

# Karbala – The Completion of Proof

English Translation of Urdu Lecture: **Karbala – ‘Itmaam e Hujjat’**

## Terminologies

**Hujjat (or Hujjah)** – sources sent by Allah (SWT) to guide man to the right path by seizing any justification or excuse of a man to continue his routinely invalid practices performed prior to the arrival of the Hujjat. These sources include the Messengers, the Holy Prophets (PBUT), the Holy Books, the Infallibles (PBUT), Scholars and Preachers of Islam, Logical Proofs, Wisdom and Intellect, Elected Representatives of the Infallibles etc.

**Itmaam e Hujjat** (or Itmaam Al Hujjah) / Ihtijaj – the act or proof of seizing the justification of man by a Hujjat sent by Allah (SWT) or through an act of conversation, dialogue, event etc. to stop him continuing his routinely invalid practices; to establish Hujjat on someone or to present a Hujjat in someone’s presence.

**Muhaajjah** – two people establishing their Hujjat on one another at the same time; both attempt to present their set of proofs to negate each other’s proofs.

**Hajjah** – the intention to perform something and also the intention to stop one from performing something else.

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## Discourse One

### 1<sup>st</sup> Moharram, 1433 AH

Moharram is the month of mourning and the cause of the lamentation of the Holy Prophet (PBUH) and the followers of the religion of Islam. This month and the month of Safar must be observed with the mourning sessions of 'Ashura, Karbala and the calamities that befell on the family and companions of Imam Hussain (AS).

The scholars have been urged to remind people of Ayyaamullah (days of Allah) which are also mentioned in the Holy Qur'an. Although all days, nights, the heavens, the earth and all creatures from heaven to earth belong to Allah (SWT), He has created some special entities among his creations. This is just like a gardener who plucks a few flowers from his garden to arrange a bouquet. If we pluck flowers from his garden and try to arrange flowers with our creativity, the arrangement will definitely be different from the gardener's selection because he is aware of the facts, has the knowledge of the flower family and is associated with the fragrances. The bouquet arranged by a gardener is a masterpiece. Similarly, Allah (SWT) being the Lord of the universal system and the Lord of the earth and all eras has selected and arranged a few bouquets from earth and all eras respectively. He is the Lord of all eras but has appointed certain eras or days for Himself just like all human beings are His creatures but a few of them like Mustafa, Murtadha and Mujtaba (these terms refer to His selected ones) are His selected ones.

Certain days of His appointed eras are known as Ayyaamullah (Days of Allah) and certain places selected by Him on earth are the Baitullah (House of Allah). He then sent His Prophets, Infallibles and respectable figures to call on all people towards the Ayyaamullah and Baitullah. He commanded Prophet Ibrahim (AS) to construct a building on the Holy land of Mecca and call all people to offer their pilgrimage. The call of Ibrahim (AS) still echoes today and people visit the Holy Ka'bah every year to offer their pilgrimage. Allah (SWT) has ordered us to observe Ayyaamullah. Which days are regarded as Ayyamullah because logically all days belong to him! These selected days are either those in which Allah (SWT) has revealed a special light, or those in which He ordered His creatures to execute specific tasks in these specific days which are in turn etched as memorable days. So, Ayyaamullah are days when the magnificence of Wilayat is expressed or the magnificence of the saints of Allah (SWT) is revealed.

Just like certain days are observed with respective etiquettes, the Ayyaamullah are observed with a few etiquettes too. Those who observe such etiquettes are blessed with wisdom and felicities of these days. The Holy month of Ramadhan, The Night of Destiny (Laylatul Qadr), Eid Al Adha, Eid Al Fitr, Eid Al Ghadeer, Al Israa Wal Me'raj and 'Ashura are all days counted as Ayyaamullah. We are asked to begin and end such days with certain etiquettes; a few of them are manifestly expressed too. Observing these etiquettes are keys to the treasuries of Ayyaamullah. The title of the book Mafateeh Ul Jinaan compiled by Sheikh Abbas Qummi is translated as 'Keys to Heavens'. These keys are actually various etiquettes for different occasions such as the etiquettes to be observed before prayers, for cleanliness, during the day,

night, the month of Moharram and Safar, etc. Such keys are granted to unlock doors that lead towards Allah (SWT). A person who lack etiquettes or is bad mannered (Be adab) can never unlock the treasures and eventually gets deprived of this blessing.

Maulana Rumi says, 'I pray to Allah (SWT) to grant me etiquettes (Adab).' We call upon Allah (SWT) for so many desires but Rumi prays to Allah (SWT) to grant him etiquettes. An intelligent person asks for the keys to the treasures but a dumb asks for a trivial item like a child wanting a toffee. Seeking God (SWT) to grant the divine guidance of etiquettes means to ask God for the keys to His treasures. The treasures include everything – lawful learning, a long life, felicities of the world, blessings in the hereafter, salvation from all calamities etc. Everything can be sought from this treasure but the prerequisite is the possession of the keys. Since a person lacking etiquette is deprived of God's mercy, he not only commits ill upon himself but sparks a fire in entire world. Such bad mannered persons are the source for all problems that exist today. History has witnessed oppression on the innocent people due to these bad mannered people.

Hence, we need to observe etiquettes for everything that we do. There are three categories of worship:

- a. The Etiquettes of Worship (Aadab Al 'Ibaadat)** – generally not included in the books of Islamic laws
- b. The Laws of Worship (Ahkaam Al 'Ibaadat)** – the laws mentioned in the books of Islamic laws by the Marja' of Taqleed e.g. Taudheeh Al Masa'el
- c. The Secrets of Worship (Asraar Al 'Ibaadat)** – the body, soul, reality and philosophy of worship

Hence Imam Khomeini (RA) is a scholar who has written three books pertaining to all three types of worship:

- 1. Tahreer Al Waseelah** – the laws of prayers
- 2. Aadab As Salaat** – the etiquettes to observe while recitation of prayers
- 3. Me'raj As Saalikeen** – the meaning and secrets of the soul of worship

On reading all three books of Imam (RA), the essence of worship grants that relish to man which is the worship of the Saalikeen (spiritual wayfarers) and 'Aarifeen (Gnostics).

Similarly mourning is also classified into three groups namely:

- a. The Etiquettes of Mourning (Aadab Al 'Aza)**
- b. The Laws of Mourning (Ahkaam Al 'Aza) and,**
- c. The Secrets of Mourning (Asraar Al 'Aza)**

The essence, philosophy and purpose of mourning are achieved by following all three categories. The fourth man-made category is stated as cultural customs.

We observe etiquettes in our houses, at mosque, at work; while eating, drinking, sleeping, speaking, listening, sitting and standing. Such etiquettes must be those ordered by Allah (SWT) and not invented by ourselves. Similarly, the month of Moharram has to be observed with a few etiquettes too. Mirza Jawad Maliki Tabrizi, a spiritual wayfarer, was a great scholar under whose guidance were many scholars including Ayatullah Taqi Bahjat who was the last of his students to have passed away recently.

Mirza Jawad Maliki had written a book titled Al Muraqabaat. This book is a draft of an annual schedule suggested for a man. He has listed etiquettes for each day and month respectively. He also mentions the etiquettes of observing the month of Moharram - mourners of Imam Hussain (AS) must be aware of these etiquettes.

Moharram is known as Moharram Al Haraam, the month of Hurmat (sanctity). The name Moharram itself means the owner of respect and dignity. The term Hurmat is repeated twice in Moharram Al Haraam. Hurmat is derived from the word Ihtiram (respect), hence the month of respect. Therefore, we have to maintain this respect. Imam Hussain (AS) held the uprising especially in the month of Moharram on the command of Allah (SWT) whereas its previous episodes had begun in Rajab when he was asked to give his oath of allegiance to Yazeed (LA). He departed from Madina to Mecca in Rajab, stayed in Mecca for a few months, was about to go to Kufa in Zilhajj, reached Karbala on second of Moharram and his uprising concluded on the tenth of Moharram which we still commemorate 1400 years on.

Scholars have stated four months to be Haraam (sacred) in Fiqh. Special respect is due towards these months during which a few tasks are forbidden. Donning the Ihram (white clothing) during Hajj and uttering the intention to wear special clothes means you're not in a normal situation anymore. During that state, 24 things are made forbidden for you of which a few otherwise are considered lawful in normal circumstance e.g. applying perfume, looking at a mirror etc. While wearing the Ihram, you are in a sacred state to perform the rituals of Hajj.

Similarly, Moharram is a month of respect in which Imam Hussain (AS) rose to save the dignity of religion violated by the corrupt governors. When Waleed, the governor of Yazeed called Imam (AS) and asked to pay his allegiance to Yazeed, Imam (AS) said that Yazeed was a corrupt, murderer of the innocents, neglecter of the confined limits and boundaries set by Allah (SWT). It really is a fact that he violated respect of everything. He trampled the dignity of the Holy Qur'an, the Holy Prophet (PBUH) and Islam. The one who trampled was not Yazeed alone but the entire system of Yazeediat –the system that trampled sanctities of everything.

During the month of Moharram, our duty is not only to observe the etiquettes of this month but to save this sanctity too. The incident of Karbala occurred especially in the month of Moharram not only for us to respect it during the month but to save and protect this sanctity violated by the system of Yazeediat. Commemorating mourning sessions is an excellent movement to save this respect. Everyone must maintain each other's respect because trampling someone's respect was actually the characteristic of Bani Umayyah. One action that is often seen on pulpits during the month of Moharram is to violate the dignity of others' religions. Allah (SWT) has ordered the act of respecting religion to such an extent that one must not only respect the laws and religion created by Allah (SWT) but also pay due respect to those

laws and religions that are not drafted by Allah (SWT) but are deemed holy to other people. In Holy Qur'an, Allah (SWT) has ordered us not to talk foul of idols in the presence of idolaters. Idolatry is polytheism and forbidden in Islam. Buying, selling or possessing the idols are all forbidden but an idolater does not believe in the oneness of God and so considers his idols holy. If you talk foul of his idols to him, he will talk foul of those who are holy to you.

Today, we live in a world that has violated everything. We have witnessed the violation of the respect of the man, religion, holy places, education and divine books. Few are violated by Muslims and the rest by their enemies. Disrespect is the name given to an action that ignores respect. Every person deserves due respect in their houses and outside. Our children deserve respect that must not be violated by parents. Husbands, wives, families, relatives and friends deserve individual respect and our religion teaches us the etiquettes of respecting someone.

A few committers of sin, even though they obey their lustful desires, do not violate its sanctity because they commit sins in privacy known only to God. They are definitely called sinners but not known as corrupt. Corrupt people are those who not only commit sins openly, but also damage the sacredness of anything and everything. If you break your fast intentionally in the presence of everyone, you have committed a sin. You will be given a warning the first time not to break your fast openly, a second warning will be given too. Breaking your fast intentionally burdens an atonement on you because you have violated its sanctity too. It is said in the Holy Qur'an that there is no compulsion of religion on anyone, but some people violate the sanctity of religion under the misinterpretation of this verse. The punishment of an apostate is death because he announces his will to abandon his religion openly. Someone who abandons his religion secretly is not ruled under the punishment of apostasy because he doesn't express openly, whereas the one practicing apostasy announces his intentions through articles, books etc. and violates the sanctity of religion.

If someone quietly leaves the gathering (Majlis) because he doesn't like to be here has not violated the sanctity of the gathering. Maybe he has just bothered one or two men by asking them to move from his way but one who stands right during the speech and speaks ill, has just carried out the act of violation of its sanctity.

The great poet-philosopher Allama Iqbal says,

*Izzat hai Mohabbat ki Qaaim, Ay Qais! Hijab e Mahmal Se,*

*Mahmal Jo Gaya Izzat Bhi Gayi, Ghairat bhi Gayi, Laila bhi Gayi*

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O Qais! Love's honor is made durable with litter's curtain  
if litter is lost, dignity, honor as well as Lailah is lost!

(The gist of this stanza is that the loved one survives till its dignity is maintained. The moment its dignity is violated, the love ceases to exist thereby ending the existence of respect, self-esteem and Laila (the loved one). Qais is referred to the lover.)

Hence, we are the lovers of Imam Hussain (AS); Karbala, the path of Imam Hussain (AS), lovers of the Holy Prophet (PBUH) and his followers. Iqbal addresses us saying that we, being the lovers of Hussain (AS) and his path must be aware of the etiquettes and demands of this love. Today, the situation of Muslims is worst due to the violation of their sanctities. Violating others' dignities has turned into a hobby and an occupation. If I sit on a pulpit and violate someone's dignity, I am violating the dignity of this pulpit, my dress, the mosque and the discourse. But respecting the dignity is one of the most important lessons taught by Imam Hussain (AS).

Apart from respecting dignity, the event of Karbala imparted several values to us. The uprising and martyrdom of Imam Hussain (AS) is an act of *Itmaam e Hujat*. *Itmaam e Hujjat* is the act or proof of seizing the justification from a man by a *Hujjat* sent by Allah (SWT), through an act of conversation, dialogue, event etc. to stop him continuing his routinely invalid practices. We will ponder on the quotes of Imam (AS) through his journey from Madina to Karbala. In Madina, Imam Hussain (AS) delivered a sermon when he was asked by Waleed to give his oath of allegiance to Yazeed. He stepped out of Waleed's palace, delivered a sermon to Marwan, went to his family to describe the situation and eventually went to his brothers Mohammad Ibn Al Hanafiya and 'Umar Ibn Ali Ibn Abi Talib.

Usually we recite the 'Masaeb' (speech to describe the calamities that befell on the Ahlulabayt and their companions) of the farewell from Madina on the first day of Moharram. Mostly, it is not the review of history but an adaption of the poetic version of the farewell. Incidentally, Karbala has also been the subject of poetry. Many poets round the world express their imaginary views of the event of Karbala in the form of different kinds of poetry but these are simply imaginary portraits penned down in the form of literary words.

Iqbal wrote several poems but says those who label him as a poet alone have slandered him. Other poets incidentally do not label him as a poet, but there is no comparison to his mature poetry. He is not a poet because he has not imagined and mixed the facts and realities, instead he had expressed the real facts and realities without any alteration. So, those who express real views like Iqbal are known as profound thinkers (Mufakkir) and not poets.

A reporter's task is to report the eyewitness details e.g. when did the event commence, who addressed, how many people came etc. in the form of verses or phrase. In poetry, the poet with his creative imagination like a painter will describe the pulpit, the mic, mosque etc. (e.g. he might say it doesn't look like a mosque but a place contained within the heaven), the people (e.g. the people look like angels sitting in rows).

In the Urdu language, we all are aware of the famous poet Mir Anees (May Allah SWT bless his soul) who composed several verses to describe the event of Karbala. But whatever he wrote including the conversations during the events is not the real depiction but his personal imaginary portraits. For instance, he wrote a eulogy quoting the conversation between Imam Hussain (AS) and Syeda Zainab (SA) at his farewell to the battlefield. Mir Anees has not quoted the conversation from history but has penned down his own imaginations.

At Imam Hussain (AS)'s farewell from Madina, we often hear through poetic verses that Imam Hussain (AS) gathered his stuff, collected all the people, locked all his belongings, handed the keys to the responsible etc. If we want to lend ears to the real Karbala, we must directly listen through the words of Imam Hussain (AS). He has described every moment with his blessed tongue.

The book *Mawassatil Kalimaatil Imamil Hussain (AS)* is an encyclopedia of Imam Hussain (AS)'s quotes and prayers recorded since his childhood to martyrdom. The Persian title of this book is *Farhange Sukhanaane Imam-e-Hussain (AS)*. This book has not been translated in Urdu yet, the initiative of which must be taken by someone. However, Imam Hussain (AS)'s conversations with Holy Prophet (PBUH), Imam Ali (AS), Lady Fatema (SA), Imam Hassan (AS) and others are recorded as separate chapters in this book. It includes the speeches after the martyrdom of Imam Hassan (AS) and the speeches delivered at the onset of Karbala too. He has mentioned the reasons for his uprising, the companions involved, his family etc. This book is a complete and an excellent collection of his words.

We will discuss another brother of Imam Hussain (AS) who is usually not talked about. He was 'Umar Ibn Ali Ibn Abi Talib. We only talk about Imam Hassan (AS) and Hazrat Abbas (AS) whereas Imam Ali (AS) has 18 sons in all. It is said that all were present in Karbala but this is not true. 'Umar Ibn Ali Ibn Abi Talib was young when Imam Hussain (AS) refused to accept Yazeed's allegiance and became worried thereafter. He approached the Imam (AS) and said that he remembered a few words of Imam Hassan (AS) about Imam Hussain (AS). Imam Hussain (AS) asked him not to worry and said he was aware of all that Imam Hassan (AS) had told him i.e. the news of his martyrdom. He knew everything before 'Umar Ibn Ali Ibn Abi Talib could even tell him. Imam (AS) continued by saying that Imam Hassan (AS) had given this news to 'Umar Ibn Ali Ibn Abi Talib while Imam Ali (AS) had told Imam Hussain (AS) himself who heard from Prophet Mohammad (PBUH). Imam Ali (AS) had told him that he shall get martyred and buried at the nearest point from Imam Ali (AS)'s grave (the distance between Najaf and Karbala is less).

After this meeting of Imam Hussain (AS) with 'Umar Ibn Ali Ibn Abi Talib, he then met Umm ul Momineen, Lady Umm Salma, a wife of the Holy Prophet (PBUH). She possessed such a noble character that the Ahlulbayt addressed her as their mother. But she always took herself as the servant of the Ahlulbayt and regarded an honor to serve the Ahlulbayt. This was the last meeting of Imam (AS) before he departed from Madina. Lady Umm Salma informed Imam Hussain (AS) of the signs of Imam (AS)'s martyrdom told by Prophet (PBUH) during his time.

When Lady Salma stopped Imam (AS) to head towards his mission, he told her, 'O Mother! I am sure I will be killed and I don't escape what awaits me in destiny and from something which is ordered Wajib (obligatory) by Allah SWT.' Lady Salma was worried and asked him not to take the ladies along. He replied, 'O Mother! If I don't have to go today, I will eventually have to go tomorrow, if not tomorrow, then I will have to go the day after. It is definite that I have to go some day or the other. O Mother! There is no cure for death now. I am aware of the day, place and the precise moment of my martyrdom. I have also been told about the place where I shall be buried. If you wish to know, I can tell you everything. The way I can see you now, you can witness the scene of my martyrdom now.'



Then the narrations state that Imam (AS) showed the scene of his martyrdom to her. Umm Salma then told him that the Quraysh would have to face disgrace after his martyrdom. We can interpret two meanings from this. Either that the Quraysh will be disgraced because they refused to help the Imam (AS) or that he was the last leader of Quraysh and after him Bani Ummayah would disgrace the Quraysh, on which Imam (AS) replied that not only the Quraysh but all Muslims will have to face disgrace after him. She also said that the Quraysh would always remain embarrassed for not helping the Imam (AS). Imam (AS) said that not only Quraysh but all Muslims will remain embarrassed for not assisting him.

Umm Salma then showed the glass tube filled with sand given to her by Holy Prophet (PBUH) and said that it would turn red at his martyrdom. Imam (AS) gave some more sand to mix with the sand in the tube. He also handed some of his books to her as a trust which contained the Holy Qur'anic verses and other matter passed down to him by Lady Fatema (SA) and Imam Ali (AS) and said that his eldest son would come to collect them after him. He then bid farewell to her and moved on.

