

This historical sermon of “Syed-ush-Shuhada” is divided in three parts:

- 1). *Fazail Amir al Muminin and merits of Ahl al Bait*
- 2). *Significance of “Amar bil Maruf wan Nahe Anil Munkar”*
- 3). *Responsibilities of Ulama against Zulm (tyranny) and Fas’ad (corruption) and consequences of their silence against atrocities of tyrants.*

*This powerful speech reminding each person his responsibility towards “Amar bil Maruf wan Nahe Anil Munkar”, to the scholars of their assigned duty to inculcate Islamic principals and values and not to mislead the masses who trusted them. For the convenience of the readers all parts of the sermon collected from authentic sources and presented here with explanation. **It is a time that we must pay attention on the teachings of Abi Abdillah al Husain Ibn Ali, if we love him truly.***

Political & Moral Study of the Sermon of Al Imam al Husain at Mina

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Political & Historical motive behind the sermon:

To discuss the historical facts of Muslim history does not mean to insult any person. Defamation is a different issue and discussion of the history is another matter. There is a fundamental difference in between both of them. It is not possible to ignore any episode of the history because it is not a healthy attitude. One should not mix two things together, Tarikh (history) and Tehqiq (research). To understand the sermon of Abi Abdillah al Imam al Husain ibn Ali Amir al Muminin delivered at Mina it is necessary to study the political scenario of those days. Spirit of Islam virtually moved out during 25 years long rule of Syrian Empire (602-680), which capital was Damascus, Syria. Muslims of Iraq faced lot of trials by Umayyad Empire. Salim bin Qais al Hilali [1] transmitted that Syrian Power issued an explicit order to all the governors that those who discuss the merits of Ali ibn Abi Talib or his family are out of its support and protection, in other words liable to be killed. Result of this order appeared in a form that in the entire Muslim world, under Umayyad swords, from Masjid pulpits in Friday Salaat cursing upon Ali and his family promoted. Ziyad bin Sumayyah [2] was appointed governor of Kufa; which was hub of the devotees of Ali. He served ruler of Syria faithfully and wherever found devotees of Ali, killed them mercilessly. In Iraq, followers of Ali were brutally assaulted, their hands and feet were cut, and eyes were removed. Their evidence was not accepted as reliable. Syrian Power issued instructions to entertain only those who discuss the merits of its relatives, in power. Opportunist created concocted stories which did not happen but paid and prejudice clerics recorded it as authentic events, which later became part of the Muslim history. When fabricated Traditions spread in the nooks and corners of Muslim territories, Syrian Empire appreciated it and issued further instructions to encourage paid clerics to create Ahadith about the leading companions in a manner

which match Ahadith regarding Ali. This order broadcast amongst hired-clergy and official-program was started. Through these Syrian factories [3], Ahadith were coined and people remembered it by heart like Qur'an. Through 4th Syrian gazette, instructions were issued to stop funding from Bait al Maal to all those about whom a little doubt could be found that they have any link with the supporters of Ali or Ahl al Bait. Orders were issued to demolish the houses of Ali's supporters, so others take lesson. Through this methodology Umayyads tried to crush Bani Hashim, especially Ali and his children (Ahl al Bait). After the Shahadat of Ali, Imam al Hasan tried his best to control the political command of the Ummah with Hikmah but he was administered poison by his wife, Ja'addah, planted agent of the Umayyads. Afterwards Al Imam al Husain ibn Ali Amir al Muminin took over the charge of the command of the Ummah in his hands and protected Islam forever with Hikmah ilahiyyah (divine strategy).

In the year 60/680, al Imam al Husain stayed for about three months at Makkah in the course of his movement against the succession of Yazid, the degenerate son of Muawiyah, to the Caliphate. Yazid had assumed the control of the government on Muawiyah's death in Rajab 60/ March 680. His way of life was representative of the Umayyad aristocracy during the period of Jahiliyyah. [4] His un-Islamic conduct and practices were well known throughout the Muslim world and had earned for his contempt and disfavour amongst the religious class. Nevertheless, Yazid's succession to the so-called caliphate by under undue-influence ensured anti-Islam government.

In order to secure undisputed possession of the caliphate, the first task undertaken by Yazid was to order al Walid ibn Utbah, the governor of Madinah, to take Bay'ah under pressure from the disobedient, especially from al Husain ibn Ali and Abdullah ibn al Zubair [5], who were among the few who had refused to recognize Yazid's appointment during his father's era. In his order to the governor, Yazid gave explicit instructions that they should not be allowed to delay, and if they refused, al Walid should behead them at once. Al Imam al Husain avoided the demand of Bay'ah for two days and finally left for Makkah at night with his family and selected people of the Bani Hashim. It was at Madinah that al Imam al Husain received repeated appeals and hundreds of letters sent by the Kufans, pledging support to him in his divine movement against Yazid's rule.

