

A'udhubillah...rajeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

يَا رَبِّ فَطِمَةَ ○ بِحَقِّ فَطِمَةَ ○ اشْفِي صَدْرًا فَطِمَةَ ○ بِظُهُورِ الْحُجَّةِ ○

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
صَلَوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ - فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ
وَلِيًّا وَ حَافِظًا وَقَائِدًا - وَ نَاصِرًا وَ دَلِيلًا وَعَيْنًا
حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا - وَ تُمَتِّعَهُ فِيهَا طَوِيلًا.

Salawaat!

Allah (swt) says in Surah-e-Ash Shams, surah #91 of the Holy Qur-aan:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

(1) [Allah (swt) swears] By the Sun and his (glorious) splendor.

(2) By the Moon as it follows him. (3) By the Day as it shows up (the Sun's) glory.

(4) By the Night as it conceals that glory.

Through the teachings of the Ahlul-Bayt (as), we have learned that the Sun refers to Rasool-Allah (saw). And the Moon that follows the Sun refers to Imam Ali (as), whose Wilaayat was announced at Ghadeer-e-Khum. The Day refers to the Imams from the family of Bibi Fatima (sa), who illuminated the religion of Rasool-Allah (saw) and propagated the message of Wilaayat-e-Imam-e-Ali. The Night refers to the Banu Umayya, who snatched away the rights of the Ahlul-Bayt (as) and concealed the Wilaayat of Imam Ali (as) with cruelty and injustice.

The theme of this year's series of speeches, by the students of ALI School, is that this "Denial of Ghadeer led to the tragedy of Karbala". These speeches are available on ALI School's website. ... **Salawaat!**

As the month of Zillhaji draws to an end, Shi'aan-e-Ali prepare for Muharram and Azadaari. In order to participate in this Azadaari, it is necessary to fully understand what it is. For the coming two months and eight days, we hold Majaalis to solemnly reflect on the shahaadat, many centuries ago, of Imam Husain (as), his family, and his companions. In essence, Azadaari is recognizing the events that caused the lack of Amr-bil-ma'roof and Nahi-anil-munkir in the Muslim people. These events can be traced back to the 18th of Zilhaji, 10 AH.

Rasoolallah, with an unprecedented amount of Muslims, was returning home from his first and last pilgrimage to Makkah. At Ghadeer-e-Khum, he stopped the caravan and received the following command from Allah (swt):

﴿يَتَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

“O Rasool! Deliver what has been revealed to you (before) from your Lord; and if you do not do it, then (it will be as if) you have not delivered His Risaalat (at all); and Allah will protect you from the (mischievous) people, verily Allah does not guide the Kaafireen.”

(Holy Qur-aan, Surah-e-Maa'idah, 5:67)

With this announcement, Rasoolallah (saw) firmly established the institution of Imaamat, to protect Tawheed, 'Adl, and Naboowwat, until the Day of Qiyaamat. Upon reaching this final milestone, Allah (swt) awarded His Certificate of Perfection to Islam, completed His blessings on us, and gave His Seal of Approval for Islam as the only religion to be followed.

کَمَمَل دین ہوتا ہے امامت کا ہے یہ اعلان

نَزُولِ نَعْمَتِ کَابِلِ سے ہے کَابِلِ میرا ایمان

خدا کا شکر ہے در در بھٹکنے سے بچی تقدیر

بلا جو نور کا دربار مجھ کو بر سر میدان

Out of the 124,000 haaji accompanying the Prophet, the majority of them were munafiqeen, as stated in the ayat of Surah-e-Maa'idah. Regarding these people, the Prophet said:

“O people! Iblees got trapped in jealousy for Adam’s position. Beware; do not be envious of Ali, for all your good deeds will be destroyed.

“Beware! Ali’s enemies will be burned in the fire of Hell ... every group entering in Hell will curse each other.

“O People! Accept the exalted position of Ali. After me, he is greater than all men and women. Allah says: ‘My curse and wrath are upon those who keep animosity with Ali, and do not accept him.’”

The first denial of Wilaayat-e-Ali was at Ghadeer-e-Khum, immediately after Rasoolallah (saw) made the announcement. Haarith ibne No'maan refuted the message of Wilaayat and was punished by a stone that fell from the sky and killed him on the spot.

Unfortunately, this example was not clear enough for the munafiqeen and the message of Wilaayat-e-Ali was still denied, paving the way for the grave tragedy of Karbala.

Therefore, while Rasoolallah (saw) was on his death-bed, he commanded the people to bring him a pen and paper. He wished to reiterate the message of Ghadeer-e-Khum, the message of Imaamat, to the people. Against the will and command of Rasoolallah (saw), Umar stopped anyone from bringing the pen and paper, arguing that the Qur-aan was a sufficient written document. Hearing this, Rasoolallah (saw) became upset and disappointed and ordered everyone to leave his room. This was the second Denial of Wilaayat-e-Ali.