Imam (AS) then met each of his brothers and lastly wrote an epic letter addressed to all the members of the Bani Hashim urging each of them to read it. This was the second message that he had written, the first being the draft of his will delivered via his brother Mohammad Ibne Hanafiyah.

The letter to the Bani Hashim read as follows:

In the Name of Allah, the Compassionate, the Merciful

*“From Husain bin Ali to his brother, Muhammad and anyone who is with him from Bani Hashim. Anyone who joins me shall be martyred and one who does not join me, shall not obtain success and peace (be on you all).”*

He then gathered his belongings and bid farewell to Madina the next day. The next chapter in the book *Mausu'atil Kalimaatil Imamil Hussain (AS)* narrates his sermons delivered during the journey from Madina to Mecca.

The letter to the Bani Hashim were his last words in Madina in which he had exhausted all possible options to resolve the issues of Bani Hashim, residents of Madina, his family members and all Muslims. It is Allah (SWT)'s law that every work is concluded with exhaustion of all possible options to resolve the issue. No sinner is sentenced to punishment and no nation is destroyed unless the exhaustion of all possible options is performed to resolve the issue.

We might think that Imam (AS) had performed *Itmaam e Hujjat* to the people of Madina 1400 years ago and we must not bother to know about it. No! Whatever has happened in the past is a reflection for us to see where we stand right now? Imam (AS) has uttered these words for people who will exist till the resurrection day. This act of completing his *Hujjat (Itmaam e Hujjat)* is for us too.

What is *Itmaam e Hujjat*? We will understand the term with an example. My engrossment in a task is due to a few reasons. E.g. if I am orating here in Lahore, I have so and so reasons. If you are listening to this oration in Lahore, you have a few reasons too. The ways you lead a life, earn money, eat food etc. each way has its reasons. *Itmaam e Hujjat* is the clarification and exhaustion of all possible options

presented to us by a *Hujjat* for us to forgo an invalid task thereby leaving no excuses for us to continue with that task. We perform our tasks with reasons that are actually not the real reasons for our undesirable tasks according to the religion.

We produce and use many fake licenses, visas, ID cards, passports etc. No one in this country really checks if these are original or not. Similarly, we unknowingly engross ourselves in performing fake tasks in terms of religion too and we justify them accordingly. Probably, we have turned a scholar's answer fitting to our needs. Hence, *Itmaam e Hujjat* is the completion of a proof from the Almighty (SWT) that cancels all existing reasons that we use under the cover of Islam so that we are left with no Islamic reason to continue with our tasks. Allah (SWT) sent prophets, infallibles and divine books to demonstrate *Itmaam e Hujjat* on us thereby seizing our justifications for our invalid practices.

Before penalizing someone, it is Allah (SWT)'s law to initially complete His final *Hujjat* on the culprit and then to seize his fake legitimization from him. The man is given ample time to change his corrupt character. Allah (SWT) sentences man to punishment if he does not attempt to change himself and remains steadfast on his previous crimes.

Hence, Karbala is the completion of all efforts to address the issues for the entire mankind. It did not commence from Karbala but started from Adam (AS) and will continue till the resurrection day.

## Discourse Two

2<sup>nd</sup> Moharram, 1433 AH

Imam Hussain (AS)'s letter addressed to Bani Hashim on his departure from Madina holds the meaning of an entire universe. He summarized all facts related to his uprising in this single letter in a single sentence and the addressees were not only Bani Hashim in Madina but all mankind who will exist till the resurrection day.

Imam Hussain (AS) wrote a will and handed to his brother Mohammad ibn Hanafiyah saying '*I have only risen to rectify, to reform the affairs of the Ummah of my grandfather and of my father. I want to invite people towards good and forbid them from evil.*' This Will is meant for the entire mankind in which he has mentioned the reasons for his uprising. The will is an answer to all queries related to the events in Karbala that arise in other people's mind.

This letter was an act of completing the *Hujjat* - this was the last possible option leaving no excuses for denial for the Bani Hashim, the Islamic Ummah and the entire mankind to accompany the Imam (AS) to Karbala. Generally, *Itmaam e Hujjat* is a proverb that we use daily in our conversations. Allah (SWT) mentions in the Holy Qur'an that He doesn't destroy a human being or a nation unless He accomplishes his *Hujjat on him or them*.

Prophets and infallibles are known as *Hujjat* of God (SWT) on people of this earth. We frequently use the word *Hujjat* when we address Imam Al Mahdi (ATFS) and consider it as a part of his name. The terms *Hajj* and *Hujjat* in Arabic are derived from the same family *Hajjah* meaning to intend on doing something and thereafter accomplishing the intention. *Hajj* also means the same when a man intends to perform the rituals and sets off to obey Allah (SWT)'s command. Literary researchers have said that the term *Hajjah* also means 'to stop'. Not that the word *Hajjah* has two different meanings but these meanings are combined as one to define *Hajjah* i.e. *Hajjah* means the intention to perform something and also the intention to stop one from performing something.

The difference between the Arabic script of *Hajjah* and *Hujjah* (or *Hujjat*) is the replacement of *Dhammah* (paish in Urdu) on *Hujjah* with the sign *Fathah* (zabar in Urdu) on *Hajjah*. *Hajjah* is the completion of the pilgrimage while *Hujjat* is that action which helps you to stop someone from doing a particular task.

*Ihtijaj* is that act which acts as an obstacle to prove the opponent's claim wrong. Hence, *Hujjat* is that every act that you perform to falsify other's tasks or claims to stop him further. We tend to practice this daily; probably a 100 readers must have presented their proofs to others and belied their proofs in return.

But remember, *Hujjat* is not simply presenting our claim to the opponent. It is the counter proof that we present when our opponent opposes our original claim. This discussion then leads to *Ilm e Mantiq* – the

study that teaches the method of establishing proofs to falsify claims. It is called *Mantiq* because it grants you the power of speech. Many people are aware of facts and figures but do not have the art to prove. There are religious people who are aware of their religion but unable to prove it right.

Hence, *Hujjat* is the name given to all those resources used to stop someone from doing an invalid task. It can either be a proof to stop someone or can be any other resource to stop through a conversation etc. (except for gun!)

Imam e Raazi is one of the excellent Sunni scholars. His educational dignity is found until today. He has written a book in every field – Tafseer, Hadith and Philosophy. It is said about him that he doubted everything in topics that started from Allah (SWT) till the Day of Judgment i.e. everything; hence he was known as *Imam e Mushshakkikeen* (The Imam of Doubts). Scholars like Martyr Ayatullah Mutahhari praised him and said if it weren't for Imam e Raazi who established such doubts in literary field, many scholars wouldn't have even pondered over such fields to discover truth. The doubts encouraged other scholars to analyze the subjects in detail.

Hence, Imam e Raazi established many proofs to prove the existence of Allah (SWT). He was a specialist in many affairs and was also known as *Khateeb e Raazi* because he was a renowned speaker. Whenever he went from one town to another, seven camels were laden with his books of study during travel, which were then hugely piled over the stage and his students on left and right would be available to look for references in those books.

One day he thought to himself that he establishes philosophical proofs (*Burhan e Harkat, Burhan e Hudoos, Burhan e Nazm*) to prove the existence of Allah (SWT) but how does an ordinary man believe in the existence of God since others had no knowledge of philosophy like him. Hence, he decided to pose this question to an ordinary man and approached a shepherd asking if he believed in God. He replied in positive. He asked if he had any proofs to believe in His existence and he said yes. Imam e Raazi didn't ask him for proofs but cleverly asked him if a disbeliever appeared in front of him and denies the existence of God, how the shepherd being the follower of God would prove His existence. The shepherd lifted his stick and said, 'The hit of this stick is my proof for existence of God!' Imam e Raazi said his proof was very strong because any disbeliever given this proof can never deny the existence of God. Proof is not the name given to a stick! *Hujjat* is not the term for gunpoint, but *Hujjat* is the action which helps you to stop someone from doing a particular unacceptable task. The same meaning of *Hujjat* is used in the Holy Qur'an, Hadith and also used for Prophets and Infallibles who are the leaders of the Ummah.

The prophets (AS) are sent by Allah (SWT) as preachers and messengers to deliver His message to mankind. The Prophets were not sent to the nations who were empty minded. They had some form of belief or other under the cover of religion or God, before each of the prophets (AS) was sent to their respective nations. Each one of us also has some form of belief or the other about Islam. For instance, we all know so much about Karbala that probably our brain will not accept to receive any further information. Some of us attend the mourning sessions with intentions not to receive any other information other than the one already existing in our brains

Allah (SWT) says such minds are not full with knowledge as He has sealed such minds (*Khatamallahu 'Ala Quloobihim*). When you finish writing a topic and there is still some space left on your sheet, you seal it with your signature because you're done with what you had to write. Sometimes, you don't seal your essay with your signature because you want to complete it some other day with further information. Sealing an essay means no further information can be added, the information written after the seal is not considered under the law.

Every ordinary or a scholarly man who says they know the religion in full and needs no more knowledge of anything must repent and fear his thoughts. He himself has sealed his heart. He has the capacity of learning but he has sealed his heart and announced that he won't receive any further education.

Allah (SWT) tells the Prophet (PBUH) that He has granted knowledge to him through divine revelations. Even though the Prophet (PBUH) had this complete knowledge, he prays to God to grant him more knowledge. He is the seal of the Prophets but still prays to God to grant him more knowledge. Hence, never say that you know everything. Our respected teacher says, 'The one who says that he doesn't require further knowledge is in fact beginning his first day of illiteracy.' Allah (SWT) seals such people's hearts who claim they don't require any further knowledge.

Allah (SWT) sent His Prophets to guide people as *Hujjat* of Allah (SWT). Two tasks were given to the prophets, one was to deliver Allah (SWT)'s message to the people (*Ta'leem*) and the other was to seize the people's existing beliefs in return (*Tazkiya*). People had beliefs that were passed down to them by their forefathers.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ  
آبَاءَنَا ۗ أُولَٰئِكَ كَانُوا فِي سُبُلٍ سَاءٍ مَّا لَمْ يَهْتَدُوا

*When it is said to them: "Come to what Allah hath revealed; come to the Messenger: They say: "Enough for us are the ways we found our fathers' following." What! Even though their fathers were void of knowledge and guidance?"*

*Surah Al Maaidah, Verse 104*

Every society and nation clung to their forefather's beliefs and culture. When the Holy Prophet (PBUH) was sent to the city of Mecca, the people worshipped their idols, possessed holy places, had schools of thought and laws. All this was ignorance. Prophet (PBUH) was given the task of *Tazkiya* i.e. to pull the nation away from their forefathers' beliefs and *Ta'leem* i.e. delivering the message of Allah (SWT). One task is executed with proofs while the other through a *Hujjat* of Allah (SWT). To prove Allah (SWT) is one, we need proofs but not a *Hujjat*. But to pull idolaters from their Gods made of stone, a *Hujjat* sent by Allah (SWT) is required. Hence, the Holy Prophet (PBUH) established proofs to announce oneness of Allah (SWT) and practiced *Ihtijaj* (seizing excuses for denial) to pull the nation away from idolatry.

Hence, the *Hujjat* are those sent by Allah (SWT) who pull their people away from falsehood. An infallible is also known as a *Hujjat* because he is given the task to pull people away from manmade beliefs

towards the beliefs that are set by Allah (SWT). Hence, an infallible is a proof, a *Haadi* (the one who guides) and a *Hujjat* over the people.

Another example of *Hujjat* is the Holy Qur'an itself. It is the book of complete guidance, a proof and a *Hujjat* too. It is known as *Burhan* because it delivers the message of Allah (SWT) to people; *Bayyinah* because it presents proofs to its opponents and *Hujjat* because it pulls away those who go astray from the path of Allah (SWT) and seizes all excuses that are used to disobey Islam.

The Holy Qur'an mentions a few people who practiced *Muhaajjah* with the Prophets. *Muhaajjah* means two people practicing *Hujjat* with each other at the same time. In other situations, either the first person remains silent and listens to the second one or the first person talks/teaches and the second one listens to him. Such situations are known as *Hujjat* because one is active and the other one listens to him. In *Muhaajjah*, both people attempt to present their own claims and negate each other's claims. *Muhaajjah* is just like the term *Muqaatilah* where two people kill each other or *Mubaarizah* where two people fight one another etc.

In Verse 258 of Surah Al Baqarah, Allah (SWT) mentions the incident of a man practicing *Muhaajjah* with Prophet Ibrahim (AS) over the existence of Lord.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكََ

*Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power?*

*Surah Al Baqarah, Verse 258*

Ibrahim (AS) asked the nation to stop worshipping idols. His act of asking people to cease the worship of idols is known as *Hujjat e Ibrahim*. The people in turn wanted Ibrahim (AS) to stop worshipping Allah (SWT) which is known as *Hujjat e Aazari* or *Hujjat e Shaitani*. Aazar would present proofs to Ibrahim (AS) and vice versa to bring an end to each other's beliefs. Similarly, many verses in the Holy Qur'an discuss the subject of *Hujjat* and *Muhaajjah*. We must recite and ponder over the verses, their translation and exegesis of the Holy Qur'an.

What is the relevance of *Hujjat* with *Itmaam e Hujjat* i.e. the completion of *Hujjat*? *Itmaam e Hujjat* is the complete and perfect act also referred to as *Hujjatul Baalighah* in the Holy Qur'an. A proof and *Hujjat* are two different things:

*Proof*: While discussing the common topics of weather, business, religion, societal issues etc., two people simply present their proofs to prove their point.

*Hujjat*: Presenting proofs and thereby convincing the other one to nullify his proof and to believe what the other one has to say (decisive argument).

A conversation of ten minutes might produce ten different *Hujjat* (decisive argument) by two people. Person 'A' might present his proof and convince Person 'B' to get rid of his belief and vice versa. The

conversation goes on till Person A or Person B presents such a strong proof that turns either person speechless. This last proof that turned the other person speechless and answerless is known as *Hujjat e Tamaam* (the complete *Hujjat*) or *Hujjat e Kaamil* or *Hujjat e Baalighah* and the process of reaching *Hujjat e Tamaam* is known as *Itmaam e Hujjat* i.e. the completion of *Hujjat*.

Imam Hussain (AS) rose against Yazeed (LA) due to many aspects. Due to a limited insight, some of us choose only one or a few aspects of this revolution. A book named *Philosophy of Qayam-e-Hussain* (AS) reveals the purposes for Imam Hussain (AS)'s uprising. There are thousands of views about the incident of Karbala but the most important ones are listed as twenty by Shiite, Sunni, Christians and Non-Muslim researchers in the book. We are mostly aware of the poetic aspects of Karbala because we hear from preachers who discuss the poetic version of it, whereas researchers always look for new factual aspects in the event.

Karbala is like a sea, if you stand at its shore, you can never see the other part of it. Probably, you can only see a few kilometers afar but not more. A few who stand at the shore of Karbala have seen only a limited area and neglected other areas. On combining individual and unique aspects of each proper researcher, we fairly get a complete collection.

A view of those aspects regarding Imam Hussain (AS)'s uprising says that Imam (AS) rose to establish his *Hujjat* on Muslims, scholars, governors and on all those who are yet to come till the resurrection day. As we discussed, a *Hujjat* is one sent by Allah (SWT) to guide people to the right path thereby seizing any justification of man to continue his invalid practices afterwards. Hence, Imam Hussain (AS) is the complete *Hujjat* of Allah (SWT) i.e. *Hujjat e Kaamilah*. Imam Ali (AS) says, 'The biggest sign of Allah (SWT) is me'. We address a few scholars with respect by calling them *Ayatullahil Udhma* which means a big sign of Allah (SWT). We also address a few scholars as *Hujjatul Islam* (the authority of Islam) which refers to the character of that scholar or views and knowledge that takes people away from their irreligiousness guiding them towards Islam. This is the proper meaning of *Hujjatul Islam* which we have turned into a mere certificate degree.

The term *Hujjat* used for the infallibles is not the certificate degree. They are the *Hujjat* of Allah (SWT) because they are the means by virtue of which someone gets disassociated and free from falsehood. If we see someone committing idolatry, we must thank God for the infallibles who were sent to us for taking us away from the sin of idolatry.

We would have been the follower of a cruel dictator like Yazeed (LA) if it weren't for Hussain ibn Ali (AS) because he is a *Hujjat* of Allah (SWT). But what *Hujjat* did he practice? His *Hujjat* was to provide religious justifications for the Ummah that was inclined towards falsehood thereby leaving no excuse for them to deny him. We also practice usury and other crimes and present religious' justifications. A respected teacher of ours used to say that he would forgive a common man if he back bit about him, but would never forgive a scholar or a student if he did the same because a scholar and a student would first find a religious excuse to legalize their act of backbiting him whereas a common man only carries the title of a believer.

Imam Hussain (AS) rose to rectify and reform the affairs of the Ummah of his grandfather, not to rectify someone's prayers, Qur'anic *Tajweed* or teach the rituals of Hajj or to teach *Taudheeh ul Masael* (Practical Laws). Everyone in the Muslim nation at that time were aware of all these teachings because they were still the first generation of Islam along with a few of the second generation too. Some laws were taught to them by the Holy Prophet (PBUH) himself, his companions, the Ahlulbayt and a few had learned themselves. A big proof of the people's knowledge was the proper offering of their pilgrimage at Mecca during the time when Imam Hussain (AS) had abandoned his rituals. Imam (AS) witnessed a deviation in the Ummah during the *Hajj*. He completed his *Hujjat (Itmam e Hujjat)* on them to get rid of this deviation by declaring that sitting at home on that particular day was an ungodly act, and no one had any religious excuse to do so. He said that there exists no valid reason to offer the Hajj rituals, to visit the graves in Madina or to remain silent in Kufa while a cruel ruler like Yazeed ruled over them. The entire Ummah, Shiites and Sunnis had drafted their own reasons for not performing tasks other than those that they had already been doing. These people included the Bani Hashim too to whom Imam (AS) had addressed the single-sentenced letter.

As discussed earlier, Imam (AS)'s letter to Bani Hashim comprised of a single sentence. For example, a person departs his house and usually writes a brief letter of a single sentence and gives to his family. Or a depressed youth who plans to abandon his family writes a sentence on mirror like 'Don't try to get in touch with me!' or something similar. Or the instance of a man who wakes up in the morning expecting a breakfast from his wife and then he notices a note from his wife kept on the side saying, 'Prepare breakfast yourself as I am going to my parents' house forever'. The meaning of these one-liners is that the one who departs is not satisfied because he expressed all his thoughts in just a single sentence.

Observe what Imam Hussain (AS) wrote to Bani Hashim, his own brothers who chose to stay behind in Madina. He writes,

*In the Name of Allah, the Compassionate, the Merciful - "From Husain bin Ali to his brother, Muhammad and anyone who is with him from Bani Hashim. Anyone who joins me shall be martyred and one who does not join me, shall not obtain success and peace (be on you all)."*

Imam (AS) wrote this letter to tell them that they had no excuse to stay back in Madina. He reminded them that they were *Sayyad*, from the families of the Holy Prophet (PBUH), Imam Ali (AS) and Lady Fatema Zahra (SA) and that the Imam (AS) himself was the *Hujjat* on them at that time. Firstly, Imam Hussain (AS) completed his *Hujjat* on his brothers, companions and others in Madina then he completed his *Hujjat* on the people performing Hajj in Mecca and finally practiced *Itmaam e Hujjat* on Shiites living in Kufa, Basra and elsewhere. He nullified all excuses of people who wanted to stay back in their cities of Madina, Mecca or Kufa. And finally, he refused to live a life of humiliation by not surrendering himself to Yazeed (LA) instead sacrificing his head in Karbala. He seized the excuse from all those wearing the necklaces of disgrace in their necks saying that God has granted necks for exaltation and not to wear necklaces of disgrace.