In Makkah, the Imam received reports that the Umayyad monarch had sent secret agents disguised as Aazmin al Hajj to assassinate him during the rituals of Hajj. On 8th Zilhajj/10 September 680, al Imam al Husain left Makkah for Kufah, after converting Ehram al Hajj into Ehram al Umrah in order to safeguard the sanctity of the Kabah and to avoid bloodshed in the precinct of Makkah, which was at the time full of Hujjaj, who came from all parts of the Muslim world. There at Mina, al Imam al Husain delivered the famous sermon addressing the people, especially the learned in religion, Ulama. This sermon is recorded in "Tuhaf al Uqul". [6]

Introductory Note on the sermon:

The beloved son of Fatemah, Husain ibn Ali introduced significant merits of Ali and Ahl al Bait and explained the need and importance of *“Amar bil Maruf wan Nahe Anil Munkar”* and finally indicated the Key-Role to be adhered by the clergy, through this sermon at Mina. In the Political History of Islam, the following sermon has fixed and framed the *“Code of Conduct for Clerics”*. The following sermon was addressed to the Ulama, in which al Imam al Husain exclusively used the term Rabbaniyun (sing; Rabbani=guide). The designation, Rabbani refers to the one who believes in Tawhid, fulfills divine orders, and well versed practitioner concerning the injunctions of Halal & Har’am.

Abi Abdillah Imam al Husain was 57 years old at the time of his Shahadah. It is a point to consider that the Imam had given naturally series of sermons during his lifetime, taught many lessons to number of scholars and guided hundreds of people on various occasions, history recorded many events, but how many people know about it, accept an account of his last moments. Qur’an teaches Taqlid (following) with Marefah (understanding) and condemned and rejected blind-following. Islam never promotes and support bunch of fanatics to whom one can control like herds. This point would be clearer when one read the following sermon of al Imam al Husain.

Salim bin Qais al Hilali (d.90 A.H) [7] who received Faiz from Amir al Muminin Ali to Imam Mohammad al Baqir said that the Imam completed his sermon and once again gave Qasam of Allah to the listeners with explicit instruction that they must forward his message to the Muslim intelligentsia of their town. Then the Imam dismounted from Minbar and people disassembled with firm promise with the Imam to deliver his message. This sermon is divided in three parts:

- 1). Fazail Amir al Muminin and merits of Ahl al Bait
- 2). Significance of *“Amar bil Maruf wan Nahe Anil Munkar”*
- 3). Responsibilities of Ulama against tyranny and corruption and consequences of their silence against atrocities of tyrants.

When al Imam al Husain took Niyjah of Hajj he escorted with him Abdullah Ibn Abbas and Abdullah Ibn Jafar [8]. All leading members of Bani Hashim and Ansar were invited and the Imam assigned them responsibility to invite selected persons from Ash’ab and Tabiyyen [9] to perform Hajj and attend the congregation at Mina with Husain Ibn Ali. Number of the invited Hujjaj exceeded one thousand, who were selected members of the Muslim community.

1st part of the sermon:

In the 1st part of the sermon the Imam discussed the merits of Amir al Muminin in a manner of Hujjat(logical argument). In this way, he introduced himself indirectly who he was? Discussed the reasons why he started movement, a divine renaissance, against Yazid ibn Muawiyah. It is a time that we must pay attention on the teachings of Abi Abdillah al Husain Ibn Ali, if we love him truly.

Words of the Imam:

1). Al Imam al Husain gave them Qasam of Allah and questioned: "Don't you know when Rasulallah(S) extended relation of Akuwah amongst his Ashaab then he declared Ali his brother here and hereafter"? The audience responded: "Wallah! It is true". [10]

2). Al Imam al Husain gave them Qasam of Allah and questioned: "Do you know that when Rasulallah(S) purchased the land for his Masjid and house, He built Masjid and constructed 10 houses, 9 for himself and 10th for my father Ali which was in centre. Afterwards all doors of the houses which opened inside the Masjid were closed except my father's door. When criticizers criticized, Rasulallah(S) clarified I did not close your doors and allow it for Ali, but Allah ordered me to close your doors and leave open his(Ali's) door. Afterwards Rasulallah(S) instructed all, except Ali, do not sleep in the Masjid. As room of Ali was adjacent to Rasulallah's room then Ali performed conjugal duties in the Masjid and in that place Allah granted children to Ali and Rasulallah(S)". Audience admitted: "Wallah! It is correct". [11]

3). Al Imam al Husain questioned precisely: "Do you know that it was the burning desire of Umar bin al Khattab that even equal to an eye space allowed for him, which opens inside of the Masjid but Rasulallah (S) refused. He (Rasulallah) explained in a sermon: Allah instructed me to build Masjid, except me, Ali and his children no one is allowed to live in it". Audience admitted: "Wallah! We testified that it is fact". [12]

4). Al Imam al Husain gave them Qasam of Allah and questioned: "Do you know that on the day of Ghadir [13], Rasulallah(S) raised Ali and announced to appoint him on the exalted position of Walayah [14] and also instructed to his audience to deliver this information to those absent"? Listeners replied: "Wallah! It did happen".

5). The Imam questioned: "I give you Qasam of Allah and question you is it in your knowledge that Rasulallah(S) declared regarding Ali when he was preceded for Ghazwah Tabuk [15] the famous Hadith of "Manzi'lat Harun" and told Ali:

"Ala Tarda an Takuna Minni Be Manzilate Harunu Min Musa; il'la Annahu La Nabi B'adi"

"Are you not happy to be in respect to me as Harun was to Musa, except that after me there shall be no other Nabi"

Rasulallah(S) clarified:

"You will be the guardian of Muminin and their Wali after me". [16]

The addressees acknowledged: "Wallah! We acknowledged that it is correct".

