for the unique divine qualities he was endowed with.</p> <p>This great lion-hearted son of the Lion of God in his qualities and position in Karbala, is next only to the Holy Imam Husayn.</p> <p>The 'Alam' or the Banner which he held on behalf of the Holy Imam, was the Standard of Islam or the Truth, which is hoisted by the Shias, popularly during the mourning season of Muharram, and is revered as do the faithful subjects of good Kings as a token of their loyalty to him. The Banner being the Standard of Truth is only revered and respected and never worshipped as wrongly imagined and depicted by some ignorant ones. Worship in Islam is due to none but the One, the Only True God.</p>
<p>53. Abdullah ibne Husayn, known as Ali-e-Asghar:</p>	<p>The 6-month old baby son of the Holy Imam, martyred in the very lap of his father whose martyrdom no human heart can bear without shedding tears.</p>
<p>54. Abdullah bin Hassan ibne Ali:</p>	<p>The son of the Second Holy Imam Hassan, a young boy who ran out of the tent to save Husayn when he was being martyred, and was martyred before the Holy Imam.</p>
<p>55. Abdullah bin Bushr Khash'ami tribe.</p>	<p>A well known noble personality in Kufa. He came out of Kufa with ibne Sa'd but joined the Holy Imam.</p>
<p>56. Abduallah bin Omair Kalbi:</p>	<p>He had come to Kufa from Madina, and joined the Holy Imam. His wife also accompanied him to serve the Holy ladies. When Abdullah was martyred, his wife sitting at the dead body of her husband said "O Abdullah Thou hath entered Paradise, take me along with thee." The good lady had not finished her lamentations when a slave of Shimar delivered a blow on her head with an axe and she was martyred.</p>
<p>57. Abdul Rahman and Abdullah sons of Orawah bin Harraq al Ghaffari:</p>	<p>These two brothers were noblemen of Kufa. Their grandfather Harraq, was one of the faithful companions of Ameerul-Momineen. They came to</p>

	the Holy Imam and joined the noble cause.
58. Abdullah bin Muslim bin Aqeel:	Son of Muslim bin Aqeel ibne Abi Taleb. His mother was Roqiah, daughter of Ali through his wife Sahba, from Yamamah was martyred when he went to save the Holy Imam.
59. Abdullah bin Yaqtar-e-Himyart:	He was the son of the good lady who had served the Holy Imam as his nurse in his babyhood.
60. Abde Qais Basri-e-Abdi:	Along with Abdullah bin Zaid-e-Abdi. Obaidullah bin Zaide Abdi, Yazid bin sabeet al Abdi. These great men well-known and highly respected ones of their tribe came and requested the Imam to permit them to drink the cup of martyrdom along with him.
61. Abdul A'la bin Yazeed al Kalbi al Aleemi:	The famous and respected nobleman from Kufa.
62. Abdul Rahman bin Abdul Rab-e-Ansar Khazrji:	One of the faithful companions of the Holy Prophet and a Traditionist and a faithful devotee of Ameerul-Momineen.
63. Abdul Rahman bin Aqeel ibne Abi Taleb.	Son of Aqeel from his wife Omme Walad
64. Abdul Rahman-e-Arhabi:	One of those who carried the letters of the devotees to the Holy Imam.
65. Abdul Rahman bin Mas'ood at Taimi:	Came out of Kufa along with Ibne Sa'd but later joined the Holy Imam.
66. Othman bin Ali ibne Abi Taleb:	One of the brothers of Hazrate Abbas, the third son of Ommul Baneen. Joined the Holy Imam on his way to Karbala.
67. Omar bin Janada-e-Ansari:	This is the son of the godly lady who came to the Holy Imam and implored for his permission for her son Omar to be martyred and somehow succeeded in getting it.
68. Ali -e-Akbar son of the Holy Imam:	The 18-year old son of the Holy Imam who resembled the Holy Prophet the most, was martyred by a lance pierced through his breast.
69. Omer bin Zabi'ah Az Zabiye:	Son of Zabiya at Taimi. Came out of Kufa with Ibne Sa'd but later joined the Holy Imam and was martyred.
70. Amro bin Khalid-e-	When these four person marched towards the camp



Saidavi and three others:	of the Holy Imam, Hur asked the Holy Imam for permission to stop them from getting near the camp for they were coming from the enemy's ranks. The Holy Imam miraculously said "Oh struck them not, they are coming to me with a good hears. They are my devotees."
71. Amru bin Abdullah-e-Jundayi:	Of the tribe of Hamden.
72. Arm bin Quart al Ansari:	One of the faithful companions of the Holy Prophet and also of Amirul-Momineen.
73. Amru bin Ha'b Abu Thamama al Sa'idi:	One of the faithful devotees and companions of Amirul-Momineen.
74. Amru bin Hassan Talee:	One of the staunch devotees of the Ahlul-Bait.
75. Ammara ibne Salama al Daaalani:	One of the companions of Amirul-Momineen Ali ibn-e-Abi Talib(a.s.).
76. Aun and Muhammad sons of Jafar-e-Tayyar:	76. Aun and Muhammad sons of Jafar-e-Tayyar: Two sons of Bibi Zainab(s.a.), the sister of the Holy Imam(a.s.). Aun was her own son and Muhammad was from the deceased wife (Khausa), of her husband Abdullah bin Jaffar Tayyar. These two were only young boys of about nine and ten years of age. The Holy Lady Zainab(s.a.), the daughter of Amirul-Momineen Ali(a.s.) and Lady Fatimah(s.a.), brought these two young boys and implored her brother, the Holy Imam(a.s.), to permit them to free the enemy. At the persistent implorings from his sister the Holy Imam(a.s.) permitted, and these two young souls were martyred before the very eyes of their mother. This godly daughter of Imam Ali(a.s.) and Bibi Fatima(s.a.), the grand daughter of the Holy Prophet(pbuh&hf), stood quietly at the dead bodies of her children and said "I will not lament for you have gone in the way of the Lord." The whole camp wept but Bibi Zainab(s.a.) stopped them from crying, saying: "Let no my brother feel that I am sorry for losing them in the way of the Lord. Today I am pleased with my children."
77. Qarib:	The son of a liberated slave girl of Husayn This lady, after having been liberated by the holy Imam, was married to a gentlemen and brought her son Qarib and presented him to the Holy Imam and Qarib was brought up by the Holy Imam. He was martyred along with the other devotees, offering himself in the way of the Lord.