## Discourse Three

**3<sup>rd</sup> Moharram, 1433 AH**



The single-sentenced letter of Imam Hussain (AS) to Bani Hashim along with all his sermons delivered till the day of 'Ashura are the act of completing his *Hujjat* on everyone including the common man, the elites, the scholars, Islamic Ummah and the entire mankind that will exist until the resurrection day. In fact, the episodes that unfolded after his martyrdom are the completion of his *Hujjat* on the Islamic Ummah too. Imam Hussain (AS)'s general and exceptional sermons, both are a means of *Hujjat* on the entire mankind.

Understanding and visualizing the history of 'Ashura and Imam Hussain (AS)'s uprising with the aspect of the completion of his *Hujjat* on us helps us to realize our duties, to lead a proper life and to decide our aims and missions in this life. Imam Hussain (AS) writes to Bani Hashim in this letter that those who accompany him will get martyred. The one who accompanies him or the one who follows him and gets martyred anywhere on earth will rise with him on the Day of Judgment and the ones who refuse to continue his path will never be able to see prosperity in their lives.

During those days, many people including Shiites and Non- Shiites opposed Imam (AS)'s instructions and in reality, none of them including the Bani Hashim and Shiites of Kufa saw prosperity later because they failed to accompany Imam (AS).

The reality of our uneasy situation today is already mentioned in Imam (AS)'s letter. Probably, the biggest cause for our problems today is the abandoning of the path of Imam Hussain (AS). The completion of *Hujjat* (*Itmam e Hujjat*) is the Sunnah of God. The original derivation of the term *Hujjat* from the Holy Qur'an is often used in the Shiite branch of Islam for the mention of holy prophets (PBUT) and the infallibles (AS).

Hence, *Ihtijaj* is to establish a *Hujjat* on someone i.e. to control over something. Few books composed by scholars are titled *Ihtijajat e Aimmah* of which a renowned book is *Ihtijaj* of Marhoom Tabrisi which discusses the practice of *Hujjat* by the infallibles (AS).

In Urdu, the term *Ihtijaj* is referred to as protests, rallies or chanting *Zindabad* (Long Live) and *Murdabad* (Death to) in processions. These terms originate from Arabic and migrated to the Asian subcontinent without their original meanings. The skeletal structure of the terms remains the same with an alteration in the essence of the meanings. Hence, when we are told that the infallibles (PBUT) established *Ihtijaj*, we take it in the sense that they protested or objected to something. Objection can be a necessary corollary to *Ihtijaj* but cannot take hold of its meaning. *Ihtijaj* is actually to establish *Hujjat* (proof or argument) or to present *Hujjat* in someone's presence. *Hujjat* is every act that you perform to negate or void other's tasks or claims which would be to discontinue his speech or practice. But, *Hujjat* is not only the name given to the proof or argument which you present but also to that action of yours by which you falsify others' tasks.

In *Ilm e Mantiq (Science of Logic)*, scholars present two types of proofs – *Hujjat* and *Burhan*. They title books as *Kitaab ul Hujjat* in which they weaken or nullify the opponent's claims.

*Hujjat* in the Holy Qur'an is used with reference to messengers, heavenly books, verses and miracles. The act of *Hujjat* has two tasks; one is to present your proofs while other is to negate or void the justification of the existing ideology or the acts practiced by your opponents that are in turn invalidated by Allah (SWT). An example for this could be during the time when the Holy Prophet (PBUH) was tasked to pull the nation away from their beliefs in Mecca but was answered with excuses for not abandoning their practices due to their longheld forefathers' customs. Their practice was actually ignorance i.e. *Jahiliyyah*. This was the excuse presented by the pagans over which the Holy Prophet (PBUH) established his *Hujjat* i.e. grabbed this excuse from them to lead them to the right path.

Another perfect example to describe *Ihtijaj* and *Hujjat* is the mention of Prophet Ibrahim (AS) in the Holy Qur'an who beautifully seized the existing *Aa'zeri* religion's proofs and excuses for following that religion. Once, to celebrate their festival, the followers of Azeri religion decided to rejoice outside the Babylon's borders where they had erected carnival-like setups. During those days, Prophet Ibrahim (AS) had stepped in early adolescence and decided to axe the idols while the idolaters were busy celebrating their festival. He shattered all idols except the big idol, hung the axe in the big idol's neck and left the premises. When the idolaters returned and saw their idols in bits and pieces, they unanimously decided that this could have only been done by Ibrahim (AS) since he was the only monotheist in the city. When he was called upon and enquired, Ibrahim (AS) said that possibly the biggest idol had commanded something to the smaller idols and smashed them as a result of their disobedience to him. The idolaters replied that their Gods were made of stone and they could not issue any command or did not have the capability to follow a command. This is exactly what Ibrahim (AS) intended to achieve. He replied saying, 'O ignorant people! If these stone idols cannot issue a command or follow a command, then what is the use of bowing to these idols?' Hence, Prophet Ibrahim (AS) acts as a *Hujjat* here and his act is regarded as *Ihtijaj* i.e. he took away their excuse to worship idols. They were left with no answer except that it was their forefathers' practice and memories that Ibrahim (AS) had smashed. Later, they devised a self-made plan to punish Ibrahim (AS).

Another example related to Prophet Ibrahim (AS) is also regarded as *Hujjat* mentioned in the Holy Qur'an.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus, was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.*

*Surah Al Baqarah, Verse 258*

Namrood intended to abandon the monotheism of Ibrahim (AS) but Ibrahim (AS) established *Hujjat* between a monotheist of Allah (SWT) i.e. Hazrat Ibrahim (AS) and the Azari idolators. Namrood called upon Ibrahim (AS) to enquire about his God. Ibrahim (AS) replied that his God is the one who gives life and death. Namrood replied that he can do the same. When asked how, he called two prisoners who were to be sentenced to death. He sentenced death to one and forgave the other and tried to prove that he can grant life and death very easily. Ibrahim (AS) understood that he was a thick-minded person because granting life and death is not meant by what Namrood thought. Ibrahim (AS) thought discussing this concept would be useless with him hence he changed the mode of his *Hujjat* and said his Lord is the one who rises sun from the East and sets in the West and if Namrood considered himself as God, Ibrahim (AS) asked him to rise the sun from the West and to set it in the East. Namrood was confounded but yet rejected faith. Hence, Ibrahim (AS) took away all the Azari religion's religious excuses of practicing their forefathers' customs to worship idols. He established a *Hujjat* on his people.

Why are the infallibles (AS), messengers and heavenly books considered as *Hujjat*? They are called as *Hujjat* of Allah (SWT) because they seize the justifications of all those who have turned their non-religious acts into legitimate religious laws.

Ameen ul Islam Tabrisi has composed a book in two volumes titled *Kitaab Al Ihtijajat*. It has been translated into Urdu several years ago and every Muslim is advised to read this book. It may not be available in local shops but may be available in some library or within some elderly person's collection. It mentions all *Itmaam e Hujjat* practiced by the infallibles (PBUT) and the Ahlulbayt i.e. anyone presenting their claims to the infallibles were countered by the latter with their proofs turning the confronter speechless. E.g. *Ihtijaj* of Imam Ja'far Al Sadiq (AS) with a person named Zindeeq, the peoples' *Ihtijaj* and presenting their *Hujjat* for not accompanying Imam Hussain (AS) to Karbala are included in the book. It also includes the *Ihtijaj* of Imam Hussain (AS), Lady Zainab (SA), Lady Fatima Binte Hussain (SA), Lady Umm Kulthoom (SA) and many more.

Allah (SWT) mentions *Ihtijaj* in many chapters of the Holy Qur'an.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ ۗ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ  
زَبُورًا

Verily, We have inspired you (O Muhammad) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms).

Surah an Nisa, Verse 163

{Today, we call the Zabur as the book of Hazrat Dawood (AS) but Zabur was revealed on many prophets (PBUT). There are three terminologies related to the heavenly books: *Suhuf*, *Kitab* and *Zabur*. One type

of book is the *Kitab* e.g. Holy Qur'an, Torah and Gospel. A few heavenly books are not referred to as *Kitab* but *Suhuf* e.g. *Suhuf e Ibrahim wa Musa*. *Suhuf* were revealed to Prophet Ibrahim and Prophet Musa. While *Zabur* was revealed to all those Prophets (PBUT) to whom *Suhuf* and *Kitab* were not revealed.}

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ  
تَكَلِيمًا

*And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, -  
and to Musa (Moses) Allah spoke directly.*

*Surah An Nisa, Verse 164*

{The Holy Qur'an mentions the name of only 24 or 25 Prophets. A contradiction between these figures is due to the confusion of two names considered as one prophet's name or two different prophets.}

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا

*Messengers as bearers of good news as well as of warning in order that mankind should have no plea  
against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.*

*Surah an Nisa, Verse 165*

Hence the gist of these verses says that the heavenly books were sent to various prophets to complete the *Hujjat* of Allah (SWT) on the people. When a verse ends with the Holy names of Allah (SWT), the words mentioned earlier in the verse are related to the keywords of the Holy names. E.g. in verse 165 above, the verse ends with All-Powerful (*Azeez*), All-Wise (*Hakeem*). Allah (SWT) sent the holy prophets and the heavenly books due to his attribute being All-Powerful and All-Wise. The attribute of All-Wise means that He can complete His *Hujjat* over people but people cannot complete their argument in return.

In these verses, Allah (SWT) mentions all prophets as his proofs over people and not vice versa. What can be the situation of people presenting their proofs to Allah (SWT)? For instance, on the Day of Resurrection, if Allah (SWT) asks a man the reason for not worshipping Him in this world, to which the man may reply that there was none to guide him to His worship. The man could say that he would have worshipped Him if He had sent prophets or messengers with His message. Supposedly, such a man is claiming on the Resurrection Day that He was willing to worship Him alone but there were no messengers who delivered Allah (SWT)'s message to him. It means that this man has a proof to present to Allah (SWT); he can argue that he cannot be punished since he had no means of guidance. This happens in courts today when judges want to sentence punishment to the culprit, the latter claims that the former does not have any rights to punish him because the crime he had committed was probably

due to his unawareness of the crime laws or that the laws were not taught to him. Hence, the magistrate would say that the culprit committed the crime out of ignorance and so must be pardoned.

But no such person will complain to Allah (SWT) on the Day of Judgment because He has seized all justifications of people by delegating His *Hujjat* in this world i.e. the messengers, the holy books, the holy prophets (PBUT), the infallibles (PBUT), scholars and preachers of Islam. The person who has delivered the message of Allah (SWT) to you means that Allah (SWT)'s *Hujjat* is complete over you.

No excuse of ignorance could be validated after the messengers, prophets (PBUT) and the infallibles (AS) were sent by Him. Take a look at our lives today. We will be asked about the satanic system that we have adopted today in our lives. Would we have an excuse to live under such a satanic system today? If we answer that this system was a flawed one and that we were not acquainted to the correct system, we could also complain the absence of any guide to lead our lives under the correct system of Islam today. To counter this, Allah (SWT) has sent His books, messengers and infallibles long back to seize all our justifications.

We must have a valid excuse of living under such system, that is accepted by Allah (SWT). If we craft an excuse that is self-made, we lose because the *Hujjat* of Allah (SWT) is already complete on us to nullify our justifications.

An Imam (infallible) is a *Hujjat* of Allah (SWT) because he is a representative of the divine system. Allah (SWT) has selected the infallible for a specific position e.g. a man who is aware of all rulings of congregational prayers, can lead prayers correctly and is an *Aadil* (just) (and for the condition of leading congregational prayers, the man offers all his *Wajibat* i.e. the obligatory tasks and refrains from sins in public) is present in a mosque but the followers do not pray behind him probably because the man is not liked by the organization or the trustee or the worshippers are praying behind an unjust person who commits sins openly in public. The presence of the *Aadil* person amongst them is a *Hujjat* of Allah (SWT) on the organization, trustee and the public. They will be told that they had no rights to pray behind the other unjust person while having the presence of the *Aadil* leader to lead the prayers.

{Congregational prayers cannot be recited behind a man who publicly commits sins or is involved in forbidden things e.g. shamelessly gazing at a Non- Mahram woman in public. (*This does not mean he is allowed to gaze at the Non- Mahram women in private!*) He is unfit to stand in the niche of the mosque to lead the prayers. The holiness of the niche is similar to the holiness of a pulpit of *Majaalis*. Hence those men who commit sins openly in public and allowed to stand in the niche of a mosque or preach on a pulpit are the followers of Bani Umayyah since they were allowed to commit sins while using the niche of mosques and the pulpits. The people of Bani Umayyah would sit on the pulpit, drink a glass of wine and deliver a speech on piety. These are not fabrications; history provides references to these facts. In a drunken condition i.e. in utter unconsciousness, they would lead the Fajr prayers and recite four units instead of two and thereafter ask the worshippers if he should recite more units in case he has missed any!}

A few people who are extremely pious and are aware of all rulings cannot still lead the congregational prayers due to their mispronunciation of the Arabic words in Surahs like Al Fateha or other *Adhkaar*

(recitation) in the prayers. Presence of an *Aadil* man who does not know how to read the prayers cannot be a *Hujjat* on others since the rules of Imamate are not found in him i.e. he does not possess the capabilities to become an Imam. In his presence, the worshippers can offer their prayers individually but not behind a person who is a corrupt man.

Hence the presence of the pious and the just Imam is a *Hujjat* of Allah (SWT) on the people, there remains no excuse to offer congregational prayers behind some other unjust person during the presence of an *'Aadil* Imam. Allah (SWT) will say that He simply did not want our prayers but He wanted the prayers offered under the guidance of a just Imam. This was a simple example to explain the point that we will be discussing further.

Let's look at our lives today. Allah (SWT) has sent the perfect system of religion to us and chosen an Imam to manage our social affairs as a governor and leader, the presence of whom does not allow Muslims to present an excuse to live under the system of some other governor.

Imamate is a status or a special position granted to only a few people by Allah (SWT) and the presence of our Imams amongst us grants us no excuse to follow some other ruler or a devilish system of Yazeed. The *Hujjat ul Islam* are different than the *Hujjat* of Allah (SWT) who are the infallibles. *Hujjat ul Islam* is actually a degree granted accordingly to those who have accomplished different levels of study. E.g. the first level of degree is *Siqat ul Islam*, then *Hujjat ul Islam*, *Ayatullah* and then *Ayatullahil 'Udhma*. These are the names of the educational degrees.

We bear witness to the infallibles that they are the proofs of Allah (SWT) on earth e.g. in *Adhan* (the call to prayers), we bear witness that Imam Ali (AS) is a proof (*Hujjat*) of Allah (SWT). This is not equal to *Hujjat ul Islam*. We are not acknowledging Hazrat Ali (AS)'s literary capabilities. But uttering this sentence means that we have no excuse to live under any other system while having the system of Allah (SWT) i.e. the system of prophets (PBUT) and infallibles (AS) who are the complete *Hujjat* of Allah (SWT).

Understanding the essence of *Hujjat* requires contemplation and as mentioned earlier, this term is a basic pillar in the Shiite teachings of Islam. Since *Hujjat* is a Qur'anic terminology, other sects of Islam did use this term in their teachings but not similar to the method our prophets (PBUT) or the infallibles (PBUH) have adopted in the Shiite school of thought. Others did not focus or shed importance to the term.

Hence, the Holy Prophet (PBUH) referred to his successors as *Hujajullah Fi Ardhih* (Proofs of Allah on Earth). If these Imams (AS) were made *Mu'allim* (teachers) instead of Imam and then made *Hujjat*, it would have been different, but they were actually appointed as Imams (AS) by Allah (SWT) and then turned into His *Hujjat*. If the Imams (AS) were appointed as orators instead of Imams or appointed as leaders to guide prayers, their purpose would have been different. But Allah (SWT) appointed them as Imams and declared them as His *Hujjat* which means that the Muslim nations and the Shiites are left with no excuse to spend their life in a non-Imamate system because the Imams are made a *Hujjat* on us. Hence, the leader of the martyrs, Imam Hussain (AS) is a *Hujjat* on us and Karbala is the completion of his *Hujjat* on us.

We must not think that we can bear witness to the infallibles as *Hujjat* of Allah (SWT) and continue with our normal system of life outside the system of Imamate. A few people do not believe them to be Allah (SWT)'s *Hujjat* on earth hence they do not even bear witness. If we bear witness, we cannot continue with our tasks irrelevant to the system of Imamate and Wilayat. How is it possible for us to love them and bear witness to them as Allah (SWT)'s *Hujjat* while not living a life under their system?

Allah (SWT) also mentions the completion of his *Hujjat* on mankind in verses 149 and 150 of Surah Al An'am. This verse fetches the meaning of verses 163 and 164 of Surah an Nisa to the next level.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

*Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."*

*Surah Al An'am, Verses 149 and 150*

The Holy Qur'an had already informed the unbelievers' hypocritical ideologies to the Holy Prophet (PBUH). We will only be able to identify an unbeliever, a hypocrite and a pious if we identify our respective manner of contemplation. Unless we adopt a profound approach, it is extremely complicated to identify a hypocrite from a pious.

The Holy Qur'an talks about the disbelievers who claim that how were they able to act according to their desires in this world if Allah (SWT) was not pleased with them? They say why did Allah (SWT) not stop them to continue their invalid acts if He (SWT) is *Al Qadir* (All-Powerful) and *Al Baseer* (All-Seeing)? They wrongly thought that Allah (SWT) was pleased with them because He had the capability to stop them but did not. E.g. if a child misbehaves in his father's presence and his father not objecting at his mischief means that the father has no objections to his behaviors. His silence is a proof of his contentment. Or for instance, someone commits a wrong deed in your presence and you remain silent at his action. He will conclude that you are pleased at his actions since your silence is the biggest proof. Or take an example of someone adding two teaspoons of sugar in your cup of tea and you remain silent. He keeps adding sugar till the fourth spoon because you remained silent and expressed contentment. Finally, he is about to add the fifth spoon when you object. You enquire the reasons for five spoons of sugar in your single cup of tea to which he says that you remained quiet and showed no objection with further addition of sugar.

Hence, this was the same method adopted by the polytheists. They said that their deeds were not wrong since Allah (SWT) did not object to them even though He is All-Knowing and All-Seeing. He is aware of everyone's deeds whether committed in private or public. If He does not want to bless

someone with an offspring and the entire world tries its best to produce an offspring to the parent, nothing can happen at all due to His will. If He wants to bless someone with an offspring and the entire world tries to stop giving birth to the child, the child will be born with the will of Allah (SWT). If He wants to grant the best of health to someone, none can stop His will even if the entire world tries to kill that person in several ways.

The polytheists told the Holy Prophet (PBUH) that they were not polytheists but titled as such by the Prophet (PBUH). They said if Allah (SWT) was not pleased with them, He could have paralyzed them to prevent them from building idols or could have destroyed the idols too.