6). The Imam said: "I give you Qasam of Allah and question you when Rasulallah(S) invited Christians of Najran for Mubahala (Imprecation) then did he take anyone except Ali, Fatemah and their two sons"? [17] The addressees acknowledged: "Wallah! We accepted that it is correct".

7). The Imam said: "I give you Qasam of Allah and ask you do you know that on the day of Khaibar Rasulallah granted flag of Islam in the hands of Ali and announced:

"I granted Flag to the one who loves Allah and His Rasul and Allah and His Rasul loves him. Allah would grant victory at his hands. He is a brave and a courageous warrior and is not one who flees from the battle field and Allah conquers Khaibar on his hand." [18]
The addressees acknowledged: "Wallah! We admit that it is correct".

8). The Imam questioned: "Do you know Rasulallah(S) sent Ali with Surah Baraat [Taubah] and clarified:

"No one can deliver this responsibility except me or by the one who is from me? [19]

The addressees acknowledged: "Wallah! We admit that it is correct".

9).The Imam asked: "Do you know whenever Rasulallah(S) faced difficulties he sent Ali to solve it [20]and never called him with his name but addressed him "Ya Akhi"(my brother!)". [21] The addressees acknowledged: "Wallah! We admit that it is correct".

10). The Imam asked: "Do you know Rasulallah(S) gave decision in between Ali, Jafar and Zaid:

"O Ali! You are from me and I am from you and you are guardian of Muminin after me". [22]

The addressees acknowledged: "Wallah! We admit that it is correct".

11). The Imam questioned: "Do you know that he (Ali) met Rasulallah(S) everyday and at every night in seclusion? If Ali questioned, Rasulallah(S) answered him and if Ali remained silent then Rasullallah(S) himself started conversation". [23] The addressees acknowledged: "Wallah! We admit that it is correct".

12). Al Imam al Husain asked them: "Do you have knowledge that Rasulallah(S) gave preference to Ali over Jafar Attyyar and Hamzah when he informed Fatemah:

"I have married you with the best person of my family who responded Islam first, kind hearted and most knowledgeable". [24]

The listeners accepted: "Wallah! We admit that it is correct".

13). Al Imam al Husain asked them: "Do you know that Rasulallah(S) declared:

"I am leader of the generation of Adam, my brother Ali is leader of the Arabs, Fatemah is leader of women in Jannah and my sons Hasan and Husain are leaders of the youth of the Jannah"[25]

The listeners accepted: "Wallah! We admit that it is correct".

14). Al Imam al Husain asked: "Do you know that Rasulallah(S) instructed Ali to give him final bath and informed that Jibrael will help him in this task". [26] The listeners accepted: "Wallah! We admit that it is correct".

15). Al Imam al Husain asked: "Do you know that Rasulallah(S) mentioned in his last sermon:

"Behind me I am leaving two valuable things as Trust, the book of Allah (Qur'an) and my Ahl al Bait, keep both of them strictly so you will not stray from the right path"[27]

The listeners accepted: "Wallah! We admit that it is correct".

16). On this manner the Imam established the merits of Amir al Muminin and Ahl al Bait and in concluding remarks said: "I give you Qasam of Allah and ask you, don't you hear Rasulullah(S):

"Those who claim my love but his heart fill with enmity of Ali is a liar. The one who is hostile with Ali can not love me".

At this time someone objected: "O Rasulullah(S)! How is it possible? Rasulullah(S) clarified:

"Ali is from me and I am from him. The one who love Ali love me and enmity of Ali means enmity with me and enmity with me means enmity with Allah". [28]

The listeners accepted: "Wallah! We admit that it is correct".

2nd part of the sermon:

The second part of the sermon is related to "*Amar bil Maruf wan Nahe Anil Munkar*". [29] This point is also discussed by Amir al Muminin in his sermons. The Imam discussed Surah al Maidah, Ayah 63 [30] with intellectual approach. No need for an intelligent person to explain that this warning was not limited for Jews Rabbis or Christian priests but clergy at large-Ulama are discussed.

Words of the Imam:

The Imam recited the Ayah:

"O people, take lesson from the counsel Allah gave to His Awliya when He rebuked the Rabbis by saying: "Why do the scholars and Rabbis not forbid their sinful talk and consumption of what is unlawful? Truly what they have done is evil." [31]

And Allah says:

"Cursed by the tongue of Dawood and Essa, son of Mariyam are those among the Children of Israel who disbelieved on account of their rebellion and transgression. They did not prevent each other from committing vile and corrupt acts; surely what they did was abominable". [32]

Qur'an accused them because they saw with their own eyes the oppressors committing vile and corrupt acts, but did not stop them, out of love for the favours they received from them as well as fear of persecution and injury. However, Allah says:

"Fear not men, but fear Me." [33]

Qur'an says:

"The Muminin and Muminaat are friends and protectors to each other; they enjoin the good and forbid the evil; they perform the Salaat and pay the Zakaat and obey Allah and His Rasul . Upon them Allah shall have mercy; Allah is Almighty, All-wise." [34]

Explanation of the sermons:

Imam of the Ummah is a Trustee of Allah, concerning all matters, related to Humans. It is the cardinal responsibility of an Imam to maintain the supremacy of Shariah and protect religion from all sorts of Bid'ah (deviation). He taught Muslims in clear terms to fulfill the responsibility of *al Amr bil ma'ruf wan nahy anil munkar* (enjoining the good

and forbidding the evil) before all other duties. The reason for this is that *al amr bil ma'ruf* means summoning people to Islam, *wan nahy anil munkar* means resistance against injustice, opposing and struggling against tyrants, and trying to ensure that funds of Bait ul Maal (Zakaat & Khumus) are used in accordance with the just laws of Islam, and that taxes are not much extracted which snatch peace of the people, expended must be in proper form.