While the Ahlul Bayth (as) was busy in the burial of Rasoolallah (saw), the power-hungry people held a secret meeting at a place called Saaqeehah Bani Sa'dah. The result of this meeting was that Abu Bakr was selected as the khaleefa. They ignored the fact that Imam Ali (as) had been appointed by Allah (swt). In fact, they denied Imam Ali (as) his right of leadership, in essence denying the words of Rasoolallah (saw), as well as the direct command of Allah (swt).

Umar said to Abu Bakr, "Send a person to Hazrat Ali for his bay'at. We will not enjoy any position if he does not pay allegiance to you even though everyone else may do so."

Getting bay'at from Imam Ali (as) was like getting his endorsement, proving to the public that Abu Bakr was the rightfully selected leader. On the other hand, not getting the support of Imam Ali (as) was like an announcement to the public that Abu Bakr was the wrongful leader.

Similarly, Yazeed sought bay'at of Imam Husain (as), knowing that, if he did not have the Imam's support, he could not enjoy any position. Just as Imam Ali (as), could not, and did not, perform bay'at of the unjust leaders of his time, Imam Husain (as) stood his ground as well.

When Waleed, governor of Madina, summoned Imam Husain (as) for bay'at of Yazeed, Imam Husain (as) made a very important and timeless statement, "A man like me can never give allegiance to a man like him [Yazeed]."

This stand of Imam Husain (as) against Yazeed was not just a man against a man. This stand represented the clash between one ideology and another. Imam Husain (as) personifies truth against Yazeed, who personified injustice. This message is key for us, today and in our future.

Azadaari is a commemoration of the tragedy of Karbala, a commemoration of the clash of truth and injustice. It helps us remember to follow truth, at all costs. It helps us remember that we cannot remain silent in the face of injustice; we cannot let injustice and oppression prevail.

As part of this Azadaari, our speeches will take you on a journey.

A journey from Saqeefah to Siffeen, Jamal, and Naharwan.

A journey from the Denial of Ghadeer, to the burning sands of Karbala.

After refusing to give his bay'at to Yazeed, Imam Husain (as) began his journey towards Karbala. The caravan of Imam Husain (as) made preparations to leave Madina. Much of the Imam's family and some of his friends were going on the journey as well.

Hazrat Abbas (as) was in charge of organizing the caravan. There was a row of camels with covered saddles for the ladies of the Ahlul-Bayt (as). One by one, they were seated on the camels. Bibi Umm-e-Laila was helped by her son, Hazrat Ali Akbar (as).

Hazrat Qasim ibne Hasan (as), helped his mother, Bibi Umm-e-Farwa, get ready for the journey. Bibi Rabab had her young children Bibi Sakina (sa) and baby Ali Asghar (as) with her.

Bibi Umm-ul-Baneen had four sons, including Hazrat Abbas (as), for which she was known as 'Umm-ul-Baneen' or 'Mother of Sons'. All of her sons were going with Imam Husain (as) to help save Islam. They went to meet their mother for the last time. She would not be going with them on the journey. Bibi Umm-ul-Baneen told her sons that they had a great responsibility: to protect Imam Husain (as) and his children from harm.

She looked at Hazrat Abbas (as) and told him that his father, Imam Ali (as), had prayed for a son who was brave and strong. He wanted a son who could help Imam Husain (as) on his mission. She told him that he, Abbas, was the answer to his father's prayers. He must fulfill the wish of Imam Ali (as). Even if he had to give his own life, Hazrat Abbas (as) should make sure that Imam Husain (as) was not harmed. Bibi Umm-ul-Baneen's sons said farewell to their mother. They promised her that no harm would come to their Master Husain (as), or his children, while they were still alive.

With tear in her eyes, Bibi Sughra (sa) watched as her father's caravan prepared to leave. She had pleaded to go along with them, but her illness would not allow it. At last, the caravan was ready. Imam Husain (as) cried as he said farewell to the rauza of Prophet Mohammad (saw), Bibi Fatima (sa), and Imam Hasan (as). He was sad to leave them, but he had to give that sacrifice to protect Islam.

On the 28th of Rajab, Imam Husain (as), his family, and his friends started out on their journey towards Makkah.

چلے حسینؑ مدینہ سے کربلا کے لیے

انہی کے نقشِ قدم پر چلو عزا دارو

اٹھے قدم تو اٹھے دین کی بقہ کے لیے

عمل ہو جو بھی ہو خُشنودیِ خُدا کے لیے