This is very similar to our assumptions and hopes of entering paradise without committing good in this world. This assumption is found in every school of thought even amongst the followers of Satan who say that obeying Satan will grant them entry to paradise. The Bani Israel assumed that every Jew is bound to enter heaven and the hell fire is made forbidden on them because they considered themselves as the children of *Yahuda*, the son of Prophet Ya'qub (AS) who was the son of Ishaq (AS) who in turn was the son of Prophet Ibrahim (AS) and so the Bani Israel said that they are the children of the prophets and they will never be reprimanded in hell. But the Holy Qur'an says that this was simply their speculation, not the reality.

Today, a few people say that the Imam of our time will help them to avoid punishment even if they happen to cross the red traffic signal! This is their speculation too! The same person if injured during the accident after crossing the red signal is admitted in the hospital and says that the accident was destined to him in his fate. No! This was the fate he chose himself by breaking the law!

Therefore, we must not follow a religion based on assumptions. Similarly, the polytheists were told that God (SWT)'s silence to their deeds was not a proof to their justification. In fact, God established His *Hujjat* on them by sending His prophets. He doesn't use force but designates His *Hujjat* on all thereby withdrawing the excuse of their existing tasks.

Sometimes, we see some lawyers in the court who argue against one another. They practice deception to change the course of their case or trick the judge's minds to derive at a conclusion that favors their case. Practicing deception i.e. to mislead someone is an art. The lawyer who can practice the biggest form of deceptions is known as the greatest lawyer to fight anyone's case. Similarly, the polytheists and disbelievers practiced deception too.

We have the choice to follow or not to follow Allah (SWT)'s religion and system. If Allah (SWT) had to forcefully guide everyone, He could have easily done so. If we decline the acceptance of a *Hujjat*, our act will be labeled as crime while obedience is the title given to those who come under the banner of Allah (SWT)'s system of religion.

There are different levels of *Hujjat* of Allah (SWT). Karbala and Imam Hussain (AS) are the *Udhma e Hujjat* (excellent *Hujjat*) of Allah (SWT). Imam Hussain (AS) nullified the excuses of leading a hypocritical, polytheistic, irreligious or an oppressive life. Hence after the incident of Karbala, no one has the right to lead an oppressed life with compromises and adjustments. Today, it is truly disheartening to see that



letters are written to the American embassy for providing security to the mourning processions of Hussain Ibn e Ali (AS) in Pakistan to avoid danger from the ongoing terrorism in the country.

Imam Hussain (AS) says, 'I consider death an honor for me while living amongst the oppressors a humiliation and disgrace.' To chant the name of Hussain (AS), the mourners of Hussain (AS) request from the Yazeed (LA) and the Shimr (LA) of the era to provide security in order to keep their mourning safe. This is an utter shame!

We have simply turned our purpose to only commemorate the mourning sessions of Imam Hussain (AS) whether it be under the security of Shimr (LA) or Yazeed (LA) who provide security to us so that we engross ourselves with '*Hussain, Hussain*'. But we must remember that Hussain (AS) is the complete *Hujjat* on us. Hence, we do not have any valid excuse to negotiate with any type of hypocritical or polytheistic life or specially to lead an oppressive life. But unfortunately, we have turned Karbala into a ritual, not *Hujjat*.

We accept the verses of the Holy Qur'an and the *Ahadith* (narrations) as a source of our religion but why is it that we do not regard the *Seerah* (character) of the Holy infallibles as a source of religion too? If Imam Hussain (AS) has practiced something in his life, it must definitely be an obligatory act of Islam. A few scholars did choose their source of religion through the noble characters of the infallibles and they also issued Islamic verdicts (fatwa) according to the lives of the infallibles and followed the rules strictly. An example amongst a few scholars was Imam Khomeini (RA). He elected the noble character of Imam Hussain (AS) as his role model and said, 'Whatever we have is taken from the Doyen of the Martyrs.' Imam Khomeini (RA), unlike all other scholars set on a different path where he regarded Imam Hussain (AS), Karbala and A'shura as the *Hujjat* which seized the justification to follow a non 'Ashuraic path, a non 'Ashurai ideology or a non 'Ashuraic act. If we had not been familiarized with Karbala, we could have opted for thousands of different paths but the incident of Karbala nullified all paths and clearly showed the one path that we must follow.

Many companions and other personalities in Mecca suggested different and effective methods to Imam Hussain (AS) in order to save his life. He condemned their ideology and perceptions. He asked if they could not see that truth was not being followed upon while falsehood prevailed. Imam (AS) said people were advising him to save his life in such a situation. Imam Hussain (AS) told them that he can opt for thousands of paths to save his life and that he was better aware of all their suggestions. But he was looking for only one path where he could sacrifice his life for Islam. He said that he could seek refuge in Mecca, Madina or even Yemen but Allah (SWT) had chosen his sacrifice in Karbala. He told them that he was appointed as a *Hujjat* for them and they were attempting to astray the *Hujjat* from his path whereas their responsibility was to contemplate on Imam (AS)'s life and see where they stood behind.

Therefore, Imam Khomeini (RA) adopted the path of Imam Hussain (AS) and said that Karbala must be a *Hujjat* for every nation. We will successfully find the keys to freedom and respect, the day we sincerely consider 'Ashura as our *Hujjat*. But practicing our forefathers' customs and routine rituals of mourning gatherings will not allow us to think Imam (AS) as our *Hujjat*. Imam (AS) will only be considered as a

*Hujjat* by us when we exit from all the rituals (created by our culture and imaginations) of Karbala and set upon the true path of Karbala.

On departure from Madina, Imam Hussain (AS) mentioned that he was aware of the place and time of his martyrdom. He was aware that he will not be martyred in Mecca or Kufa, in fact he knew that he will not make it to Kufa but still intended on this trip to complete his *Hujjat* over the people. On one hand, he says that he will get martyred in Karbala while on the other side he is traveling from Mecca to Kufa. Why? This was an act of completing his *Hujjat*. He completed his *Hujjat* at every step – he went to Mecca, left the path of Kufa and then went to Karbala – all were acts of completion of his *Hujjat* on the people.

The biggest act of his completion of *Hujjat* was to send his messenger to Kufa. He was well-aware of the people of Kufa and was warned of their characters by the people in Mecca and Madina. Imam (AS) told the well-wishers in both cities that he was well-aware of the people of Kufa since they had deceived his father Ali (AS) and his brother Hassan (AS) in the past. On hearing this, the listeners were astonished that knowing all this Imam Hussain (AS) still pursued on his trip to Kufa. This was due to the difference in ideologies of the Imam (AS) and the people. Since Imam (AS) was a *Hujjat* of Allah (SWT), his task was to stand against every accuser on his path. The people of Kufa composed 18,000 signed letters for which Imam (AS) was responsible to go to them as a *Hujjat*. Hence, he sent his emissary *Muslim Ibn 'Aqeel* as an answer to all their letters. He was aware that these 18,000 were deceivers, liars, multi faced and cunning people. If Imam (AS) would not have sent Muslim to Kufa, these 18,000 would have been role models for us today. We would have commemorated mourning sessions for these 18,000 instead of lamenting over the martyrs of Karbala today. We would have praised and invoked blessings on those people of Kufa today. But Hussain (AS) unveiled their faces to complete his *Hujjat* over them.

Imam Hussain (AS) sent Muslim to Kufa with a message for the people of Kufa acknowledging them that he had received their letters. He also wrote that Muslim is his representative in Kufa and they must give their oath of allegiance to him. Imam Hussain (AS) concluded by saying that he would decide his trip to Kufa according to the situation described by Muslim to him.

Muslim went to Kufa with his two companions and met with many difficulties on his way. One companion died due to thirst while the other accompanied him to a point where Muslim wrote a letter to Imam Hussain (AS). It was actually a resignation letter by Muslim in which he wrote that the situation was extremely tough. He also wrote that if Imam Hussain (AS) deems it right, he must forgive and excuse him from his responsibility. Imam Hussain (AS) immediately dispatched his envoy and wrote a letter to Muslim saying that he probably feared the situation in Kufa. Imam (AS), as the status of an Imam of Muslim Ibn 'Aqeel, strictly ordered Muslim to continue his mission in the toughest of the situations too. On receiving Imam (AS)'s reply, Muslim gained strength and continued his responsibility.

Muslim plays an important role here. The connection between Imam Hussain (AS) and Muslim Ibn 'Aqeel was similar to the relation that existed between the Holy Prophet (PBUH) and Imam Ali (AS). Muslim held an excellent character. We only discuss the martyrdom scene of Muslim but unfortunately are unaware of his character. Imam Hussain (AS) would always appoint the most difficult and the most

dangerous tasks to Muslim during his life. It is sufficient to say that Muslim was the most insightful, powerful and the most politically aware member of the Bani Hashim tribe to the extent that he was always chosen to be sent as a representative of Imam (AS) wherever required even during the presence of senior figures like 'Abdullah Ibn 'Abbas.

Hence, Muslim was chosen by Imam Hussain (AS) for Kufa. Imam Hussain (AS) completely guided him i.e. the place to enter Kufa, the houses to visit, the method to talk and test people etc. Muslim acted upon Imam (AS)'s will and stayed in *Mukhtar Thaqaqi's* house but after a period of time he left for *Hani Ibn 'Urwa's* house due to his sense of danger at Mukhtar's place. He continued his responsibilities there.

No'man Ibn Basheer was the governor of Kufa but not the best fit for Kufa in accordance with the likings of Syrian Caliphate. Hence, he was ousted since many people were giving their oath of allegiance to *Muslim* under his leadership. This news reached Syria where Yazeed decided to send Basra's governor Ubaidullah Ibn Ziyad to Kufa (while still governing Basra and Kufa) and commanded him to silence Muslim's mission in Kufa.

Ubaidullah Ibn Ziyad veiled himself and traveled to Kufa with no army but only two companions of whom one was afflicted with illness. The people of Kufa showered a warm welcome while chanting slogans of *Marhaba* (welcome!) thinking that Imam Hussain (AS) had come since they were expecting his arrival soon. Ubaidullah had entered at night and the people of Kufa could not identify him. He unveiled himself and all the people of Kufa immediately fled to their houses since they knew the character of Ibn Ziyad. They chose to stay inside their houses while abandoning their support to Muslim.

Ibn Ziyad avoided meeting with the common masses and only met the special people. Ubaidullah handed coins to a person named *Ma'qal* and asked him to participate in Muslim's movement while falsely claiming enmity against Bani Umayyah and accepting Imam (AS)'s allegiance on Muslim's hands. Ma'qal entered the mosque of Kufa with these coins and prayed with extreme concentration while weeping throughout his prayers. He wept so much that all worshippers crowded to see him. They were so impressed to see such a pious man weeping throughout his *Qayam* (standing), *Ruku* (bowing down) and *Sujood* (prostration). When asked who he was, he replied with a fake name of a tribe and said that all the members of his tribe were admirers of Hussain (AS) and wanted to join the uprising of Imam Hussain (AS) while learning that the messenger of Hussain (AS) has come to Kufa. Hence, Ma'qal said that he was sent as his tribe's representative to Kufa with all the coins to be donated to Muslim's movement. He also said that his tribe members have requested to hand these coins directly to Muslim and not anyone else.

Observe the types of loss incurred on the movement and the Imamate. The people of Kufa were in dire need of money since they were preparing themselves for war where they needed money to build weapons and collect horses against the opposition forces.

The common masses did not know the place of Muslim's stay. They were only aware of the fact that Muslim stayed first at Mukhtar's place and thereafter his whereabouts were unknown to them. During this period, Ma'qal would recite his daily prayers at mosque, meet Muslim's supporters and daily expressed his sincerity with words that expressed his desire to meet Muslim and to accept Imam (AS)'s allegiance on his hands to the extent that he could not stay for another moment without Muslim's

presence. Watching all this, the simple-minded people eventually arranged for his meeting with *Muslim Ibn Al Awsaja*. Muslim Ibn Al Awsaja met him and enquired about his identity. He eventually was convinced with Ma'qal's sincerity who claimed to have coins and a thousand men armed army. Hence, Muslim Ibn Al Awsaja took Ma'qal along with him to Muslim Ibn 'Aqeel at Hani Ibn Urwah's house. Ma'qal handed the coins to Muslim Ibn 'Aqeel, kept weeping, gave his oath of allegiance to Muslim and stayed with him for a number of days. He then requested to include himself in his main team of members since he was skilled at fighting the sword too.

Hence, this spy of Ubaidullah gained everyone's confidence. One day, he informed Ubaidullah Ibn Ziyad that Muslim Ibn 'Aqeel can be found at Hani Ibn Urwah's house. Ubaidullah approached Hani Ibn Urwah's house and sought permission to enter since he wanted to visit his sick companion present inside the house. Muslim Ibn 'Aqeel was made to disappear in secret while Ibn Ziyad was scrutinizing all areas of the house carefully.

Actually, Muslim's supporters suggested Muslim to kill Ibn Ziyad on his entry and put an end to all corruption. But Muslim refused saying that he was one of the Bani Hashim and their courage did not mean that they slay someone benefitting from the person's negligence. He said that if he wanted to kill him, he could confront him in the battlefield and slay him off. Muslim was eventually killed by Ibn Ziyad's forces on the streets of Kufa.

## Discourse Four

**4<sup>th</sup> Moharram, 1433 AH**

After Yazeed's command of taking Imam (AS)'s oaths to his allegiance, Imam Hussain (AS) met the people in Madina especially the members of the Bani Hashim individually and in groups. The Bani Hashim were categorized as different groups as *Aal e Aqeel* (Sons of Hazrat Aqeel), *Aal e Ja'far* (Sons of Ja'far), *Aal e Abbas* (Sons of Abbas who was the uncle of the Holy Prophet (PBUH)). Imam Hussain (AS) met each of them separately and eventually wrote a collective message for all (earlier stated in the first discourse.)

Imam Hussain (AS) did not choose his path accidentally nor did he want to keep any of his followers negligent. He right away informed the purpose and consequences of his path to all those who accompanied him to Karbala. The purpose of his uprising was the religion of the Almighty (SWT) while the consequence was martyrdom in His way. Imam (AS) did not promise a bounty of any booty or position and status etc. to attract his followers. He did not even say at any point that he had planned something while some other plan took its place.

Habitually, we do not opt for a path whose consequences are not preferable even though the purpose is good. E.g. People generally send their children to those places where they can foresee promising results in terms of materialistic benefits. Even though the purpose may not be so great, they willingly send their children due to the good results. They avoid sending their children to places where they see a good purpose but not good results.

If a man is told that his son is able, talented and gifted by the infallibles and that he must be sent to learn the teachings of the Ahlulbayt (PBUH), the parents object by saying that who will grant their son job if he is sent for this purpose of education? They accept that this is the best purpose but do not see any good results out of it. If their offspring is not willingly sent to this field of Islamic Education, then how will they be sent to a field like Karbala where heads get separated from their bodies?

Imam Hussain (AS) sent all his sons except one in the battlefield where he knew that none will survive as a result. He chose not to send his one son (Imam Zayn Al 'Abedin) to the battlefield not because he was his dearest but he did not want to bring an end to the system of *Hujjat* in that era. In fact, it was Allah (SWT)'s command to keep Imam Zayn Al 'Abedin away from the field. Hence, he was aware that all his sons would get martyred and yet he stepped in this field willingly to tell the entire world that they must not be afraid on a path whose consequences are difficult to deal with.

Karbala, therefore, teaches us to choose a courageous path for ourselves. It is now easy to understand the reason why only selected men accompanied Imam (AS) whom he had nurtured himself. The biggest obstacle that prevented Bani Hashim from accompanying Imam (AS) was their materialistic desires.

Every year, we are granted the opportunity to recite the virtues of Imam Hussain (AS). But we commemorate it as a ritual - the speaker delivers a lecture as his routinely ritual while the listener

listens to it as his routinely ritual toom, whereas the 'Ashura of every year repeats the completion of *Hujjat* on us.

We have defined the term *Hujjat* in our first discourse in detail. If we abandon our current tasks and obey the *Hujjat* that has been presented to us, all our previous wrongdoings will be forgiven by the Almighty (SWT) and He will choose us amongst His special servants who are referred to as 'Ibaadi (My servants). These servants are classified in different groups e.g. Few are servants of blessings ('*Abd an Nai'mat*), servants of sustenance ('*Abd ar Rizq*), servants of His mercy ('*Abd ar Rahmah*), repentance, world, forgiveness, cure, while the rest of all His servants are 'Abdullah (Servants of Allah) who seek His worship alone. Such servants are regarded as the closest to Allah (SWT) since they refrained themselves from committing deeds after the *Hujjat* was completed on them. Since these servants abandoned their deeds due to fear of Allah (SWT), He tells them to become one of His servants. This is a great honor for someone to be accepted as a servant of Allah (SWT). Other servants of heaven, hell, blessings etc. are His servants too but Allah (SWT) tells the Holy Prophet (PBUH):

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَأْتِي قَرِيبٌ ۖ

*When My servants ask thee concerning Me, I am indeed close (to them) ...*

*Surah Al Baqarah, Verse 186*

As Imam Hussain (AS) says, "O God, what did he *gain* who *lost* you, and what did he lose who *found* you?" The one who finds Allah (SWT) has in fact gained everything. We find Allah (SWT) through His *Hujjat* on earth. Allah (SWT) destroyed many nations due to their disobedience of His *Hujjat*.

We must know the correct definition of the term *Hujjat* which is the Qur'anic terminology and not the daily terminology that we use. *Hujjat* is referred to that act or proof that is sent to people and after which people are left with no excuse to continue their invalid practices after the presence of *Hujjat* amongst them.

A few people abandon their practices and obey the *Hujjat* while others are still hard headed and continue their routinely practices even after a *Hujjat* is established on them. The consequence of the latter case is misery and disgrace. Supposedly, I'm earning money in whatever way and think that I am earning lawful money with justifications that I have sought from scholars or other people. During this period, a *Hujjat* from the Almighty (SWT) is sent and declares my earning to be unlawful and my excuses for it to be unlawful are invalidated by him. There will be two situations, either I will let go of those earnings and obey the *Hujjat* which will be a matter of honor for me and more importantly will grant me entry amongst the special servants of Allah (SWT). Allah (SWT) will consider me as His sincere servant since I let go my unlawful earnings on the orders of *Hujjat* of Allah (SWT) or I will disobey the *Hujjat* and continue to earn through unlawful means.

But a few people insist on their routinely practices even after the *Hujjat* has nullified their practices usually presenting an excuse like that he has been doing that task for nearly forty or sixty years etc. He is shocked to halt all his routinely tasks and practices all of a sudden. Hence, Allah (SWT) says that the

person will turn into a miserable person since he did not obey his *Hujjat*. When a man turns vicious, eventually the same person turns out to be the killer of Imam Hussain (AS). Imam (AS)'s completed his *Hujjat* on the army that opposed Imam (AS) in Karbala but they never cared about and continued with their practices thereby turning themselves into hard-hearted people. They turned so vicious that they mercilessly killed Hussain (AS) and his family.

Hence, misery is caused due to a conflict or refusing to obey the *Hujjat*. We must change our routinely practices immediately after a *Hujjat* has invalidated them. A few amongst us claim that we have not been sent with a *Hujjat* because we are not in the era of any infallibles or guides. Imam Hussain (AS) says when Allah (SWT) will lead the wrongdoers towards hell, they will protest against their unawareness or absence of a guide to lead them to the right path during their lives. Allah (SWT) will reply that He was truly aware of their ignorance but yet their abode was hell because they should have attempted to differentiate between right and wrong themselves.

Not clearing our doubts with someone who is available to answer our queries is an act of completion of *Hujjat* by Allah (SWT). If we are not unaware of various teachings, we must at least try learning them. Supposedly, we are living in an area that has not been sent with any *Hujjat* like a scholar etc. In such a situation, Allah (SWT) has completed his *Hujjat* on us too. How? Allah (SWT) has established two *Hujjat* on us – *Hujjat e Zaahiriyah* i.e. the external *Hujjat* that includes the prophets and messengers, and *Hujjat e Baatiniyah* i.e. the internal *Hujjat* which he has established on everyone through the intellect and wisdom ('*Aql*). Hence an intellect is the *Hujjat* of Allah (SWT) that has been completed on all of us.

Allah (SWT) has granted us blessings like hands, legs, shoulders that are granted to animals and other creatures too. In fact, we may have fewer hands and legs than other animals or insects. But one distinction that Allah (SWT) has granted to a human and not any other creature is the intellect. Few researchers say that animals are blessed with an intellect but this is not the case. They are given desires but they do not have the capability to think. They are made as such by Almighty (SWT) that they habitually continue with their tasks. E.g. Allah (SWT) has guided the honey bee, ants etc. to execute their tasks in a specific manner. It doesn't require learning from someone, it is instilled by nature in them. Man is granted desires too but intellect is the feature that distinguishes man from all other creatures and exalts him over them.

Our intellect is a *Hujjat* of Allah (SWT) within a man while messengers are *Hujjat* of Allah (SWT) outside the existence of man but both stand as *Hujjat* of Allah (SWT) for man's guidance. Hence, a man who complains the absence of any *Hujjat* in terms of a messenger, prophet or infallible must know that Allah (SWT)'s *Hujjat* is completed on him through his intellect.

Those people are excused from performing all obligatory acts (*Wajibaat*) who were not sent with any type of *Hujjat* i.e. neither the messengers, prophets, infallibles nor an intellect since they are considered as insane and unfit to lead a normal life. Allah (SWT) has excused such people from following religion since He has not completed any *Hujjat* on them. Such people are not answerable on the Resurrection Day or punished for their deeds. While we will be answerable for our accounts on the Resurrection Day, these people will directly enter heaven without having the need to clear any accounts. Even though they

did commit wrong in this world but it was not listed as wrong due to the incompleteness of *Hujjat* on them. Deeds of only those people will be listed as wrong if only the *Hujjat* of Allah (SWT) had been established on them.

As mentioned earlier, the term *Hujjat* is of great importance in the Shiite school of thought. Even though *Hujjat* is a Qur'anic terminology, the other schools of thought did not attach an importance to it at the foundation level. It is important to know about the various concepts that are given the most importance in various schools of thoughts.

Shiites are not a nation, Shiism is not a sect but unfortunately, we have turned ourselves into a nation and a sect. Creating a sect is a prerequisite to create sectarianism. It is just like creating a political party to stand in elections, otherwise success is not guaranteed. Hence, a few amongst us earlier saw that many sects are into sectarianism; hence they decided to don themselves with the title of a sect and engrossed themselves into sectarianism too. But we must remember that Shiism is not a sect of Islam or a nation but Shiism is the title of Islam and Shiite is a practical movement. Today, Shiism is participating in talks and speeches only. E.g. a family with only daughters and no son may have desires to dress the girl as a boy, style her hair or even name her after a boy to fill that void. Hence a few Shiites saw that many sects have reasons to argue one another while they did not so they decided to name Shiism as a sect and came at par with other sects to quarrel one another.

Shiism is the name given to a movement and obedience of a *Hujjat*. Shiite is not a nation but an *Ummah*. Hence, a Shiite is an *Ummah* of Islam while Shiism is the title of Islam.

Majority of the people who called themselves Shiites were rejected by the infallibles. Such people were told that they were the infallibles' admirers, not Shiites. A person approached Imam Hassan (AS) and claimed to be his Shiite. Imam (AS) asked him to repent and seek forgiveness from Allah (SWT) for claiming to be a Shiite. He also said that unless he repents and seeks forgiveness, sins will continuously be added to his account. The person was astonished and questioned if he had committed some grave error to which Imam (AS) replied in affirmative and said that the person is simply a devotee and an enemy of those who oppose the infallibles because if the man was really a Shiite, Imam (AS) would not have opted to sign a peace treaty. If he was a Shiite, the incident of Karbala would not have occurred and all the infallibles would not have been away from the positions that they had rightly deserved.

A Shiite is the one who assists the infallible in the main field whereas the effervescing supporters of the infallibles are those who gather every year, express their overwhelming enthusiasm and get back to their homes. Imam Ali (AS) was enclosed in his house for 25 years whereas his enthusiastic supporters expressed their overwhelming enthusiasm at Ghadeer e Khum and returned to their homes. Similarly, Imam Hassan (AS) signed the peace treaty while the effervescing supporter was relaxing at home. Imam Hussain (AS) and his family were martyred in Karbala while the effervescing supporters relaxed at homes. Imam Musa Al Kadhim was imprisoned for 14 years while the effervescing supporters were engrossed with their own family and business. Today, the *Hujjat* of our time, Imam Al Mahdi (ATFS) is in occultation for 1400 years and the effervescing supporters celebrate the 15<sup>th</sup> of Sha'ban and get back to their homes saying *Al 'Ajal, Al 'Ajal Ya Imam!* (Come early, come early O' Imam!) even though he sees



the satanic system overpowering all countries today. Islam does not require a supporter (*Haami*) but a bearer (*Haamil*) of its religion. Hence, Shiite is the one who is a bearer of religion whereas a lover (*Muhib*) is called the supporter of the religion.

Coming back to the incident of Imam Hassan (AS), Imam (AS) asked the reason for that person to call himself a Shiite. He answered that he weeps for him, chants slogans for him, and practiced *Tabarra* (showing enmity towards the enemies of Infallibles). Imam (AS) replied that these signs are of a devotee, not a Shiite.

Hence, Shiism is a title of Islam to show that Shiism is not only about talks, beliefs, analyzing or research (like sitting in an Islamic school and continuously carrying out research) but it is a name given to the main field and the practicalities of Islam.

Among hundreds of thousands of people, Imam Ali (AS) would always look for the right person who would understand him. Sometimes, he would read faces and select one or two and at other times, he would turn upset and return home without identifying any suitable person for the purpose. Once, he picked out Kumail Ibn Ziad Al Nakhawi from the crowd since he identified him as different from the rest. However, Kumail was trapped in a difficult trial later when Imam (AS) said he could not execute a task commanded by Imam and was sent back saying he is not fit for the task and should continue with his routinely supplications.

Anyhow, narrations state that Imam Ali (AS) clasped his fingers between Kumail's fingers and pulled him out from the crowd. He took him along from Kufa to an oasis and asked Kumayl to listen to him and said, '*O Kumayl, these hearts are containers. The best of them is that which preserves (its contents) of the recognition and knowledge of God. That heart is not a heart which does not preserve knowledge and recognition.*'

Then Imam Ali (AS) pointed to his bosom and said, '*Look, here is a heap of knowledge. I wish I could get someone to bear it.*'

Actually, there are many people to deliver speeches on *Bab ul Ilm* (Gate of Knowledge) because we are supporters (*Haami*) of Imam Ali (AS) as being the *Bab ul Ilm*, an Imam or the successor of the Holy Prophet (PBUH). But Imam Ali (AS) was not in need of a supporter (*Haami*) but a bearer (*Haamil*) of religion.

Imam Ja'far Al Sadiq (AS) narrates that Allah (SWT) will ask His servant on the Resurrection Day if he was aware of Allah (SWT)'s laws and religion and if the servant replies, 'Yes, I was aware of your religion', Allah (SWT) will say, 'If you were aware of the religion and its laws, then why is it that you did not adhere to its principles?'. In the other case where the servant replies in negative to Allah (SWT)'s question of the servant's awareness to his religion and its laws, Allah (SWT) will say, 'If you were not aware of the religion and its laws, then why is it that you did not attempt to seek awareness? I had sent so many sources like messengers, prophets, heavenly books, infallibles, and scholars for your guidance. Why is it that you did not learn from them?' The man will turn answerless accepting the fact that Allah (SWT)'s *Hujjat* had been completed over him. (*Itmaam e Hujjat*)

Allah (SWT) will also enquire the man's sources for not guiding such people. If these sources reply that none approached them to seek knowledge, Allah (SWT) will say that they should have approached the men to impart knowledge.

Imam Ja'far Al Sadiq (AS) also narrates, 'Allah (SWT) created a *Hujjat* first and then brought the creation into existence. When man departs from this world, the *Hujjat* remains even after his death.' Hence, there is no era where Allah (SWT)'s *Hujjat* is not completed on mankind.

Allah (SWT) established the most of His *Hujjat* on the Bani Israel.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا  
هُمْ يُنصَرُونَ

*O Children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).*

*Surah Al Baqarah, Verse 122*

The favors mentioned in the verse were the revelation of the heavenly books, prophets, scholars, sources of *Hujjat* while the Bani Israel were the most strayed nation. Hence, they could not present any valid excuse and so were sentenced to punishment such that they will be disgraced in this world and the next.

When the Holy Prophet (PBUH) migrated to Madina, tribes of *Aus*, *Khazraj* and *Yahud* (Jews) lived in Madina. *Yahud* were not the local residents of Madina; they had migrated from Palestine, Babylon and Canaan since they were told by their scholars and books that the seal of the prophets will come on the land of Madina. They were even told the signs of the place i.e. between the mountain of Uhud and the mountain near Khyber. The *Yahud* hunted for this sign in places that are today known as Jordan, Palestine, Syria and Lebanon. They could not find such a mountainous area in these places. A few traders told them to look for these signs on a land called *Hejaz*. Hence their representatives were sent to *Hejaz* to look for the signs mentioned by their scholars and books. On finding such a sign in Madina, the representatives informed their leaders and as a result, caravans and caravans of the *Yahud* tribe came to Madina to be the first ones to welcome and accept his prophet hood. They settled in Madina around a century before the Holy Prophet (PBUH) was born. They would continuously taunt the tribe of *Aus* and *Khazraj* for their idol worship. They told *Aus* and *Khazraj* that they must wait for the Holy Prophet (PBUH) to come and deal with all their idols. They were waiting for their *Hujjat*.

After the arrival of the Holy Prophet (PBUH), the tribe of *Aus* and *Khazraj* who worshipped idols before, accepted the Prophet (PBUH)'s prophet hood, Holy Qur'an as the Book of Allah (SWT), believed in the oneness of Allah (SWT) and perfected their faith to an extent that they were titled the *Ansar ul Islam* or the *Ansar* of the Holy Prophet (PBUH).

On the contrary, the *Yahud* witnessed all their predicted signs as true (the land, the prophet, the message) but they refused to accept the Holy Prophet (PBUH) as their prophet even though his holy

name was mentioned in their teachings too. They presented many reasons, also mentioned in the Holy Qur'an. Firstly, they said that the Holy Prophet (PBUH) was the son of Ismail i.e. from *Bani Ismail* while they themselves were the sons of Israel (Prophet Ya'qub) i.e. Bani Israel. Secondly, the angel Jibrael who carried the revelations from God (SWT) was not in good terms with the Bani Israel because angel Jibrael was the carrier of those verses to the Prophet (PBUH) that strongly condemned the Bani Israel.

The *Yahud* would hold secret meetings to plot against the Holy Prophet (PBUH) while the Prophet (PBUH) would learn of these meetings and tell the *Yahud* that he was aware of all their plots. The *Yahud* would turn surprised at the learning of the Prophet (PBUH). They checked if there were any spies amongst themselves but confirmed that there were none. They even asked the Holy Prophet (PBUH) at times about his learning of their secret meetings to which Holy Prophet (PBUH) replied once that *Rooh ul Ameen* (Angel Jibrael) informed him. They would then ask the Holy Prophet (PBUH) about this *Rooh* (spirit).

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

*They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"*.

*Surah Al Isra, Verse 85*

Hence the *Yahud* held enmity against Angel Jibrael because they considered the angel as anti Bani Israel. All above-mentioned scenarios are mentioned in the Holy Qur'an but unfortunately, we turn heedless to its content due to our usage of the Holy Book for *Istekhara* only.

Therefore, the Bani Israel had been sent with various *Hujjat* including the seal of the prophets (to the *Yahud* in Madina) which was the complete *Hujjat* over them but they still refused to accept any. They only accepted the mere fact that Mohammad (PBUH) was a prophet but refused to accept him as their prophet.

*Thenceforth were your hearts hardened: They became like a rock and even worse in hardness.*

*Surah Al Baqarah, Verse 74*

*...They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This is because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This is because they rebelled and went on transgressing.*

*Surah Al Baqarah, Verse 61*

The Holy Qur'an condemns them by saying that they will remain disgraced and contempt till the Resurrection Day but unfortunately today, the *Yahud* (Jews) are granted a lot of respect in media. The entire world including technology, education, politics and countries (America, Europe and the Muslim world) are all controlled by the Jews. The evil media does not portray the correct picture. The Jews are

still disgraced until today; in fact, they are the most disgraced nation today but the media veils their real picture.

There are two types of Zionism, the Jewish and the Christian Zionism where the Jewish Zionism is a playful toy in the hands of Christian Zionism. After the war of crucifixion, the Christians turned Jews into their strong weapons. Since ages, there has been a staunch enmity between the two which explains the reason of the Jews migration from the West to Palestine. The West did not want to accommodate them in their territory. The West executed two tasks: they pushed this disgraced nation out of their land and secondly, they wanted to take revenge from the Muslims after the crucifixion war, hence they stood behind while sending the Jews in the warfront. Hence, we notice that the West supports Israel at every cost even today.

If the American, European, all Western countries and the UNO announce that they will not grant any support to Israel e.g. if they announce this statement at 9:00 am, within five minutes i.e. by 9:05 a.m., Israel will get completely destroyed in this world (*Syed Jawad bears God as his witness and says that he takes full responsibility of this fact*).

Christianity is divided into two i.e. the Zionist Christians (mentioned above) and the mainstream Christians. The media does not reveal the facts to us. The Christian Zionism is to be blamed for controlling the world today. At the warfront, the deaths of Jews and Muslims, both, are profitable to the Christian Zionists who stand away from the warfront. They have designed the blueprints in such a way that both situations are profitable to them. But they will never allow Israel to collapse; they may distance themselves away from America but never from Israel because they do not have any alternative toy like Israel to play with.

The purpose to mention the above facts was to explain the fact that Holy Qur'an has declared the Jews to face disgrace till the end of this world. Our media, with apologies, is a 'waste-eating' media that abstains from showing the real picture. Our media propagates everything that is created by the international media. A few people name themselves as political analysts and gather news information from such media and internet and discuss the political situation to our youth but in real they are consuming the waste of another person. We will learn the real picture if we view the current situation intricately in light of the Holy Qur'an along with Imam Khomeini (RA)'s divine and political farsightedness. After the war of Hezbollah-Israel in 2006, Syed Hassan Nasrallah said "I tell you, this 'Israel' that owns nuclear weapons and the strongest air force in this region is more fragile than a spider web."

Therefore, the reason for Bani Israel to face disgrace till the Resurrection Day was due to their insistence on their wrong practices and disobedience of the *Hujjat* of Allah (SWT). They acknowledged the Prophet (PBUH) and the Holy Qu'ran as the greatest *Hujjat* of Allah (SWT) and yet chose to continue with their practices. This Bani Israel's ideology has also seeped in Shiism today. A few Shiites today do not follow those who live in Qom or anyone who comes from Qom with revolutionary views. This is the same devilish ideology of Bani Israel who acknowledged their leader and his excellent views but refused to accept him as their prophet.

In the Ziyarahs that we recite, we are asked to say, 'Peace be on you, O the decisive arguments (*Hujjat*) of Allah (SWT) on earth'. A *Hujjat* is not the name given to a spiritual figure who is a source of blessings only or that scholar who answers our queries. A *Hujjat* is different from a scholar, a *Mujtahid* or a researcher. A *Hujjat* is a title granted by Allah (SWT) and if we show stubbornness even after the arrival of the *Hujjat*, the consequences are hard-heartedness and disgrace in Ummah, an example of which was the Bani Israel. Several nations have turned herd-hearted after refusing to obey the *Hujjat* of Allah (SWT) and will face disgrace till the Resurrection Day.

The tribe of *Yahud* referred to themselves as the 'sons of Allah', 'dear ones of Allah' and 'friends of Allah'. The Holy Qur'an says if they are true in their claim:

*...then seek ye for death, if ye are sincere.*

*Surah Al Baqarah, Verse 94*

Allah (SWT) asked the Bani Israel to present a proof for their love to Him.

*And they say: "The Fire shall not touch us but for a few numbered days..."*

*Surah Al Baqarah, Verse 80*

The Jews claimed that none of them would enter hell but the Holy Qur'an says that if this was true then why is it that many of them were made to enter hell? Since Allah (SWT) is the Creator of paradise, He has kept a certain criterion for a man's entry i.e. obeying the *Hujjat* of his time. This does not only mean to support the *Hujjat* but to immediately detach oneself from the practices that have been nullified by the *Hujjat* Allah (SWT) sent to us.

In the book *Usool Al Kaafi*, a chapter of over 100 pages is titled *Baab ul Aqal Wal Jahal* i.e. The Chapter of Intellect and Ignorance. This book has excellent narrations and traditions recorded by the infallibles on the topic of intellect. Imam Al Ja'far Al Sadiq (AS) narrates a tradition about intellect in the aforementioned chapter in *Usool Al Kaafi*.

(Sometimes, a pattern is used by the infallibles or the Holy Qur'an to clarify a few facts - examples, comparisons to history or stories are narrated. Hence, the following incident is a symbolic example presented by our sixth Imam.) This tone is used by the infallible to explain the subject of wisdom (intellect) to us:

Allah (SWT) created Adam (AS) and sent three things via Angel Jibraeel to him on earth saying that Adam (AS) could choose only one thing from the three. First was the religion, second modesty and the third wisdom. Hence, Adam (AS) could choose only one from these (*If the sons of Adam i.e. if we were sent with these three and asked to choose one, we would have returned them all! We would say there is no bread amongst these! The reason of our refusal would be due to no scope in all three*). Adam (AS)

carefully studied religion, modesty and wisdom and thought to himself that all three were equally important to him. If he was a holy person or a *Tasbeeh*-reciter, he would select religion and return the rest. If Adam (AS) was a Pakistani, he would choose religion and wisdom while returning the modesty back.

There is an utter need of modesty in Pakistani politics, economy, homes, religion, amongst relatives, amongst children and adults, between men and women etc. We have already witnessed the absence of modesty in the Pakistani politics which has led to the situation today. Today, the Pakistani government warns the opposition to close the routes used by NATO today but granting access to their roads in the first place was an act of immodesty. The Pakistani nation and land have been sold at the cost of a few dollars. Hence, a politician turning immodest sells the country to others. If a religious person embraces immodesty, the religion divides into sects. If the man of the house turns immodest, the women of the house let go of their veil (*Hijab*).