If some poor man does something wrong, he has not harmed Islam, but only himself. In performing the duty of enjoining the good and forbidding the evil, Ulama must pay closest attention to those who harm Islam and those who, under various explanations, plunder common man's source of earning. The Imam knew well that if the duty of enjoining the Good and forbidding the Evil is properly performed and is established in the society, all other duties whether easy or difficult, will automatically fall into their proper places. All groups of Mafia would not be able to exercise illegal activities easily in the society and demonstrate their power according to their whims. Enjoining the good and forbidding the evil is an obligatory duty to accomplish high aims. We have restricted it with certain limited affairs, like gambling, utilization of narcotics and intoxicants, adultery, fornication, transaction of bribe in the name of gifts etc. Meanwhile, we remain totally unaware of the far greater evils. Those who are destroying the welfare of Muslims and trampling on the Rights of the less fortune class, it is they whom we must stop by force to desist from evil. If a collective protest demonstrates boldly against the crooks who commit crime or dishonest act, by all the corners, to condemn them, certainly they will shiver. Whenever any wrong act would come in to the knowledge of the Ulama they should take notice. Could they possibly do other wise? Never! Everyone is aware now what kind of Ulama they are. Majority of them are very cowardly and would retreat very quickly.

This sermon of Imam al Husain was not restricted to a particular group of people, those present in the assembly, the inhabitants of a certain city, town, or country, or even all people alive in the world at the time. Rather it embraces all who wish to understand at whatever time, for it begins with the expression "*Ya Ayyuhan-Naas*"-(O people), which appears in the Qur'an with the same universal meaning, when Qur'an charged the Rabbis(the Jewish clergy) and condemned their ill-attitude and sick-behavior. Does not the phrase "O people Pay attention" address us too? Should we not take benefit from this sermon of al Imam al Husain? It is apparent from the whole sermon that his meaning was more universal, that he had in mind the next-generation of the Muslims that would undertake the establishment of Justice.

Sermon of al Imam al Husain was more in the nature of a circular, directed to entire Ummah. He addresses to the Ulama, members of the Executive, members of the Judiciary, Bureaucrats, Defense Forces, in short, to the whole world, particularly those who are alive and are fully conscious. The sermon delivered in the sense that it demands submission of Wali, who act according to the Qur'an precisely, in all manners. The Ayah referred to, in the address, speaks only about the Jewish Rabbis, but its mean is

universal. As symbol, the Jewish intellectuals and Rabbis were condemned at large. The reason was very simple that fear or greed made them silent in the face of the misdeeds of the tyrant. Wallah! If the Ulama likewise fail to rise up against the tyrant and remain silent instead, they too will be condemned.

In such case, when Allah-fearing-class shows displeasure of the actions of the ruling class, then it is the duty of the Muslims to stand against the tyranny. Ulama should educate the masses how to fight against the corruption and the wrong doings of the treacherous, sinful, and irreligious rulers. The people will then rise up in revolt and refuse to collaborate any longer with the tyrants or to obey corrupt and treacherous ruling powers. The expression "**Nahe Anil Munkar**" (forbidding the evil) should be introduced by the Muttaqi-Ulama on the part of the religious leadership. If the rulers do not bow before such an oppositional movement by returning to the straight path of Islam and instruction to follow the Ahkaam of Shariah, then Ulama should continue their movement, until their removal. It will then be the duty of all Muslims to follow the Shariah. If you do not have the power to prevent the Bid'ah (fabrication) or to halt the corruption, at least do not remain silent. Do not submit to tyrant; such submission is worse than tyranny itself. Justice is not what tyrant claims it is, but on the contrary, has a complete and logical program for ordering the affairs of the family and all Muslim society. All these matters must be made clear. People should come to know the truth and the coming generation should not remain silent on the Ulama-as-Su (corrupt clergy), on their ties with tyrants and allowing them to "consume what is Haram," and plunder the Zakaat amount of the public. Huge Zakat-Funds are being swallowed up; income of the community is being plundered. It is necessary to establish the transparent system of accountability against all kind of corruption. This is essence of the sermon of Abi Abdillah al Imam al Husain which he wants to communicate to each member of the Ummah. Opposing and struggling against tyrant and endeavoring to ensure that Bait al Maal, the income derived from various funds of Ummah, are distributed in accordance with the just Laws of Islam, in due and proper form.

3rd part of the sermon:

Words of the Imam:

After addressing the people in general, Imam Husain then turns to a particular group, the Ulama, and tells them:

O scholars! Who are celebrated and enjoy good repute on account of your learning. You have achieved a reputed position in society because of your good will. It is on account of Allah that people venerate you and stand in awe of you, so that even powerful fear you and the weak honour you, and those who are not subject to you and over whom you hold no authority grant you special treatment. When the people do not receive their due they seek your intervention, and you walk in the street with the majesty of kings and princes.