78. Qasim bin Hassan bin Ali:	Son of the Second Holy Imam Hasan(a.s.).
79. Qasim bin	A well-known noble of Kufa.
80. Qasith, Kardoos, Musqit-Sons of Zohair al Taghlabi:	These three brothers were the devoted companions of Amirul Momineen who were with him in all his expeditions against the infidels and traitors. They came from Kufa and offered themselves for noble cause and achieve martyrdom.
81. Qan'ab an Namri:	One of the devotees of Amirul-Momineen who came for Basra.
82. Qais bin Mushir as Saidavi:	A very pious personality from a group of the Asadi tribe, extra-ordinarily brave, faithful and one of the sincere and faithful companions of the Holy Prophet. He reported himself to the Holy Imam, from Kufa, and was martyred.
83. Kannah at Taghlabi:	A very noble personality known for his piety in Kufa. A good reciter of the Holy Qu'ran and a very brave, God fearing, influential and powerful noble of Kufa.
84. Majma'ul Jahni:	Son of Zian bin Omar Jahni, one of the aged companions of the Holy Imam. When people began deserting the Holy Imam on the night of Ashura, this old devotee of the Holy Imam remained and achieved martyrdom.
85. Muslim bin Aqeel:	The Deputy of the Holy Imam to Kufa, where he was martyred.
86. Muslim Ibne Ausaja al Asadi:	<p>One of the faithful companions of the Holy Prophet. An aged veteran who had earned a glorious name and fame for his valor and prowess in the expeditions against the infidels. On the night of Ashoora when the Holy Imam told his companions to find their own ways and save themselves from the wholesale massacre of his supporters which was in store for them the following day, Muslim addressing the Holy Imam said: "O son of the Holy Prophet! Where am I to go before myself getting martyred here"?</p> <p>Muslim was one of the most prominent supporters of the Holy Imam in Karbala, and was martyred there.</p>
87. Muslim bin Katheer al A'waj al Azdi:	One of the devotees of Amirul-Momineen Ali(a.s.) in Kufa.

88. Mas'ood bin Hajjaj Taimy and his son Abdur Rahman bin Mas'ood:	The devotees of Amirul-Momineen Ali(a.s.) from Kufa. These two were known for their piety and righteousness.
89. Muhammad bin Abdullah ibne Jafar:	A young son of Abdullah son of Hazrat Jafar-e-Tayyar, his mother was Khausa, daughter of Hafsa bin Rabi'a.
90. Muhammad bin Muslim Aqeel:	One of the two young sons of Muslim bin Aqeel the Deputy of the Holy Imam who was martyred in Kufa.
91. Muhammad bin Muslim bin Aqeel:	The grandson of Muslim bin Aqeel the Deputy of the Holy Imam to Kufa.
92. Munjeh--the liberated slave of the Second Holy Imam Hassan:	He accompanied Qasim bin Hasan from Medina.
93. Mauq' bin Thamamah Asadi Saidavi Abu Musa:	One of the devotees of the Ahlul Bait in Kufa who escaped from the town at night and joined the Holy Imam at Karbala.
94. Nafe' bin Hilale Jamali:	A companion of Ameerul-Momineen. Reciter of the Holy Qu'ran and Traditionalist. A noble personality known in Kufa for his piety, who escaped from Kufa and joined the Holy Imam in Karbala. A great devotee of Holy Imam who always remained by the side of Abbas the Standard Bearer of Husayn. He could not bear the least disregard for the Holy Imam, from anyone in the Devil's forces.
95. Nasr bin Naizar:	A liberated slave of Amirul-Momineen (The Leader of the faithful). He was presented to the Holy Prophet by the King of Persia and the Holy Prophet presented him to Amirul-Momineen, who freed him. He came to Karbala.
96. Wazeh the Turk:	The Turkish liberated slave of Harse Madhaji. A pious gentlemen, a good reciter of the Holy Qu'ran, who came to Karbala, and presented himself to the Holy Imam.
97. Hani bin Orwah:	Martyred at Kufa with Muslim ibne Aqeel.
98. Yazid bin Ziad bin Mohasir-e-Kandi-Behdile Abush-Sha'sa:	One of the nobles in Kufa. A staunch devotee of Ahlul-Bait. A very pious personality who joined Husayn from Kufa.
99. Yazid bin Maghfal Ja'fi:	A very pious devotee of Ameerul Momineen. A learned poet. His father and grandfather were faithful companions of the Holy Prophet. (s.a.w.a.s.).

100. Husayn ibne Ali, the King of Martyrs:

