

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

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!

Our Holy Prophet (SAW) said:

حُسَيْنٌ مِنِّي وَ أَنَا مِنَ الْحُسَيْنِ

“Husain is from me, and I am from Husain”

In other words, Imam Husain (AS) is Rasool-Allah's flesh and blood, and the message of Rasool-Allah (SAW), the existence of Islam is ONLY due to Imam Husain (AS).

The goal of this year's series of speeches by the students of ALI School is Husain Shanaasi, that is to enhance our understanding of Imam Husain (AS) under the guidance of this Hadees of Rasool-Allah (SAW). These speeches are available on the ALI School website.

Moharram 1: Introduction

Raza Hyder Jafri



As the sun set last night, Muslims around the world welcomed the New Year 1427.

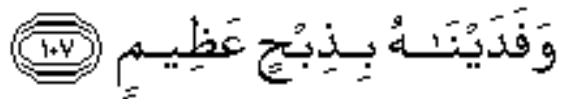
However, there were no Dick Clark-style parties. In Islam, a new year is not a universal cause for the kind of celebrations thrown in many cultures around the world.

We do not greet it with merry-making, nor celebrate it by holding parties. Our hearts are filled with sadness and grief, because we remember those martyrs who were killed in Kerbala.

For the next two months and eight days, we hold Majaalis-e-Husayn to solemnly reflect on the martyrdom, many centuries ago of Imam Husayn (AS), his family, and his companions.

Majaalis-e-Husayn will continue until the Day of Judgment.

It is not because of us. We are only the means through which Allah (SWT) keeps Imam Husayn's great sacrifice alive. Imam Husayn (AS) died saving Allah's religion and Allah (SWT) has promised to keep Imam Husayn's name and the Great Sacrifice alive, until the Day of Judgment. Imam Husayn (as) is a timeless symbol of resistance to oppression.



“We ransomed him with a great sacrifice.” (Surah Al-Saffat: 107)

The tragedy of Karbala has its roots reaching as far back in history as during the lifetime of the first Ul-ul-Azm Prophet, Hazrat Ibrahim. The sacrifice of Imam Hussain (AS) resonates throughout history in the form of prophecies and promises. It cannot be completely covered in just one speech, ten speeches, or even twenty speeches for that matter. Therefore, the students of Abu-Taalib Learning Center have worked diligently to compile FORTY short speeches to give some justice in explaining the Great Sacrifice of the King of Martyrs, Imam Hussain (AS). The upcoming speeches will include concise explanations of topics such as Imam Hussain's (AS) miraculous birth, his life during the prophethood of the Last Apostle of

Allah (SWT), his life during the illegitimate Khilafat of the first three Khaleef, and many more informative-orations.

However, first and foremost, before we can truly grasp the significance of the Great Sacrifice of Karbala, we must learn about its background. The Great Sacrifice was narrated to the ancient prophets. On the authority of Ibn-Shahr Ashoob and Sheikh-e-Tabarsi, it is reported that Hazrat Adam, Hazrat Zakariyya, Hazrat Ibrahim and Hazrat Ismaeel, Hazrat Sulaiman, Hazrat Moosa, and Hazrat 'Isa, were informed by Allah (SWT) about the Great Sacrifice Imam Hussain (AS) was to offer to reestablish the religion of Allah (SWT) on Earth. Shahr Ashoob and Sheikh-e-Tabarsi continue on to say that Syeed ibn-Abdullah-e-Ash'ari reported that the eleventh Holy Imam, Imam Hasan Al-'Askari (AS) said that the Holy Prophet was informed of the tragedy of Karbala.

The sacrifice of Imam Hussain (AS) has deep connections with the sacrifice of Hazrat Ibrahim and his son Hazrat Ismaeel. As soon as Hazrat Ibrahim (AS) was sure that he had slain his son under the knife, he immediately uncovered his eyes to pray to Allah (SWT) to accept his sacrifice, but to his great surprise, he found Hazrat Ismaeel (AS) standing aside and instead of him a ram lay slain. Any other father would have rejoiced at the miraculous escape of his son, but Hazrat Ibrahim (AS) with his wonderful love and devotion to Allah (SWT) and with his ideal submission to Allah's Will, stood sorrowful and disappointed thinking that his offering was not accepted by Allah (SWT), but a heavenly voice immediately consoled Hazrat Ibrahim saying, "*O' Ibrahim! Of course you have faithfully fulfilled the dream, you are of the truthful ones, but verily it is an open test, we have substituted it with a Greater Sacrifice (Zibhay-Azeem). We have transferred it to later generations.*" Holy Qur'an (37:105-108)