Have you not earned all this respect and prestige because of the people's hopes that you will implement Laws of Allah, even though in most instances you have failed to do so?

You have taken lightly your duties as leaders. You have neglected the rights of the oppressed and the lowly, but have diligently pursued what you regard as your personal rights. You have not spent your money or risked your life for the sake of the One Who gave you life, nor have you fought against any group or tribe for the sake of Allah. Nevertheless, you desire - and regard it as your due - that Allah should grant you Jannah, the company of the Rasulallah(S), and security from punishment in the hereafter. You have such expectations of Allah I fear that the full weight of His wrath descend upon you, for although it is by His might and glory that you have achieved high rank, you show no respect to those who truly know Allah, while you yourselves enjoy respect among Allah's creatures on His account.

(I am also afraid for you for another reason:) you see the covenant enacted with Allah [35] being violated and trampled under foot, yet you show no anxiety, when it comes to the covenants enacted with your fathers, you become greatly disturbed and anxious if they are only violated in part, but the pledges you have given to Rasulallah(S) [36] are a matter of complete indifference to you.

The blind, the dumb, and chronically ill everywhere lack protection in towns and no mercy is shown to them. But you neither behave in accordance with your function and rank, nor you support or pay any regard to those who do. You purchase your safety from the oppressive ruling powers with flattery cajolery, and compromise.

All these activities have been forbidden by Allah, and He has, more over, command you to forbid each other to engage in them, but you pay no attention.

The calamity that has befallen you is greater than what has befallen others, for true rank and degree of "Ulama" has been taken away from you. The administration of the country and the issuing of decrees and ordinances should actually be trusted to religious scholars who are guardians of Allah's ordinances concerning what is permitted and what is forbidden. But your position has been usurped from you, for no other reason than that you have abandoned the al-haqq- truth and have disagreed about the nature of the Sunnah, despite the existence of clear proofs.

Had you the forbearance to endure adversities and hardships for the sake of Allah, then all proposed regulations (Allah's affairs) would be brought to you for your approval and for you to issue; authority would lie in your hands. But you allowed the oppressors to take away your functions and Allah's affairs (i.e. government) to fall into their hands, so that they administer them by resorting to ambiguities and make arbitrariness and the satisfaction of lust their consistent practice. What enabled them to gain control of government was your fleeing in panic from (inevitable) death and your love of life, which shall in all certainty depart from you. As a consequence of that mentality, you have delivered the powerless masses into the clutches of the oppressors. While some cringe like slaves under the yoke of oppressors, and others have been reduced to destitution in regard to their livelihood, the rulers run the affairs of the government in accordance with

their whims, earning ignominy and disgrace for themselves with their licentiousness, following evil counselors, and showing impudence towards Allah. One of their appointed spokesmen mounts the Minbar in each city. The country is defenseless before them, and their hands grab freely whatever they want of it. The people are their slaves and are powerless to defend themselves. One of the governors is a dictator by nature, malevolent and rancorous; another represses to recognize either Allah or the Day of Resurrection! It is not strange - how can one think it strange, that society is the clutches of a cunning oppressor whose tax collectors are oppressors and whose governors feel no compassion or mercy towards the believers under rule.

It is Allah who will judge concerning what is dispute among us and deliver a decisive verdict concerning all that occurs among us.

O Allah! You know that everything we did was not prompted by rivalry for political power, nor for a search for wealth and abundance; rather it was done to demonstrate to men the shining principles and values of Your religion, to reform the affairs of Your land, to protect and secure the indisputable rights of Your oppressed servants, and to act in accordance with the duties You have established and the norms, laws, and ordinances You have decreed.

So (O scholars of religion) You are to help us reach this goal, win back our rights from those powers who have considered it acceptable to wrong you and who have attempted to put out the light kindled by your Nabi. Allah suffices us, upon Him do we rely, to Him do we return, and to Him shall we return.

Explanation of the sermons:

The Imam explained the status of Ulama and the responsibilities upon their shoulders and invited them to ponder over it. The study of this sermon provides a vision that the Imam found corruption in Muslim society 1400 years ago which leads ultimate destruction which we are facing today.

If Ulama tolerate hardships for the sake of Allah and perhaps face the trials for this cause, then authority would be in their hands, but they allowed the tyrant to take away their functions and handed over Affairs of Allah into their hands. Therefore, they administer the affairs with clouds of doubts and practice with lust. Ulama-as-Su are ignoring the death and enjoying the lust of the world which must leave them one day, which shall in all certainty depart from them. Due to this reason, a large number of people are forced to spend their life like irreligious, remaining are suffering with heavy trials of financial crises and facing poverty. The rulers handle the affairs of the state in accordance with their whims. They remain busy in over-spending. They always issued statements repugnant to the Shariah.

In the course of this Sermon, delivered by al Imam al Husain ibn Ali at Mina present two important core subjects:

1). The principle of the supremacy of the divine guide

2). The Ulama promote the Maruf and restrain from the Munkar.

First, neglect the assigned responsibilities by the Ulama are more dangerous than the failure of other system. For example, if a merchant, does something wrong, it is only he, who suffers the harm, but if the Ulama fail in fulfilling their duties, by keeping silent, let us say, in the face of autocracy, Ummah at large itself suffers as a result. On the contrary, they act in accordance with their duty and speak out when they should avoid silence, then Ummah itself will be benefitted.