Hence, Adam (AS) selected wisdom and returned modesty and religion to Angel Jibraeel. On seeing this, modesty and religion told Angel that although he had fulfilled his responsibility of giving one and taking the other two; Allah (SWT) had privately called modesty and religion and told them to stay with wisdom wherever it went. If they went on a path away from wisdom, they would get destroyed.

*(Note: This incident is allegorically presented to clarify the subject.)*

Therefore, if we distance from wisdom, we are pulling ourselves away from modesty and religion too. It is through wisdom that we observe modesty and religion. Hence, wisdom is sent as a *Hujjat* of Allah (SWT) to us. Wisdom is not that with which we study in chemistry or math, it is that wisdom which acts as our commander. Man has two types of wisdom: one is the mathematical intellect i.e. the calculative brain which understands the interests of a man e.g. earning bread, and the other brain is the philosophical brain (the *Hujjat* of Allah (SWT)) which differentiates between the right and wrong and orders man to do good or refrain from doing bad.

It is wrong to say that the presence of wisdom does not require the presence of prophets or infallibles. Wisdom alone is not enough as *Hujjat* of Allah (SWT) as Allah (SWT) sent prophets and infallibles to guide wisdom. Hence, the inner *Hujjat* of Allah (SWT) i.e. the wisdom and intellect, and the outer *Hujjat* of Allah (SWT) i.e. the heavenly books, messengers, prophets, infallibles, their elected representatives, learned and pious scholars together complete their *Hujjat* on a man.

Hence, the complete religion is to identify the *Hujjat* of our era. A man who spent his entire life in worship but failed to identify the *Hujjat* of his time has in fact died the death of an ignorant. If we are the true followers of our *Hujjat*, we are not allowed to spend our life in different styles or adopting different methods e.g. are we allowed spending a life based on western principles while having the presence of a *Hujjat* amongst us? Therefore, all *Hujjat(s)* of Allah (SWT) have beautifully presented their characters to us thereby completing their *Hujjat* (*Itmaam e Hujjat*) on the entire mankind.



## Discourse Five

5<sup>th</sup> Moharram, 1433 AH

As a *Hujjat* of Allah (SWT), Imam Hussain (AS) has completed his *Hujjat* on everyone through his uprising that led to the incident of Karbala. It was stated in an earlier discourse that *Hujjat* is an important topic in the Shiite ideology and the teachings of Ahlulbayt, whereas all other schools of thought should have given importance to it like the Shiite ideology due to its mention in the Holy Qur'an too. Those religions that grow under the guardianship of a government do not allow propagation of everything. The media is under the governmental control today, be it the mouthpiece of the government or the liberal media, both, are given rules of content that can or cannot be broadcasted. We need no proof to know the reasons for people inclining towards an inappropriate entity, because we have enough historical proof to witness the attitudes of people who tend to proceed towards someone in big numbers. We must not doubt our few numbers if we support the truth. Imam Ali (AS) says those who support truth are always few in numbers. Allah (SWT) says there is no need to turn the minority into majority but to use this minority to improve our quality. If the qualities of minority are improved or strengthened, Allah (SWT) says that minority, not majority, prevails.

الصَّابِرِينَ مَعَ وَاللَّهُ ۖ اللَّهُ بِأَذْنِ كَثِيرَةٍ فِتْنَةً غَلَبَتْ قَلِيلَةً فِتْنَةً مِّنْ كَمِ

...How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere.

Surah Al Baqarah, Verse 249

Hence, we must never apprehend our minority. Minority is always the leader and the guide while the majority is the blind imitation of something else. We must try progressing to the higher levels of minorities. Minorities have always prevailed over the majorities during the times of the Holy Prophet (PBUH), Imam Ali (A), other infallibles, waiting (*Intedhar*) and occultance (*Ghaybah*) and God willingly, during the coming time of reappearance (*Dhuhoor*), the minority will vanquish the majority and not vice versa.

Observe the international political situation and the attitudes of the governments today. Today, there is a wave of an awakening and mixed mass movement in Islamic countries like Bahrain, Syria, Yemen, Libya, Egypt, Tunisia and Saudi Arabia. The devils have been ousted in few countries while the rest are awaiting their downfall. But notice that the media largely ignores all countries but attentively broadcasts the happenings in Syria. The Arab League held a conference during which Saudi Arabia and Bahrain passed resolutions and sanctions against Syria declaring the abuse of human rights in the country whereas the mass killings in Bahrain were carefully chosen not to be spoken of. We, along with our families are glued to the Pakistani media daily but we hardly notice the media broadcasting any news



related to Bahrain or Saudi. Unfortunately, we do not have our own resources or private channels to broadcast facts correctly because we Shiites do not consider a necessity to establish our own channel for the news. We await the transmission of a mourning gathering addressed by a Shiite scholar on the television that has been transmitting on air since decades. A Shiite is content with the transmission of mourning sessions and eulogies every night during the month of Moharram because he can attend a virtual majlis at home due to a fear of terrorist attacks in the country. He can easily watch a religious session with his family while sitting at home and is extremely contented with such a media. But remember, the media is not constructed for our protection! This Bani Umayyah-like media is made to suppress the Ahlulbayt.

The latest figures report that the Saudi government has arrested and imprisoned approximately 300 people commemorating mourning sessions. Qatif is a densely populated Shiite area in Saudi Arabia situated towards the gulf bordering the country of Kuwait. The leader of *Masjid An Nabawi* has acknowledged that the Shiite population in Saudi Arabia totals to Six hundred thousand. He said that they must be sent to Najaf in Iraq due to their troublesome attitudes. Earlier, the six hundred thousand population of the Shiite was not acknowledged at all as Saudi was considered an all-Sunni country. Today, they have admitted the Shiite population rounding to six hundred thousand and God willing, soon they will acknowledge their population figure as six million. Time will decide the fate of Saudi government's desire to displace their country's Shiites to Iraq or the fate of the Shiites who shall displace the family of Sa'ud to hell.

Hence, the largest religious centre (*Hussainia*) was situated in Qatif where thousands of Shiites commemorated the mourning sessions for the Ahlulbayt. This centre is now shut down by the government. Earlier, the Shiites were not allowed to mourn on the streets outside the centre. They were only told to mourn inside the rooms but now, they do not allow to mourn inside the religious centre too because the Shiites of Saudi have now grasped the essence of these mourning sessions. The mode of mourning that the Shiites commemorated earlier were harmless to others but the mode of mourning that they began to commemorate now even inside the four walls of a room poses great danger to the government. Hence, the religious centre was shut down.

Possibly, a few amongst us turn upset on hearing all this. But these are the glad tidings springing out from this piece of land which signifies that the Shiite has awakened themselves in Saudi Arabia. We are not aware of this news because we do not have any source that connects us to the international situation or helps us to realize our responsibilities in this era. We have turned habitual of conducting typical and ritual commemorations whereas the entire world especially the Shiites have entered the awakening mode today. Our foes are fully attempting to block the rise of Shiites today because they sense the danger of Shiites controlling the world. God willing, the coming times will see the leadership and control of the Shiites on this world.

The media plays an important role in depicting the mass awakening that is currently being led with a blend of different influences. The western influences aim to lead this awakening to democracy while the Islamic influences are directing the awakening to an Islamic-oriented one. It is actually a war fought amongst the mass to decide who takes power – the democratic power or the Islamic. Victory is destined

for those who have prepared beforehand. If the ruling elites of the democratic system are more influential than the Muslim revolutionaries, democracy will prevail in the country, if not than the Islamic system will replace the current system of Satanism. It depends on the willingness of both.

This is why the media plays an important role here. The revolutionary Muslims do not possess authentic resources for news except for two television channels i.e. *Al Aa'lam* (Arabic), *Press TV* (English) and a few other authentic websites. But we Pakistani Shiites are satisfied with the transmission of a mourning session, eulogy etc. Unless we don't have a 24/7 media representing the Pakistani Shiites, our needs will not be fulfilled because the world must be told the true ideology and teachings of the Ahlulbayt and their Shiites.

Imam Ja'far Al Sadiq (AS) says the Shiite school of thought is so beautiful and graceful that it has the power to attract people naturally. Therefore, we must have enough capabilities to present our beautiful ideology to the world.

The world is thirsty of a solution today while the Shiites have the solution to all problems in the world. Karbala, Imam Hussain (AS) and the Ahlulbayt all of them are the 'ships of salvation'. Considering them ships of salvation does not mean to pronounce the names of Ahlulbayt day and night for them to grant us salvation in the hereafter because we are pronouncing their names more than their generations did. The Ahlulbayt are presenting an excellent system to rescue the drowning economy of all eras. They presented a divine system to replace the drenched political systems today. They presented the system of *Ummah* for the people. In fact, they present every system that the mankind requires in every field of life.

It is not that the Ahlulbayt will be delighted to hear that we are continuously reciting their names more than anyone else. Or that they will grant us salvation on the Resurrection Day because we were their followers. The Ahlulbayt are not the personalities to pardon the criminals but they have been sent to this world to discourage and stop the person from committing the crime. They are pure personalities that encourage us to lead a pure life like them.

We need to recognize the system provided by the Ahlulbayt. Imam Hussain (AS) completed his *Hujjat* on everyone who will exist till the Day of Judgment. After him, the Bani Umayyah came into power and many religions were formed under the guidance of the governments even after them. Apart from creation of religions, their leaders were elected and the syllabus was drafted which was then propagated to the masses.

For a period of 100 years, the Bani Umayyah erected 9,000 pulpits (stages) for the Friday prayer leaders and paid 9,000 orators to practice only one routine from the pulpits for a span of 100 years i.e. to curse and taunt Imam Ali (AS). How can we expect the material that has emerged under the guidance of such governments as clean and pure? Are we convinced with the media that relays the statements from the government or the scandals that are currently taking place in Pakistan today? Do we accept what the government says about the Memogate scandal in Pakistan? Does anyone agree with the issue of the *Shamsi* base in Pakistan? Does anyone accept what the government says about the drone attacks on the

country? Everyone knows that everything that is filtered by the screen of the government and the filtered material is not pure but colored with power. Therefore, people rely more on the free media.

Similarly, governments after Bani Umayyah like Bani Abbas etc. took away the essence, distorted the religion completely and presented it to the Ummah. They spread reasons for war to busy the people amongst themselves thereby failing to focus on the main tenets of the religion.

Allah (SWT)'s duty is to send or to complete His *Hujjat* on people to cease the excuse of continuing their unauthentic practices.

*Messengers who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah...*

*Surah An Nisaa, Verse 165*

We all have learnt that Allah (SWT) has sent his *Hujjat* by means of His heavenly books, messengers, prophets and infallibles but the question is of their identity i.e. recognizing the *Hujjat*. A *Hujjat* is the axis of the religious teachings in Shiism i.e. everything revolves around the axis of *Hujjat*. Bani Umayyah and Bani Abbas had filtered their teachers in their religious schools by allowing a few teachers to preach religion while disallowing the rest. Similarly, today, the syllabus to Saudi is provided by the USA where they disallow the teachings of verses related to Amr bil Ma'ruf (enjoining good) and Jihad. The syllabus used in Afghanistan today was actually printed by the USA and sent to the country. The Pakistani education board were provided with the soft copy and asked to teach the syllabus provided by the USA. They are not allowed to teach any verse of the Holy Qur'an as a part of their course too.

Muslim scholars including the Shiite scholars in India held a meeting during which they discussed and passed an Islamic ruling (*Fatwa*) (*Note: a few people, not all*) saying that all holy verses related to the Holy Prophet (PBUH) were confined only to his era and not today. They said that spreading such verses today is incorrect since they were related to his time period which has now ceased to exist. An example of verse that was not regarded as contemporary by them was the verse which mentions that the disbelievers and the polytheists are unclean. A few scholars have also performed the spiritual bath with the *Hindus* in the Ganges River to prove that they do not believe in the verse that states the disbelievers and polytheists are impure. They announced the unity of Muslim and Hindus forgoing the differences between them.

Hence, many elements were extracted from our true religion and presented to us. Many governments after the Holy Prophet (PBUH)'s government filtered the religion while discarding the important elements of the same. E.g. Amr bil Ma'ruf was forgone. Martyr Murtadha Mutahhari says, 'For centuries, Amr bil Ma'ruf had been erased from the books, *Hawza* syllabus and jurisprudent debates in both Shiite and Sunni teachings'. On observation, this was actually true i.e. Amr bil Ma'ruf was absent in everything that was published in the time period that martyr Mutahhari quoted.

Imam Khomeini (RA) revived the topic of Amr bil Ma'ruf in jurisprudence because it is the most important topic mentioned in the Holy Qur'an. The reason it vanished from the books etc. was due to it

being an unfavorable topic of the governments. If this topic had been allowed to discuss, the governments would have been the first victims themselves since they had turned into the source of all evil. Hence, they refrained from discussing or allowing discussing Nahi Anil Munkar (forbidding evil) too. They filtered the Islamic laws and said only those laws related to one's individual life were allowed to be propagated while warned from preaching the laws that were related to a collective and social life. They especially warned from forming an Islamic system by assigning guards in religious schools. Therefore, the discussion of an Islamic system was absent from literature for a thousand years. If the governments had allowed the discussion of an Islamic system then how could the evil and the dictatorship rule the world? Hence only those laws that mentioned lawful and unlawful acts were allowed to discuss and not the system that talked about economy; industrial, political and educational systems. Understanding this topic is extremely important. Man is extremely progressive and inquisitive today who is puzzled at many questions regarding his life, religion, current situation, solutions to the problems today and the root of these problems etc. He asks the reasons that have caused our worrisome situation today.

Another topic that the governments filtered from Islam on pulpits, books and religious schools was the elimination of the subject of *Hujjat*. Hence, we do not find the discussions on *Hujjat* in other schools of thought whereas the Holy Qur'an has shed a lot of importance on the topic saying that the system appointed by God for man's guidance revolves around the axis of *Hujjat* and all elements that God has appointed for man's guidance is named *Hujjat* i.e. the messengers, prophets, infallibles, education, miracles, verses etc.

Shiism revolves around the axis of *Hujjat*. The term is present and truly preserved in our religion but we need to identify the true essence of *Hujjat*. The most important topic after the recognition of God in terms of identification, recognition and knowledge of an entity is the identification of *Hujjat*.

An important book in Shiism is *Al Kaafi* which is divided into three parts – *Usool Al Kaafi*, *Furoo Al Kaafi* and *Rawzat Al Kaafi* which are further divided into eight volumes. We have generally named the book as *Usool e Kaafi* but the first two volumes are titled *Usool e Kaafi*, five volumes are related to *Furoo e Kaafi* while one volume is titled *Rawzat Al Kaafi*. Doctrinal and ethical rulings are discussed in different volumes accordingly. The doctrinal content in the first two volumes begins with the chapter *Kitaab ul Aql* (intellect) followed by *Fadhul 'Ilm Wal 'Aalim* (the importance and status of knowledge and scholar) followed by a chapter on *Tawheed* (recognition of Allah SWT).

Dr. Tejani is a famous personality who has contributed a lot to religion and Shiism and is still alive today (May God protect him and grant him divine guidance). He was not a Shiite by birth. He researched Shiism and decided to convert. A reliable person quoted Dr. Tejani saying that he was fortunate to study Shiism before he was acquainted to the Shiites. Since he hails from Tunisia where Shiite population is extremely less, he did not get a chance to get acquainted to Shiites there. He acquired Shiite books and teachings to analyze the Shiite school of thought. He was a revered scholar in his sect earlier and has accomplished a doctorate degree too. On researching and analyzing the Shiite books, he reverted immediately and announced his decision to all. He began writing books on the Shiite religion thereon; the first book was titled 'Then I was guided' and gradually he wrote different books related to Shiism and the guidance he received. Thereafter he got acquainted with Shiites and he stated that if he had

met the Shiites before he studied Shiism, he would have never reverted to Shiism in his life. He said he was fortunate to have studied Shiism before meeting the Shiites. This statement says that a few so-called Shiites are very far from the ideology of Shiism. The attitudes, thought processes, lives, actions of such so-called Shiites are not in accordance with their own school of thought or religion.

Hence those who relate themselves as Shiites to others must know that they are identified with their speech and actions. Hence, at times it is said about us Shiites that that the concept of *Tawheed* is rarely found in us or even if it is found, it does not fulfill the right of understanding *Tawheed*.

But we need to remember that the ideology that a few Shiites follow is their self-created ideology, not the ideology of the real Shiism. If we need to understand the concept of *Tawheed* through the eyes of Shiites then we must read the *Nahj Al Balagha* (The Peak of Eloquence), the concept of *Tawheed* mentioned in *Usool Al Kaafi*, the book *Tawheed* by Sheikh Sadooq which is based on a 1000 page that talks only about *Tawheed* through the narrations of the infallibles. All gnostics and devotees of Allah (SWT) accept that there is no book superior to *Tawheed* of Sheikh Sadooq which acts as the source of gnosis on earth.

Most importantly, *Tawheed* can be understood through *Sahifa As Sajjadia*. Our sixth Imam (AS) says that the infallibles' statements are complex and bitter for a common man to understand. He says that their teachings are only understood either by the messengers, angels or the one whose faith has been tested by Allah (SWT).

*Tawheed* is an extremely profound and the most magnificent topic in Shiism. *Tawheed* in Shiism is presented in such a strong, profound, beautiful and a gnostic manner that it has not been explained any better in other branches of Islam.

We label everyone as our enemies because we consider everyone as the enemies of the Ahlulbayt. Everyone except the *Naasibi* sect are the lovers of the Ahlulbayt. We must not allot the degrees of enmity to others. All living in our neighborhood are lovers of Ahlulbayt, in fact all Muslims are their lovers. It is we who have irritated a few through our religious gatherings. The elderly people will remember here that even today in Pakistan, many licenses of these religious gatherings were licensed under the Sunni brothers. Many *Sabeel* (water or refreshing drinks given to thirsty travellers during Moharram and Safar) and *Tabarruk* (eatables, drinkables or any other items given to attenders of religious gatherings) were distributed by the Sunni brothers. At least half of the attendants in a religious gathering earlier would consist of the Sunni brothers. But unfortunately, irresponsible people used the pulpits to repel the Muslims from such gatherings. Instead of attracting them towards the virtues of the Ahlulbayt and reverting their love to Shiism, people on pulpits erased the existing love instilled in them.

Many non-Shiite Muslims have penned books in praise of the Ahlulbayt. In fact, the greatest and the oldest expositor who wrote the first ever exposition of *Nahj Al Balagha* (The Peak of Eloquence) was a Sunni scholar named *Ibn e Abil Hadeed Mo'tazali*. Similarly, many books are explained by Sunni scholars. The book *Usool e Kaafi* is interpreted by a few Sunni scholars too.

The real facts were not available to the common masses earlier because the previous governments interfered greatly in all affairs that fueled the sectarianism intensely. To understand *Tawheed*, we must not approach the group who has controlled *Tawheed* and declared everyone else as disbelievers. God forbid, these are the ones who say that God is sitting on a chair on a wooden stage. *Tawheed* must be enquired by the ones who truly identify and recognize God. If we desire to learn the true *Tawheed*, we must learn from the teachings of Imam Ali (AS), Imam Hussain (AS), Imam Ja'far Al Sadiq (AS) and all other pure infallibles. It would have been great if *Tawheed* of Shiism, Hussain (AS) and Karbala were explained on the pulpits during the months of Moharram and otherwise.