This substitute-sacrifice destined to take place instead of the one offered by Hazrat Ibrahim (AS), has been called by Allah (SWT) as an *Open Test* and a *Great Sacrifice*. From this, it can be naturally inferred that the one to be sacrificed would be greater than Hazrat Ismaeel (AS) in his position with the Lord, and such a great sacrifice could obviously only be offered by the one person who would be superior to Hazrat Ibrahim (AS) in his submission to Allah's Will. And above all, if the sacrifice had been left to be enacted by Hazrat Ibrahim (AS), it would have been a complete waste, for no universal religion had yet been regulated and enforced for the human race as a whole, in order for all of mankind to be drawn to it through sympathy towards the event. Hazrat Moosa (AS) had yet to present the Ten Commandments

and Hazrat 'Isa (AS) had to revive the teachings of Hazrat Moosa (AS) after they had been corrupted, and yet when the teachings of all the Apostles from Allah got corrupted, Hazrat Muhammad (SAW) the Last Apostle of Allah, and the "*Maetrea*" foretold by Buddha, the "*Comforter*," the '*Holy Ghost*' and the "*Spirit of Truth*" prophesied by Hazrat 'Isa (AS), to abide with mankind forever, had yet to come. And the Great Sacrifice was then to be offered for only then the human sympathy for the heart-rending sufferings of the Great Divine and his faithful companions would lead the entire mankind towards the universal religion. Islam is the only divinely revealed and perfectly regulated code for human discipline cumulative of the teachings of all the Apostles of Allah (SWT) and which contains the Truth which was exposed gradually by the other prophets in different ages, to different people, in different languages. The Greatest of the Sacrifices ever offered by any man would naturally be for the sake of a religion meant for the human race as a whole, and it could be offered only by the one whose life would be not for himself but for the fulfillment of the Mercy of the Lord unto the whole of mankind.

In conclusion, the Great Sacrifice of Karbala has ancient roots and lasting affects. It influences our lives today, by conferring upon us responsibilities and duties, including "Amrbil-Ma'roof and Nahi-Anil-Munkir." Karbala was a turning point in Islam, and it remains unforgettable. When we look upon Imam Hussain (AS), we see a perfect example to assist us in our perpetual mission of attaining "*nafs-ul-mutmaina*." These and many other areas of study will be discussed in the upcoming speeches that have been rigorously formulated by the students of Abu-Taalib Learning Center. However, once again, before examining the causes and effects of Karbala, we must gaze upon exactly what has carried the story of Karbala going on for over 1,400 years. How is it that this ancient sacrifice is still alive in our hearts today? How is it that we can still recall the trials our third Imam had to face, and the hardships that his sister, Hazrat Zainab (SA), went through? How is it that we feel the sadness of something that happened over a thousand years ago? The only institution that has carried this tradition of Mohurrum is the very congregation we are participating in right now. The institution of "Majaalis."

Majaalis-e-Husayn! Matam-e-Husayn!

Enemies of Islam can never stop majaalis and matam, even if they try thousands of times to do so.

On the 1st of Moharram, Imam Husayn's (AS) caravan had reached just outside Kerbala. They pitched their tents for the night.

Imam Husayn (AS) and his sister, Hazrat Zainab (SA), were standing talking outside Imam Husayn's (AS) tent.

Together they both sighted the moon of the 1st of Moharram.

Tears flowed from Imam Husayn's (AS) eyes.

Hazrat Zainab (SA) grew worried and asked her brother:

"My dearest brother Husayn, why are there tears in your eyes?"

"Zainab! My sister Zainab! Please pray for me that I keep my promise to Allah (SWT). Pray, my sister, that I succeed in completing my mission to save Islam. Zainab! Pray for me that I do not hesitate in giving up my life for Islam."

Imam Husayn (AS) was not crying because he was worried about dying. Imam Husayn (AS) did not ask his sister to pray to Allah (SWT) to save his life. All he was concerned about was saving Islam.

Hazrat Zainab's (SA) eyes were filled with tears when she heard what Imam Husayn (AS) asked her to do.

"My beloved sister Zainab! Don't cry! You will have to perform a greater duty after my death. Be brave and patient!"

Hazrat Zainab (SA) went to her tent. Ali Akber joined his father, Imam Husayn (AS).

"My son, Ali Akber! I saw a dream last night. I saw a group of people heading for a place where death was waiting for them. I saw them all killed, one-by-one."

"Father! I know these people. Those people are us. But, tell me father, are we on the right path?"

"Yes, my son Akber, yes we are on the right path."

"Then let us not worry? Father, if we are on the right path, then let us die happily. We should continue our journey and greet our death with a smile."

Salwaat!