Secondly, although all activities contrary to the Shariah must be Haram, emphasis has been placed on sinful talk and consumption of what is Haram, implying that these two evils are more dangerous than all others and must therefore be more diligently prevented. Many times the statements put forth by tyrants are more harmful to Ummah than their actions and policy, endangering the whole reput of Muslims. Qur'an criticize such Ulama, who are failing to prevent the tyrant from uttering dishonest statements and spreading sinful propaganda.

“Why did they not denounce the person who falsely claimed to be vicegerent of Allah on earth and the instrument of His will, who claimed to be enforcing Allah's laws in the right way and to have a correct understanding and practice of Islamic justice, even though he was not capable of comprehending what justice is? Claims like these are a form of sinful talk that is extremely harmful to society. The tyrants who uttered this nonsense committed treason and brought evil innovations into Islam; why did the religious scholars not stand in their way and make them stop from these sins? If someone interprets Allah's ordinances in a way displeasing to Him, thus introducing an evil innovation in Islam, or executes laws that are anti-Islamic, claiming to be acting in accordance with the requirements of Islamic justice, it is the duty of the religious scholars to declare their opposition. If they fail to do so, they will be cursed by Allah, as is apparent both from the Ayah under discussion followed by Hadith:

When evil innovations appear, it is the duty of the scholar to bring forth his knowledge (by condemning them); otherwise, Allah's curse will be upon him”. [37]

“When Bid'ah appears, it is the duty of the A'alim to demonstrate his skill of Knowledge (by condemning the wrong and explaining the right); otherwise, Lanah of Allah will be fall upon him”. [38]

This is the sermon of al Imam al Husain who is a grandson of Rasulullah(S), son of Ali and Fatemah. It is not only the words of Husain ibn Ali but it is the words of all Anbiya and Aimmah which reflected their pain for oppress humanity. It could be said that the spirit of the sermon is in Ayah 11 of Surah ar-Raad [39], which Tafsir presented by the Imam in his sermon beautifully.

Rational lesson of the sermon:

Can you imagine all bombastic propaganda being propagated through Media is true? Go see yourself at first hand what condition our people are living in. Not even one out of every two hundred villages has a clinic. No one is concerned about the poor and the hungry, and they do not allow the measures, Islam has devised for the sake of the poor to be implemented. Islam has suggested the solution to curtail poverty and bestowed divinely very top level programmed: Zakat, Khumus, Muwasat, Qarzan Hasanah, Silat ar Rahm, Sadaqah, all these institutions are for uplifting the standard of living and trading of the community are purely on priority for the needy and poor. Islam is aware that first, the conditions of the poor must be remedied; the conditions of the deprived must be cured. Islam never promotes that one class give Khairaat (charity) and other class receive it but it promotes theory of elevating the low class. But the responsible administration does not allow the plans of Islam to be implemented. Our people are living with less fortune level; they spend life like animals, while the Taxes extorted by ruling class on the name of welfare of the deserving class are misappropriate by the collectors. Al Imam al Husain could have said at this point:

“What is my right has been taken away from me; however you do not come to my aid”

Instead, he spoke of Rabbaniyun(Ulama). Here he is not referring to the philosophers or intellectuals, but he addresses to the selected ones, who are learned in Shariah. They are such a class who are designated to spread the Science of Islam. If your action is correct and you perform your duty, you would see the positive result. If the government wish to handle the affairs according to the principals of Islam, than none of the existing power would be able to resist it; they would all surrender. Unfortunately, Muslim countries have failed to create such a good government. Forces inimical to Islam hindered its establishment and prevented government from being entrusted to the person, chosen by Allah and His Rasul (S), precisely in order to prevent what has happened.

Muslim countries have turned into a potential market of exclusive posh-class, unnecessary goods by the representatives of multi-national foreign companies; it makes it possible for foreign capitalists and their local agents to build their bank balance. A number of foreign states carry off our valuables after purchasing it and the small sums they pay to the regime they have installed returns to their pockets by other routes. As for the small amount that goes into the treasury, Allah only knows what it is spent on. All of this is a form of "consumption of what is Haram" that takes place on a huge amount, in fact on an international scale. It is not merely an evil, but an ugly and most dangerous evil.

Carefully examine the conditions of society and the actions of the government and its component organs, and then you will understand what ugly "consumption of what is Haram" is taking place now. If a disaster occurs in some corner of the country, it too becomes a means for the ruling class to build their illegal empire: they fill their pockets with the money that is supposed to go to the victims. Whenever our tyrant, anti-religion as well as anti-national rulers enter into agreements with foreign states or companies, they pocket huge amounts of money of the people and spent lavish sums on their

masters. It is a real flood of Haram consumption that sweeps us. All this misuse of wealth goes on and on: in our foreign trade and in the contracts made for the exploitation of our valuable assets, the utilization of our natural resources, construction work, road building, and the purchase of arms from the imperialists and Western Powers". [40]

Bibliography & Short Notes:

[1] 1-Salim bin Qais al Hilali (d.90 A.H) was a prominent and authentic scholar according to 4th century's intellectual Abu Abdullah an Naumani(student of al Kuleini, writer of al Kafi. As the sermon is divided in three parts, therefore different scholars take that part only which they feel relevant to their discussion in their book and leave the rest. Salim bin Qais transmitted only first part of the sermon in his book "Asal"and mentioned the date and place. 2-"Az Zariyah",vol. 1, p. 152; 3-Kitaab Salim bin al Qais, published by Dar ul Kutub al islamiyyah, iran

[2] illegitimate son of Sumayyah, concubine of Abu Sufiyan.