Coming back to the content of *Usool e Kaafi*, the fourth chapter after the chapter on *Tawheed* is titled *Kitaab Al Hujjah* which is the most detailed chapter in this volume of *Usool Al Kaafi*. This section starts from page 168 and ends at page 554. Almost 400 pages of this section discuss only the Hadith of the infallibles regarding the concept of *Hujjat*. They said that the presence of a *Hujjat* is important for man's guidance. Note that the presence of messengers, infallibles and the heavenly books for guidance is important but the presence of such messengers, Holy Qur'an and infallibles as the title of being a *Hujjat* is a must. In other words, The Holy Qur'an which does not act as a *Hujjat* to the mankind, cannot act as a guide, or the messenger or infallible who cannot act as a *Hujjat* on the people cannot be a means of guidance. A *Hujjat* is laden with two tasks – to guide Humanity towards the true religion and to pull them away from all those paths that lead a man away from religion, whereas a messenger (who is not a *Hujjat*) is allotted with only one task i.e. to deliver Allah (SWT)'s message to people. If this messenger is not a *Hujjat* but only a messenger, his task is to only deliver Allah (SWT)'s message to the people, his task is not to guide people. Hence, Allah (SWT) says that He has sent messengers as *Hujjat* too. After acknowledging the presence of our *Hujjat*, our foremost duty is to identify and recognize them.

*Messengers who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah...*

*Surah An Nisa, Verse 165*

Reciting a few supplications after every obligatory prayer is highly recommended. A few of us are so busy with our business-oriented lives that we do not offer the prayers with its due etiquette and respect. We must offer our prayers with all its due etiquettes. The Holy Prophet (PBUH) says that the biggest thief is not the one who steals gold, televisions, fridges from houses or pickpockets and steals shoes from the mosques, but the biggest thief is the one who steals his prayers. The ones who have stolen the worldly items would be standing last in the queue on the Resurrection day since they are considered thieves at a small scale i.e. the third-degree thieves. Allah (SWT) will ask for the thieves who robbed greater things first i.e. the first-degree thieves or thieves' no.1 are the thieves of their prayers. Allah (SWT) has mentioned a few obligatory acts, a few recommended and a few etiquettes as regards to offering the prayers. We must observe all including the etiquettes while offering our daily prayers.

Reciting a few supplications after prayers is regarded as an etiquette to prayer. Fleeing right after offering the obligatory prayers is condemned by the religion. We are asked to keep sitting after our prayers and supplicate from Allah (SWT) as one of the moments of acceptance of our supplications is

immediately after our prayers but unfortunately, we offer the prostration of gratitude after the prayer and immediately move off. We are asked to sit for a few minutes or rather a few seconds in case of our busy schedule. During this time, we must supplicate and strengthen our bond with Allah (SWT) because the prayer that we offered is a mode of connection with Allah (SWT). Hence, we are asked to supplicate through the best of the supplications. Few supplications are recited on a daily basis; a few are the general supplications recited after all obligatory prayers while the rest are the separate supplications recited after *Fajr, Dhuhr, Maghrib* and *'Isha* respectively. We must at least try to recite the general supplications if not the specific ones after every prayer.

Generally, we offer prayers or the supplication after prayers with the intention of seeking blessings. We must know that there are three aspects of prayers – its laws, etiquettes and secrets. We must know all three of these aspects. We must know its laws to offer our prayers correctly, its etiquettes to offer our prayers beautifully and its secrets to offer the devotion of soul. Imam Khomeini (RA) has penned all three aspects of prayers. Imam (RA) has written the Laws of Prayers in *Tahreer ul Wasilah*, its Etiquettes in *Adab us Salat* and mentioned the secrets of prayers in *Me'raj As Saalikeen* saying that prayers are an ascension of the pious. We must try to learn all three aspects of prayers. If we do not possess such books, we must arrange for them or arrange for lessons and request scholars to teach these aspects e.g. we can dedicate every week to each of the aspect of prayers. This is our basic right; especially our enthusiastic youth must ask our scholars for conducting lessons on religion. Our scholars have studied in *Hawza* and we must seek their assistance as the Holy Qur'an states:

*Therefore, why not a squadron from each division stays behind so that they may obtain the understanding of Deen (Al-Islam), and admonish the people when they return to them so that they may refrain from un-Islamic conduct.*

*Surah At Tawba, Versa 122*

We have simply paid our scholars to conduct the prayers and that too to offer within a stated duration of time e.g. three minutes. I had once gone to a city to deliver lectures where they asked me to lead the prayers. After I led the prayers, they complained saying that I was spending too much time leading the prayers because they required a much shorter prayer. I enquired the local scholar and he said that the management has unfortunately set restrictions on the duration of prayers. The management said that it must take only eight minutes from the *Adhan* of the *Dhuhr* prayers till the final *Salaam* of the *'Asr* prayers so that the people disperse thereafter. In such a case, any other person who leads the prayer cannot do anything since he is being paid for and instructed by the management to lead prayers in a short period. He is actually made a servant of the mosque, not an Imam of prayers who has been asked to lead two sets of prayers of four units each in just a time period of eight minutes.

Anyhow, the recitation (*Dhikr*) of prayers or the content in supplications after prayers is the daily food for our soul. The content in Surah Al Fateha is such that we must ponder and remember day and night. The *Dhikr* and the fundamentals of prayers are made a part of it for us to recite and ponder daily. Similarly, the supplications after our daily prayers remind us of a lesson and warns us of negligence e.g. we send someone to buy an important thing and we keep calling or texting him to remind him not to

forget the purchase. Or when women require any essential thing, she continuously reminds her husband not to forget it in the market or office. Similarly, Allah (SWT) reminds the essential aspects of Islam through these supplications. But we not only fail to read the message of Allah (SWT), we simply reject it.

One supplication recommended reciting after our obligatory prayers is taught to us by Imam Ja'far Al Sadiq (AS). It is numbered 29 in *Usool e Kaafi*, volume one, page 342. It is mentioned in the chapter of *Hujjat* under the sub chapter of *Baabun Fil Ghaiybatih* that starts from page 335. This sub chapter talks about our contemporary time i.e. the era of Imam (AS)'s occultation in which Imam (AS)'s narrations describes our responsibilities and method of waiting during his occultation. Hussain Ibn Al Ahmad narrates the 29<sup>th</sup> narration (the second last narration in this sub chapter) from Ahmad Bin Hilal who narrated this from Uthman Bin Isa who narrated from Khaled Bin Najee and who in turn narrated from an excellent companion of our sixth imam, Zurarah Bin Ayan.

Zurarah is considered a respectable figure whose services to Shiism are considered remarkable. He enquired all the subtleties of religion from sixth imam (AS) and forwarded them to us through his narrations. He is one of those companions who enriched the ideology of Shiism. We will discuss the second part of the narration where Imam Al Sadiq (AS) describes the era in which Imam Al Mahdi (ATFS) will be born and the type of conversations will be held between people e.g. a few will say that there was no Imam born, others will say that an Imam has already left this world etc. Every man will entangle himself in such conversations and will remain aloof from the main issues.

Zurarah asked Imam Ja'far Al Sadiq (AS), 'What would be the best action during occultation of the 12th Imam if he were alive in that era?' Zurara has actually asked this question for us to learn of our responsibilities. Imagine, Zurara has asked a question around 1200-1300 years ago to solve our problems today. Imam (AS) replied, 'Supplicate these verses after every daily prayer:

*'O Allah introduce Your Self to me For, if you do not introduce Your Self to me, I will not recognize Your Prophet (PBUH),*

*O Allah! Make me recognize Your Prophet (PBUH) because if I do not recognise Your Prophet (PBUH), I will not recognize Your Proof [Imam (ATFS)],*

*O Allah! Make me recognise Your Proof. For, if You do not make me recognize Your Proof, I will deviate from my religion.'*

*(This supplication is also quoted in Mafateeh Al Jinan (Keys to Heavens) by Sheikh Abbas Qumi)*

This is the supplication recited by a man who awaits the Imam (ATFS). Several traditions talk about the recognition of the *Hujjat*. A famous tradition states, 'He who dies without knowing the Imam of his time will die the death of ignorance'. The same tradition replaces the term Imam with *Hujjat* i.e. 'He who dies without knowing the *Hujjat* of his time will die the death of ignorance.'



Hence, identifying the *Hujjat* is extremely essential. At times, others ask if we have identified or recognized our *Marja' e Taqleed*. We reply, 'Yes, we know their name.' For e.g. we say, 'We follow Syed Ali Khamenei.' Simply knowing their name does not suffice the recognition of *Marja' e Taqleed*. Knowing the name is the recognition of a personality. Identifying a *Marja' e Taqleed* means to acquire knowledge of their *Marjai'yat*. We must be aware of their identification and recognition of religion. If we are told that we must recognize our teacher, it does not mean that we are simply aware of his name as Ali or something else. This is not the cognizance of a teacher as a whole, or his personality. Rather, you recognize his identity card details only. The details of an identity card are not sufficient to know about a person. Or, if someone asks if we know our infallibles, we say 'Yes, we do'. If asked what do we know about them, we reply 'Our first Imam is Ali (AS), second is Hassan (AS), third is Hussain (AS)....' and continue to list the infallibles till the end. Is this the awareness of our infallibles? Simply knowing the name of our first Imam (AS) relates our knowledge of knowing his name, not the infallible himself because the recognition of an infallible is attained by the Imamate of the infallible, not only his name.

Similarly, identifying a *Hujjat* through the title of him as a *Hujjat* is important. Hence, '*He who dies without knowing the Hujjat of his time will die the death of ignorance*'. Dying the death of ignorance means the entire life is spent with ignorance too. Since death is the name given to the end of a life and if someone dies the death of ignorance, it means someone has spent a life under ignorance too. To rescue ourselves from the death of ignorance, we must attain recognition of our *Hujjat*. For, if we do not recognize Allah (SWT)'s proof, we will deviate from our religion.

We must be aware of the types of *Hujjat* that Allah (SWT) has established in our current era. We must also identify those that are wrongly identified as *Hujjat* by us. *Hujjat* is not the name given to a guide but the name given to all resources who act as a proof to seize our justification of void practices.

Therefore, in the above-mentioned supplication we pray to Allah (SWT) to grant us recognition of Himself, His Prophet and His *Hujjat* to save ourselves from deviations in religion. Many deviations in religion exist due to the failure of recognizing the *Hujjat*. Many actions or tasks actually serve as *Hujjat*. For instance, this discourse is the completion of *Hujjat* on us, the character of Imam Hussain (AS) is the completion of *Hujjat* and so on. Sometimes, a news story broadcasted through media reaching us is a completion of *Hujjat* too. For e.g. a piece of news telling us that so and so city has been attacked, many have been martyred etc. is actually the completion of *Hujjat* on us. How does it complete the *Hujjat* over us (*Itmaam e Hujjat*)? This news story has seized our excuse to continue living in the current position. If I am currently eating, should I continue to eat? If I am laughing, do I continue to laugh? Or do I remain engrossed in my usual tasks? The news story hitting my ears is the completion of *Hujjat* that has seized all excuses to continue my tasks. Or for instance, someone at work has been told that his infant son has expired. If the person is a teacher, he will shut his book, a shopkeeper weighing something will set aside his weighing balance and a writer will stop writing i.e. everyone will shun their current task and heed to the news. The news story of an infant son's death diverted their attention, the information of which had turned into a *Hujjat* for them. If someone asks the reason of our absence during the child's funeral and we reply that we were busy in some task, stuck in traffic or we present some other reason, the person will think that we are materialistic people. He will say that the death news reached us and still we did not show up immediately. People doubt on our humanity and they have a right to object too. He is not

considered a man who listens to an undesirable news story and continues with his routinely tasks. We abandon our tasks if we see any profit to our worldly lives. We will immediately shun our tasks if we see any *Hujjat* granting benefits to our worldly lives. Many people do not attend the religious mourning sessions due to their engagement in shops. If a person from the same lot is told that guests have visited their house to seek his daughter's proposal in marriage, he will immediately buy sweets and rush home despite of the month of Moharram. Hence, we only abandon our tasks where we see some benefit to our personal lives.

But, everything is a mode of *Hujjat* on us today. The situation, problems and afflictions and awareness are all means of the completion of *Hujjat* on us (*Itmaam e Hujjat*). We are living in such an era that every man has been sent with a *Hujjat* because we are living in the era of Khomeini (RA). If Imam Khomeini (RA) had not spread awareness and awakening in this era and if we were living a life of ignorance like our forefathers, possibly we could have said that a *Hujjat* had not been completed on us. Allah (SWT) has created us in such an era that He completed his *Hujjat* (*Itmaam e Hujjat*) on us even before we were born in this world. We are living in the era of the Islamic revolution and the Shiite awakening.

We all want to please Allah (SWT) and the infallibles but we have wrongly calculated the formula of their pleasure. We attempt to please Allah (SWT) the same way we would please a politician. Allah (SWT)'s pleasure is in His devotion. There is nothing other than our devotion to him that would please Him. Similarly, pleasing the Holy Prophet (PBUH) and the infallibles is different than pleasing a so-called saintly person today. Such so-called saints are satisfied if you serve them sweets or meals but this will not satisfy the perfect man who is elected as His representative on earth. We need to know the secrets to attaining contentment of these perfect people. Which act of ours would contend Imam Hussain (AS)? He had called out on the day of 'Ashura, 'Is there anyone to help me?' He is not contented with those who only sympathized with him but he is pleased with those who actually acted upon their chants of *Labbayk*. (Here, I am!)

The displeasure of Lady Zahra (SA) was the act of deserting the system of Wilayat announced by the Holy Prophet (PBUH) at Ghadeer. She is displeased with all those who have abandoned the system. Simply pronouncing her name is not the means of her pleasure because there were many who longed to attend her funeral or visit her grave but she warned them not to attend her funeral, visit her grave etc. because such people rejected the principles that were a source of contentment of Lady Zahra (SA) i.e. the system of Wilayat.

Imam Al Mahdi (ATFS), too, is not like an ordinary person to please himself with your meals, sweets or various slogans. He is a perfect man and the representative of Allah (SWT) on earth. We need to know the sources of his contentment.

Hence, the situation in Pakistan too is a completion of *Hujjat* (*Itmaam e Hujjat*) on us. God stands witness to the disgrace of the Pakistani nation as the completion of *Hujjat* (*Itmaam e Hujjat*) on us. Do we not know that the Pakistani leaders have disgraced and sold the nation to others? We all are very well aware of this fact. We read the newspapers daily but despite our awareness, we are engrossed in our personal schedules. Pakistan is our own dear country and all happenings on our land are despicable.

Allah (SWT) will ask of our awareness, if we reply in affirmative, He will eventually ask the reasons for our heedlessness.

Therefore, the mention of the incident of Karbala every year is the completion of *Hujjat* on us. This does not mean that we listen to the incident for ten days and return to our normal routine without any input.

We pray to God not to embarrass or disgrace us in the presence of Imam Hussain (AS) on the day we will be answerable of our actions to him.

## Discourse Six

### 6<sup>th</sup> Moharram, 1433 AH

People followed their forefathers' practices or their specific culture prior to the revelation of the heavenly books, the prophets and the infallibles. The Holy Qur'an tells about a few people following their forefathers which were deemed sufficient for them who refused to follow a divine system of Allah (SWT). They remained steadfast on their beliefs and declined the *Hujjat* of Allah (SWT). They refused to forgo idol worship and not only did they refuse to abandon the practice but adopted new techniques of worship. If they had one type of idol earlier, they now had different kinds of idols later.

Allama Iqbal says the idols today are greater in number than the stone and wooden idols possessed by the disbelievers before the advent of Islam in Mecca. The idols back then were *Laat*, *Manat* and *Uzzah* that were made of stone but according to Allama Iqbal, all humans today including all nations, brotherhoods, tribes, personalities, groups and organizations have turned themselves into idols. He says the Islamic nation is imprisoned in the worship of different and new types of idols in this world.

Hence a *Hujjat* of Allah (SWT) seizes all our excuses to continue with our nonreligious practices due to the completion of a *Hujjat* by Him (*Itmaam e Hujjat*). But a few people, even after the arrival of a *Hujjat* choose to remain steadfast on their previous practices and state that their current practices do not oppose the *Hujjat* of Allah (SWT) i.e. they are adhering to the *Hujjat* too.

As mentioned earlier, the identification of a *Hujjat* is imperative and thereafter, obedience of the *Hujjat* is essential too. If man does not abide by the *Hujjat* of Allah (SWT), he along with his entire life turns hard-hearted and miserable. A man denying the *Hujjat* turns heard-hearted; the entire nation denying the *Hujjat* turns heard-hearted and the entire population turns heard-hearted as a result of a few people living in a country who deny the *Hujjat* of Allah (SWT). Several traditions state that the stubbornness of people to remain steadfast on their self-made religion is the cause of wrath from Allah (SWT) leading to their declination as disgrace and humiliation overtakes them.

Hence, a few people continue to remain on the invalid paths of idol worship, disbelief and all types of deviations of religion. Examples of such people are available during the times of all prophets e.g. Prophet *Nuh* (AS) established his *Hujjat* on his nation for a span of 950 years. Most people including Prophet *Nuh* (AS)'s son refused to adhere to their *Hujjat*. He chose not to forgo the path of falsehood

and remained steadfast till the end. Another example is of Prophet Ibrahim (AS) who was sent during the era of idol worship. He was a *Hujjat* of Almighty (SWT) whose sayings and character was a *Hujjat* on the people and yet majority of the people refused to abandon their nonreligious practices. Similarly, many prophets and heavenly books were revealed as a *Hujjat* but majority of the people remained steadfast on their practices. The Holy Qur'an has mentioned the behaviors of such nations e.g. when the Holy Prophet (PBUH) presented Allah (SWT)'s religion to many tribes like Quraysh and other tribes of Mecca, tribes of Madina and other tribes of Hejaz, many people remained on their nonreligious tracks. In fact, a few people who were irregular in their practices prior to the Holy Prophet (PBUH)'s message of Islam, turned into staunch believers of their nonreligious practices on the advent of Islam!

Before Islam was introduced in Mecca, idol worshippers were not so punctual to prostrate to the idols or to worship them per se. In our terminology they are termed as secular idol worshippers. They would casually visit their temples or bow to their idols while incidentally finding the temple on their way and would walk off. Generally, they would never talk of idols in their life. But the day the Holy Prophet (PBUH) invited them towards truth; they turned headstrong and began to worship the idols regularly. Such stubborn people turn hard-hearted due to refusal of a *Hujjat* through their actions and speech.

The character, way of life, actions, sayings and manners of the Holy Prophet (PBUH) are all sources of *Hujjat* on us. Having an access to all this does not grant any excuse to any nation for committing nonreligious practices. But it is important to note that such *Hujjat* of Allah (SWT) is not only sent to rectify people's practices but to pull them away from false paths that are 'covered' with the label of truth. The character and speech of the prophets and the infallibles are also meant to pull the people away from the practices that are wrongly titled as the true path.

