

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 تُسَكِّنَهُ أَرْضَكَ طَوْعًا - وَ تُمَتِّعَهُ فِيهَا طَوِيلًا.

O Allah, send blessings on Mohammad and his Ahlul Bayt

O Allah, become, now and always, the Guardian, Shield, and Leader; Helper, Guide, and Protector; of Your wali (representative), Al-Hujjat-ibn-Al-Hasan (Your blessings be on him and his forefathers) so that he may become firmly established on Your earth, and govern for a long time.

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 3: Imam Husain's (as) Role During Imam Ali's (as) Khilaafat

Irum Raza



Imam Husain (AS) made a journey from his beloved home in Madina to fight tyranny. Imam Husain (AS) traveled many miles with his family, friends, and supporters to unveil oppression. Imam Husain (AS) gave his life for the will of Allah (SWT) to protect a dying Islam. We hear about the tragedy and history of Karbala, but who was Imam Husain (AS)?

Before the Tragedy of Karbala, Imam Husain (AS) lived in the guidance of Prophet Muhammad (SAW), Bibi Fatima (SA), Imam Ali (AS), and Imam Hasan (AS). Imam Husain's personality and character is revealed in the history of those times. Let us particularly look at the time period during the khilaafah of Imam Ali (AS) and the leadership of Imam Hasan (AS).

Imam Ali's khilaafah was the restoration of the kingdom of heaven on earth. After the death of the third khaleef, Osmaan, Imam Ali (AS) was overwhelmingly compelled by the people of Madina to take the reigns of power. He was reluctant and waited for three days before accepting the mantle of worldly power. Circumstances changed rapidly and within the first six months of his khilaafah, Imam Ali (AS) had to leave Madina for Basra.

The battle of Jamal took place. We see that Imam Husain (AS), who had taken no part in battle before, was a commander of Imam Ali's forces in this first battle under his father's leadership. The battle began and ended in just one day.

Imam Ali (AS) performed funeral prayers on the dead of both sides and buried them. Victors and vanquished were treated in the same manner. Aisha was returned to Madina under the escort of her brother Muhammad ibne Abi Bakr and 40 other men. She repented her participation in the battle all her life and never forgave Talha and Zubair, who deceived her into this battle against Imam Ali (AS). She also realized that the true instigator of this battle was Mu'awiya, under whose directions both Talha and Zubair had started this whole adventure against the legitimately elected Khaleefa of Islam.

Mu'awiya's intention was to destabilize the power base of Islam, which was the Khilaafah of Imam Ali (AS). It is evident that these actions of Mu'awiya laid the grounds for the Tragedy of Karbala.

Failing in the battle of Jamal, he began to use other tactics. Bands of soldiers were sent to raid many parts of Iraq; to burn and loot villages; and to destroy communities. Imam Ali (AS) had no choice but to prepare for battle.

The battle of Siffeen took place in the second year of Imam Ali's Khilaafah. Imam Husain (AS) took full part in this battle, sharing the command of a garrison of 10,000 men along with his elder brother Imam Hasan (AS) and Hazrat Muhammad-e-Hanafiya. It was Imam Ali's practice to put his son Muhammad-e-Hanafiya in the forefront and protect the lives of these two grandsons of the Holy Prophet. Nevertheless, they took full part in these battles and fought with great bravery and courage.

The third battle during the Khilaafah of Imam Ali (AS) was the battle of Nehrwaan that was fought against the Khawaarij. This battle also lasted only one day, resulting in total defeat of the Khawaarij. Imam Ali (AS) returned to Kufa and the main administration of the Islamic Welfare State began. Both brothers, Imam Hasan (AS) and Imam Husain (AS), were the chief administrators of this Welfare State. They would seek out the poor and destitute people within the state and provide them with the necessities of life. While living with his father in Kufa, Imam Husain (AS) visited various northern parts of the Islamic State. One account says that he visited Azerbaijan and part of Iran of that time.

The four years and ten months of his father's Khilaafah were over quickly and his life with his elder brother, Imam Hasan (AS), began. They still had the Trust state, which was established by their father, Imam Ali (AS), which both brothers administered jointly. Imam Husain (AS) visited Makkah and performed Hajj nine times during the lifetime of his brother.

After the martyrdom of Imam Hasan (AS), Imam Husain (AS) took the mantle of Imaamat and spiritual guidance of the Ummah. It is during this time that his famous Du'a of 'Arafah became famous. This is a Du'a that Imam Husain (AS) recited at the place of 'Arafat during the Hajj ritual. Many pilgrims heard it and instantly memorized it, as was the practice of the people of that time. Verses of the Holy Qur-aan, as well as many sermons of Imam Ali (AS), were also memorized by the people in the same manner.

This Du'a of 'Arafah became famous because of its deep insight into the realms of spirituality of Islam and its total dependence upon Allah's Will and Power. This du'a also sheds light on the reasons why Imam Husain (AS) left Makkah for Karbala. As my fellow

student pointed out last night, the most important reason for Imam Husain's journey was to bring the ummah back to the path of

Amr-bil-Ma'roof & Nahi-anil-Munkar.

The faithful supporters of Imam Husain (AS) in his mission included members of his family and many of his friends. The friends of Imam Husain (AS) were of all ages and backgrounds.

Among the people accompanying Imam Husain (AS) in Karbala were some servants of Imam Husain (AS) and his companions. One of these servants was John ibne Huwai of Abyssinia, an elderly man who had served both Imam Ali (AS) and Imam Hasan (AS). Before the battle, Imam Husain (AS) freed the servants, giving them permission to leave the battlefield. The servants, however, wished to remain in Karbala and die defending Imam Husain (AS) and Islam. Hazrat John and the other freed men were granted their wishes and were shaheed on Ashoora.

Another brave companion of Imam Husain (AS) was Zuhair ibne Qayn. As Imam Husain (AS) and his companions performed namaaz, the enemy soldiers fired arrows on the jama'at. Hazrat Zuhair was one of the men who became human shields from the torrent of arrows so that Imam Husain (AS) and the others could complete their namaaz in safety.

Imam Husain (AS) wrote a letter to Habib ibne Mazaahir, his dear friend in Kufa, asking him to join his cause in Karbala. Upon reading the letter, Hazrat Habib made arrangements to leave as soon as possible. The governor of Kufa, being an enemy of Imam Husain (AS), had ordered his soldiers to keep a close watch for the supporters of the Imam. Due to this tight watch, Habib knew leaving Kufa would not be simple. He gave his servant instructions to take secretly meet him outside the city with a horse.

As he approached the meeting place, Hazrat Habib heard his servant telling the horse that, in the case their master did not arrive, he would ride to Karbala to aid Imam Husain (AS). Habib was pleased to hear these words of courage and decided to free his servant. The servant, even after having permission to go where he wished, desired to go to Karbala with Hazrat Habib. Thus, these two faithful followers of Imam Husain (AS) set out bravely to die for Islam.