[3] Under the direction of Umayyad power of Syria, factories were established where Ahadith were fabricated in praise of the companions, parallel to Ahl al Bait, to minimize the importance of Ali, Fatemah, Hasan & Husain. Successors of the Umayyads, the Abbasids monarchs, patronized this "cottage industry", which for a long time was busy churning out Hadith. Their "ghost-writers," "public relations personnel," and "image-makers" skillfully blended fake Hadith with genuine Hadith, and synthetic history with factual history, hoping that the "mix" would "jell," as part of the sacred lore of the Muslims. The Umayyads had one more reason for going into the business of "Hadith-production." They knew well that the generations of the future would judge every Muslim ruler against the ideal ruler – Rasulullah (S). They knew too that if they did, Muslims would find them poles apart from Rasulullah (S).

[4] 'Jahiliyyah' means "ignorance of divine guidance" or "the state of ignorance of the guidance from Allah or "Days of Ignorance" referring to the condition Arabs found themselves in pre-Islamic Arabia, i.e. prior to the Dawn of Islam.

[5] Abdullah ibn al Zubair (624 - 692) was son of Zubair ibn al Awwam and Asma bint Abi Bakr. Due to him, sanctity of the Kabah and Madinah were plundered by Yazidian forces. He was a member of the Bani Asad tribe. As a young man, Abdullah was an active participant in numerous military expeditions against both the Byzantine and Sassanid empires. After the tragic event of Karbala, Ibn Zubair returned to Hejaz where he declared himself caliph, and he began building support. Eventually he consolidated his power by sending a governor to Kufa. Soon, Ibn Zubair established his power in Iraq, southern Arabia and in the greater part of Syria, and parts of Egypt. Ibn Zubair benefitted greatly from widespread dissatisfaction among the populace with Umayyad rule. Yazid tried to crush Ibn Zubair's rebellion by invading Hejaz, and took Madinah after the bloody Battle of al-Harrah followed by the siege of Makkah but his sudden death ended the campaign and threw the Umayyads into disarray with civil war eventually breaking out.

[6] "Tuhf al Uqul", a collection of sermons and sayings of the Imams compiled by al Hasan ibn Ali ibn al Husain ibn Subah al Harrani (d. 381/ 991). He transmitted part two and three in his book "Tuhf al Uqul". The Sermon of Mina, Al Imam al Husain's Everlasting Message to Religious Leaders, al Tawhid, p. 34, Vol. VII No. 4, Shawwal, Dhu al Hijjah 1410,Iran

[7] Salim bin Qais al Hilali (d.90 A.H)

[8] Abdullah Ibn Abbas was a paternal cousin of Rasulullah(S). He is revered by Muslims for his knowledge and was an expert in Tafsir (exegesis of the Qur'an), as well as an authority on the Sunnah. He was one of the famous pupils of Amir al Muminin Ali and his devotee.

Abdullah ibn Jafar was the son of Jafar ibn Abu Talib and the nephew of Ali. He asked for Zainab's hand, and Ali accepted it. Her marriage settlement was equal to that of her mother's. Ali instructed Abdullah not to prevent Zainab from going on a journey with Husain, her brother. Although Abdullah ibn Jafar was a man of means, Zainab lived a modest life, not a life of luxury. She and her husband were charitable to the needy people. The Arab tribes called Abdullah "the sea or the cloud of generosity". Abdullah was also noted for his standing with Ali in battles. Ibn Hajar quoted Muhammad as having said that Abdullah was like him in character and had taken him by the right hand and prayed to Allah to extend His mercy over the household of Abdullah bin Ja'far. The marriage of Zainab did not diminish her strong attachment to her family. Ali also felt a great affection for his daughter and nephew and when he took over the charge of Zahirī Khilafah of the Muslims and moved from Madinah to Kufa, Zainab and Abdullah joined him. Zainab bore four boys and two girls.

[9] Ashaab= companions of Rasulullah.

Tabiyyen = they are the generation of Muslims who were born after the death of Rasulullah(S), but who were contemporaries of the Ashaab. In particular, they played a vital role in the partition in the Islamic community between Sunni and Shia Muslims. To this day, interpretations of their behaviour and characters are highly controversial.

[10] "Sirah al Nabi , Ali ibn Burhanuddin al Halabi, part 2, p. 97 ;2-, "Al Mustadrak", Al Hakim, part 3, p. 14;3- "Kanz ul Ummal", Al Muttaqi al Hindi, Hadith No. 6105; 2-"Sunan Tirmizi",vol.5 Manaqib, Hadith No.3804; Usdul Ghabah,vol.3,p.16

[11]Sunan Tirmazi,vol.5,Al Manaqib, Hadith No. 3811& 3815; Masnud Ahmad bin Hanbal, vol. 1 ,p. 331,vol.2,p. 26

[12] Desire of Umar bin al Khattab discarded by Allah and His Rasul.

[13] Ghadir. This event can't be denied as all major sources acknowledged it

[14] Mustadrak Saheeyen, vol. 3, p.109 & 134, Beirut, Lebanon

[15] "Hijacked Episode of Ghazwah Tabuk", by: Qazi Dr. Shaikh Abbas Borhany, www.durrenajaf.com

[16] 1)-Al Bukhari in his *Sahih al Matba'at al Khayriyyah*, Egypt, 1320) in "*Kitab bad' al Khalq*", "*Bab Manaqib Ali ibn Abi Talib*" and "*Bab Ghazwat Tabuk*," in two places, records this tradition ;2)-Muslim in his *Sahih Matba'at Bulag*, 1290,3)- "*Kitab Fada'il as Sahabah*," through three chains; al Tirmidhi, in his *Sahih*, ii, 301; Ibn Majah in his *Sunan*, p. 12; al Hakim in *Mustadrak*, ii, 337; Ahmad ibn Hanbal in *Musnad*, i, 29, 170, 173, 174, 175, 177, 179, 182, 184, 185; 230, iii, 338, vi, 369; an Nasa'i in *Khasa'is*, 4, 14, 15, 16, 17, 19, 32; Ibn Sad in *al Tabaqat* (Leiden 1322) iii, part one, 14, 15; Abu Nuaym in *Hilyat al Awliya'*, vi, 345, vii, 194, 195, 196, viii, 307; al Khatib in *Tarikh Baghdad*, i, 324, iii, 288, iv, 71, 204, 382, vii, 452, viii, 52, ix, 394, x, 43, xi, 432, xii, 323; al Tabari in his *Tarikh al Umam wa al Muluk*, *Matbaat al Istiqamah*, Qahira, 1357, ii, 368; Ibn al Athir, *Usd al Ghabah*, v, 8; al Muttaqi al Hindi, *Kanz al Ummal*, iii, 154, v, 40, vi, 154, 188, 395, 402, 404, 405, viii, 215; al Haythami, *Majma al Zawa'id*, ix, 109, 110, 111, 119; al Muhibb al Tabari, in *al Riyad al Nadirah*, i, 13, ii, 162, 163, 164, 175, 195, 203 and *Dhakha'ir al Uqba*, 120.

[17] "Sunan Tirmazi", vol.5, al Manaqib, Hadith No. 3808; "Mustadrak Sahiyyen", vol.3, p.150

[18]"The Brother of the Prophet Mohamad (The Imam Ali)", Mohamad Jawad Chirri, P. 109, Qum, Iran; "Sunan Tirmazi", Hadith No. 2808,3808,2405,2406; "Sahih Muslim",vol.4,Hadith 2404, "Sunan Ibn Maja"

[19] "Sunan Tirmazi", vol. 5, al Manaqib, Hadith No.3803

[20] In each difficult matter Rasulullah(S) called his cousin Ali ibn Abi Talib who solve the matter by the order of Allah.

[21] Historical records provided that Rasulullah often called Ali as "Ya Akhi"!

[22] "Sunan Tirmazi", vol.5, al Manaqib, Hadith No.3796

- [23] “Sunan Tirmizi”, vol.5, Hadith No. 3806
- [24] “Nazam Durar us Simtaiyn”, p. 128, quoted by “Ehqaq ul Haq”,vol.4,p. 359; “Shareh Nahj ul Balagha”, ibn Abil Hadid,vol.9, p.174
- [25]“Mustadrak Shayeen”, vol.3, p.124, 151 & 167; “Sunan ibn Majah”,Muqaddimah,Hadith No.118
- [26] Ali gave the final Bath to Rasulullah (S) and Jibrael helped him.
- [27]“Sahih Muslim”, vol. 4, Hadith No.2408; “Mustadrak Saheyeen”, vol.3, p.148; “Musnad Ahmad bin Hanbal”,vol.3,p.114 & vol.4,p. 367
- [28]“Sunan Tirmizi”, vol.5, al Manaqib,Hadith No. 3796
- [29]“Amar bil Maruf wan Nahe Anil Munkar” (Ayah 104: Surah Aale Imran; Ayah 110: Surah Aale Imran; Ayah 42: Surah Hajj) This Ayah is main blood vessel of the body of Islam.
- [30] Surah al Maidah 5: Ayah 63
- [31] Surah al Maidah 5: Ayah 63
- [32] Surah al Maidah 5: Ayah 78-79
- [33] Surah al Maidah 5: Ayah 44
- [34] Surah Baraat[Taubah]-9: Ayah 71
- [35] i.e. the social contracts that establish the institutions of society and determine social relations in Islam.
- [36] Islamic relationships based upon the oath of loyalty sworn to the Rasulullah(S) and the similar pledge to obey and follow his successors and his descendants, given to the Rasulullah(S) at Ghadir.
- [37] “Al Tawhid”, p. 34, vol. VII No. 4 Shawwal Dhu al Hijjah 1410
- [38] Hadith Maruf
- [39] Surah ar-Raad: Ayah 11 (“Verily Allah does not change the condition of a people until they change that which is in themselves”).
- [40] “Walayat al Faqih”, p.125, Ayatullah al Uzma al Syed Ruhullah al Khumeni, Iran

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