A few paths are openly false where no traces of truth can be found at all. An ordinary man can easily identify a wrong path e.g. the practice of idol worship or the worship of animals, trees, stars, planets; associating a partner with Allah (SWT) are all clear paths of falsehood. But Imam Ali (AS) said that every path does not appear to be an erroneous one. He says few paths are clearly false but there is another face of falsehood when it covers itself under the dress of the truth. It actually remains a false path but falsely appears as the path of truth due to its cloak. People are easily deceived with this false cover of truth and begin to adhere to the false practice which has clothed itself with the cloak of truth.

Imam Ali (AS) says in *Nahj Al Balagha* (The Peak of Eloquence) that the world would have been an easy place to live if truth and falsehood were clearly distinct from one another. Truth and falsehood never exist in their pure form. Falsehood is sometimes painted with hues of truth. This type of falsehood misguides the people a lot. A few portions from falsehood and a few portions from truth are mixed together and invented as a new path for people. This is where conscience and awareness is required because identifying the true path is extremely complex.

We must try to instill attributes that are essential for every pious man. Many attributes of a pious are not present by birth but instilled by acquiring education and upbringing. Few attributes are granted by Allah (SWT) to every pious and non-pious man but a pious person has to work on possessing other attributes that will recognize him as a pious. These attributes are narrated to us by Allah (SWT), the

prophets and the infallibles. One attribute that Imam Ali (AS) has especially asked a pious to possess is clear-sightedness and understanding. A pious is not a dupe to be fooled easily, he is an intelligent person. He is a simple person but not a dupe. A simple person is one who leads a simple, not an extravagant life. His meals, clothes and his overall setup of life is simple. On the contrary, few people will buy extra costly clothes; in fact, they spend luxuriously on everything in their life. But a pious man's attribute is to spend a simple life even if Allah (SWT) has blessed him with huge wealth.

A pious may spend a simple life but he will not act foolish. Foolishness is at different levels, the primary level is called simplicity, the next level is stupidity, a further level is foolishness while extreme levels of foolishness is insanity when a man's wisdom ceases to function.

To understand the functions of a brain, we may take the example of a computer machine. A computer is an artificial brain of a human being which can perform many functions like programming, designing, typing, accounting etc. Similarly, brain has several functions and types too. One function is to merchandise. This part of the brain is aware of usury and identifying those elements that benefit and cause loss to a man. This part of the brain fails to identify anything else other than personal benefit or loss. A few people are slaves of such a brain. It is due to their regular practices in life that shapes them in such a way. Hence, this department of brain turns stronger while weakening the rest.

Another type of brain is the literary brain e.g. this function of brain is to understand any literary material. Few people are blessed with excellent math skills. But sometimes it happens that these math experts usually fail in other simple subjects like Islamic Studies. Scientists too, possess such a brain where they solve problems. Such people with more of a literary brain can solve a board puzzle or a gaming puzzle in a wink of time. They are extremely capable of solving such puzzles easily but the very same people are clueless to their personal problems in life.

The fore mentioned categories of brain do not have the capabilities to differentiate between good and bad, right and wrong which is another department of a brain. Another type of brain is the wisdom or intellect that is sent as a *Hujjat* by God (SWT) which nurtures a man and lets him differentiate between right and wrong and to decide his course between the two. This is the real guide. The merchandizer and the literary brains are not the guides because they simply solve a complex problem.

The brain (wisdom) that is the *Hujjat* of Allah (SWT) is the practical brain. In the ancient times during the councils of village elders, an elderly person would solve all problems of the community very tactfully. Such type of men could possibly be completely illiterate due to scarcity of resources during those times. They did not possess a literary brain but very well owned a practical brain because they could remarkably identify between good and bad and identify the right and wrong paths. Hence, such a brain that guides a man to their correct behavior in life is termed the *Hujjat* of God (SWT). If such wisdom is born and exceeds in greatness, it turns into conscience. This is the awareness that God blesses a man. This candle of conscience if lit with the light of the prophet hood, the infallibles and the religion will cause gaiety to him turning him into an insightful person.

Minute problems in our day-to-day life are caused due to the absence of the wisdom, the *Hujjat* of God (SWT). Women are labeled *Naaqis ul Aql* (defective in mind) by Imam Ali (AS) in one of his sermons. This

does not refer to the brain that functions the accounts or understands the literature – women are skilled at accounting and are good at literature too but sometimes they tend to fail at handling their practical brain. This brain guides the handling of families, managing relationships, instilling respect to the younger and the elder ones etc. A mother-in-law possesses this type of practical brain but sometimes gets buried in the presence of her daughter-in-law and vice versa. Each understand their own benefit but fail to understand their role in the family.

Similarly, men misuse their practical wisdom too. Very few men enhance this type of wisdom. The practical wisdom is naturally found in all human beings since birth. If we use it regularly, the levels of wisdom keep increasing while nil usage will decrease its levels. There comes a point where the levels reach zero due to its nil usage where a man is unable to decide what he has to do in life. This man may possess the merchandizer and the literary brain but not the practical one.

Hence, one attribute that a pious man is asked to possess is conscience which is produced as a result of possessing the practical brain, the *Hujjat* of God (SWT). The method to establish this brain is through trainings and teachings which we have unfortunately pushed aside. We are interested in the merchandizer brain which helps us to earn money in full but this brain fails to identify the lawful and the unlawful earnings.

Identification of lawful and unlawful principles is the task of the practical brain and hence titled the *Hujjat*. If a man revives this brain, he is categorized as a conscious and a clear-sighted man. A pious man is a sensible human who cannot be deceived easily. He is able to solve any complex day-to-day problems very easily. Or in simple words, a pious man is never confused in his life; he never asks what he must do during his life or confused as to what will happen next etc.

Imam Ja'far Al Sadiq (AS) says a man cannot attain piety until he has implanted clear-sightedness in his religion that he has attained in his world. But generally, people are clever in their worldly dealings while naïve when it comes to religion e.g. A few say that they don't understand religion because various speeches of scholars' conflict with one another. Does this happen only in religion? Do they not get confused in market when one merchant sells something at a price while the other merchant sells it at a different price and they immediately know whom to buy the commodity from? Such people hunt thousands of shops in the market and buy the commodity that is well-suited to them. They are never confused in the market! Hence, Imam Al Sadiq (AS) says, people are clever in their worldly dealings and act naïve in religion. We all must know the authentic principles of religion. If we are aware of fake and real commodities in the market, the deceivers and the non-deceivers and run a successful business in market then why is it that we turn clueless in religion?

This is a deliberate innocence adopted by people which they call as piety. Such people regard all confusions in religion as the highest levels of piety. Imam Khomeini (RA) talks of the time in Iran when people regarded the most foolish person as the gnostic. The one who did not know anything was honored by the highest levels of piety by the public. There were a few scholars who hardly were aware of anything while a few scholars were extremely sensible and learned. These sensible scholars on seeing the public granting more respect to the simple scholars intentionally turned themselves naïve. They

were intelligent but they would adopt a foolish behavior only for the sake of people's respect and to consider themselves as pious and highly esteemed scholars. Imam Khomeini (RA) also says that few people would refuse to pray behind a sensible and an intelligent scholar due to their doubts on his religious character. The leaders of the prayers who forgot the units of prayers and asked the worshippers behind them, were considered the righteous scholars by the people.

Therefore, the *Hujjat* of wisdom is a prerequisite to implant conscience which in turn is required to understand religion. The wisdom that sets to work in the right path turns into conscience. This wisdom differentiates good and bad, right and wrong and guides a man to tread on the correct path.

Imam Ali (AS) had to deal with so-called religious people who compared Imam Ali (AS) with Mu'awiyah and would decide who was correct among the two. They couldn't decide who to follow since both were Muslims. They were extremely confused people who said facts were apparently not clear to them. This is called foolishness and stupidity. Allah (SWT) has ordered in the Holy Qur'an not to give any possession to the ignorant or the foolish people. Rather, it is said not to give that money to the foolish ones that belongs to them or not to grant them authority over their own house arrangements. A foolish person is not granted the right to decide anything regarding his personal affairs too.

Hence, the responsibility of a *Hujjat* of Allah (SWT) is not only to pull people away from the strayed path but also to disconnect people from the 'truth-like' paths. Clear-sightedness is not required to forgo the paths which are openly seen as falsehood; even a blind man can easily smell the clearly false path. Wisdom is required to identify the paths that are 'adorned with a cover of truth'. If the *Hujjat* of God (SWT) seizes the excuse of man to continue his void practices, he also seizes the excuse to continue treading on those paths that are enveloped with a cover of truth. In fact, we can say that the *Hujjat* were required to disconnect people not from their openly void practices but to pull them away from those practices that were falsely labeled as truth.

Abdullah Ibn Mas'ud was an excellent narrator of Hadith amongst the Sunnis whose Hadith are also present in the Shiite books. He was one of the top ten companions of the Holy Prophet (PBUH), an expositor and a memorizer (*Haafidh*) of the Holy Qur'an. In fact, he was regarded as a *Hujjat* in many areas of expertise. Any hadith narrated from Abdullah Ibn Mas'ud was considered the most accurate one by the expositors. A few expositors say that any exegesis of Abdullah Ibn Mas'ud on any verse of the Holy Qur'an would right away be considered as the most accurate and appropriate one amongst others.

Hence, a narration in *Kanzul Ummal*, a very old authentic book compiled by the Sunnis states a narration by Abdullah Ibn Mas'ud in which he says that once the Holy Prophet (PBUH) gathered his senior companions (ones who started learning religion from Mecca and continued to learn till their death) to demonstrate a subtle point to them. He drew a straight line on sand. Similarly, he drew two parallel lines on the left and right of the original line. He then told his companions that the central line is the only path of Holy Prophet (PBUH). He said the two similar parallel lines along with the central line do not belong to his path because Satan occupied these lines. This was the most basic point taught by the Holy Prophet (PBUH) to his companions. He left behind the religion, the Holy Qur'an and the central path to the followers before his death and also warned of many opponents of religion similar to those lines that

cut the original line from the center. He did not sense danger from the path that cut the original path because a blind person, too, can identify this path that openly opposes Islam. But a common man cannot differentiate the satanic paths that are parallel to the paths of the Holy Prophet (PBUH). Since these parallel paths are leading towards the same direction as that of the Holy Prophet (PBUH)'s path, the Prophet (PBUH) feared that people will mistake the parallel paths as his path. Hence, he warned his companions of the parallel paths that could deceive them from the real path. The appearance of these parallel lines is exactly the same as the original line i.e. they were straight and leading to the same direction as that of the central path. Hence, the Holy Prophet (PBUH) asked his companions to ignore the parallel paths on the left and right of the central path since these paths did not belong to him.

This is the precise task of the *Hujjat* of Almighty Allah (SWT) i.e. to differentiate the original path from the similar paths that could deceive them from the real path. Hence, a *Hujjat* is sent to convince people to forgo the invalid paths, to seize excuses of those treading on the invalid paths and most importantly to seize excuses of those treading on the parallel paths that appear similar to the original path. Hence, we cannot tread on the parallel paths too.

The problems that arose after the Holy Prophet (PBUH) were due to the parallel paths that people decided to follow, not the opposite paths that openly denied the Holy Prophet (PBUH). For example, the beliefs of Ahmadi, Mirzai, Qadiani and Bahai were invented in Islam but they were denounced by the blind too because they could clearly see them as opponents of Islam as they openly denied the basic principles of Islam too. But the Ummah failed to recognize the parallel paths that were running alongside the path of the Holy Prophet (PBUH). They could not sense the danger that awaited them on these paths and so they decided to follow them considering the paths to be the real Islam.

Today, a school of thought has evolved on the same concept which is called the religious or the Islamic pluralism. This states that all Muslim sects in the world are correct. All Muslims in the entire world whether they pray or not, commit sins or not, are deemed correct by this school of thought for the sake of uniting all Muslims under one roof. According to them, the obedient and the disobedient, the murderer and the victim are all correct.

Hujr Ibn Adi was a respectable companion of Imam Ali (AS) and the son of Adi Ibn Hatim, the grandson of Hatim Al Tai. Once, a person visited his tomb in Syria and enquired about the tomb. The people replied, 'He was Hujr Ibn Adi (*Radhiyallah Ta'ala 'Anhu* / May Allah (SWT) be pleased with him)'. People asked his details and the people replied, 'He was the companion of Hazrat Ali (*Radhiyallah Ta'ala 'Anhu* / May Allah (SWT) be pleased with him)'. He then enquired about his death and the people replied, 'Mu'awiyah (*Radhiyallah Ta'ala 'Anhu* / May Allah (SWT) be pleased with him) killed him!' Hence, the murderer, the victim and the Imam (AS) were all honored as *Radhiyallah Ta'ala 'Anhu!* Everything was correct for them!

The incident of Karbala befell to guide the Ummah to the true path of Islam. Why could a situation arise where Yazid got hold of power and the different categories of Ummah were busy with their usual affairs? Why were the people of Kufa, Syria, Madina, Mecca and Basra unbothered with Yazeed's power? When the governments change like this, the most a few people do is to analyze the situation at



the simplest level and then continue with their usual errands. Similarly, when Yazeed came to power, few people discussed the situation initially and then adopted silence. Why did they turn silent? The reason was the end to their conscience and insight after the death of the Holy Prophet (PBUH) as they were treading on the path that was parallel to the path of Holy Prophet (PBUH). Every straight path is not correct but every correct path is always straight because straight lines also lead to hell.

Once, a person who disbelieved in the Day of Judgment died and appeared in someone's dream. The latter asked the deceased in the dream if there was any accounting of our deeds in the life hereafter since the deceased had always denied the Day of Judgment and his accounting of deeds during his life. The deceased replied there was no questioning of his deeds because he was taken to hell right after his death! Hence, the path to hell also goes straight!

Therefore, the *Hujjat* are sent to differentiate the parallel paths with the original path. Imam Hussain (AS) did not invite the corrupt or the disbelievers but all those Muslims who were busy in their routinely lives after they saw Yazeed coming to power. Few were busy with their businesses, others with their prayers, worship, cultivation, farming and various other hobbies. In such a situation where a ruler like Yazeed governed the Ummah, the people were routinely offering their prayers, observing fasts and reciting the Holy Qur'an and regarded these acts as the central requirements of religion. Imam Hussain (AS) completed his *Hujjat* on them saying that the path he chose was the authentic one and the people had no excuse to continue on the paths that he proved wrong.

Many 'truth-like' paths are titled as sluggish and the welfare-seeker paths by Imam Khomeini (RA). The Ummah that continued their routinely practices before the incident of Karbala also preferred to continue on the same path after the incident of Karbala. After the incident of Karbala, a few followers of Imam Hussain (AS) conducted mourning sessions, recited the eulogies and wept for Imam Hussain (AS) but they were practically following those paths that were proven wrong by Imam Hussain (AS).

The ladies of Karbala said the people in Kufa turned grievous on seeing the Ahlulbayt. The people of Kufa wept aloud at the speech Lady Zainab (SA) delivered in Kufa at which she said, 'Are you now crying for my brother? Yes, by Allah you must weep because you deserve the tears. Cry immensely...' Why is it that Lady Zainab (SA) did not fancy their cries and mourning whereas she herself was crying? The Ahlulbayt asked us to mourn over the tragedy of Karbala for which there is a great reward but crying over Imam Hussain (AS) at every parallel path of the original path is not called mourning. Lady Zainab (SA) has seized the justification of crying on every parallel path that is akin to the original path. She has permitted to mourn only on one path of truth.

We think we have committed a great act by mourning over Imam Hussain (AS) by continuing to live in any environment or any situation in life. If Lady Zainab (SA) had not delivered a sermon in Kufa and condemned their cries, today thousands of cries and mourning sessions would have been labeled as the greatest act of worship. Lady Zainab (SA) told the people of Kufa that their cries were of no use even if they were weeping sincerely for her brother because their path was different to the one of Imam Hussain (AS). She told them that they were crying for Imam Hussain (AS) while expressing their oath of allegiance to a corrupt ruler too. She addressed the people of Kufa saying that they have killed the one

who healed their wounds and who safeguarded them against whatever evil came towards them. To accept their mourning, one should truly adopt the path of Imam Hussain (AS) i.e. the path of 'Ashura. Every task on the path of 'Ashura is an act of worship be it crying, making others cry or even turning one's face grievous.

It is not that the Ummah started to worship *Laat, Manat or 'Uzzah* after the Holy Prophet (PBUH), they remained Muslims but according to Imam Hussain (AS) they followed the reversed Islam. Imam Ali (AS) also said that the Muslims adorned the dress of Islam but the dress was upside down. We, too, need to check our clothing of Islam whether it is correct or upturned.

Hence, the incident of Karbala is the completion of *Hujjat (Itmaam e Hujjat)* which pulls people away from the parallel 'truth-like' paths which have created the biggest problems for the Islamic Ummah.

Allah (SWT) tells the Rabbis:

*Ye People of the Book! Why do ye clothe Truth with falsehood...*

*Surah Aal Imran, Verse 71*

We often perform *Istekhara* (Islamic prayer for guidance) through the Qur'anic verses and if the said verse appears as the result of an *Istekhara* for a woman deciding to buy a wedding dress, she turns delighted saying that the *Istekhara* favors her decision as the verse talks precisely about the dress!

We must understand the literal meaning of the Holy Qur'an and not fit its meaning to our personal needs. The Rabbis were known to clothe the truth with falsehood and vice versa. People would believe their teachings as truth. Allah (SWT) has condemned the Rabbis in the Holy Qur'an to tell the followers of the Holy Qur'an, the Holy Prophet (PBUH) and the infallibles that sometimes the learned and the experts clothe the falsehood with truth and vice versa to present Islam to us. We, as believers must have the clear sightedness to identify the element that has been concealed with a fake cover. Imam Ali (AS) had the clear sightedness to identify this world and addressed to it saying, "O world, are you offering yourself to me? Do you desire me? Never! Never! Go and Deceive someone other than me." He also said that he would never get deceived if the world appeared in front of him in thousands of glittered different dresses. He shuns this world only because he perceived the truth. If someone deceives us, we consider ourselves good and supreme. For instance, we say that so and so has deceived us and we get deceived at restaurants, cabs, markets etc. We think our act of being deceived by someone is something good and makes us nearer to Allah (SWT)! But, who says that an excellence of a believer is to get deceived? Imam Ali (AS) says that he has never deceived anyone nor has anyone deceived him ever during his life.

Hence, Allah (SWT) established the system of His *Hujjat* and commanded us to perceive this system. His task is to establish a *Hujjat* on us while our task is to perceive and follow the *Hujjat*. Our failure to follow a *Hujjat* or to continue on the 'truth-like' path that existed prior to the incident of Karbala will turn us all hard-hearted.

A person should disregard his practices after the establishment of a *Hujjat* which seizes the excuse to continue on the void path adopted earlier. At the reappearance of the *Hujjat* of the time i.e. Imam Al Mahdi (ATFS), only those people will remain his true followers who have practically renounced all the paths that have been nullified by the previous *Hujjat* of God (SWT). But others who were continuing their void practices will not be able to serve the Imam (ATFS) just like the Bani Israel who did not change their course even after the coming of the Holy Prophet (PBUH) in Madina.

To explain precisely, a *Hujjat* is not only sent to pull man away from polytheism or disbelief but also to relinquish the religion from him – the religion that is invented by a man himself, not God (SWT). On reciting the Holy Qur'an, we understand that the Holy Prophet (PBUH) asked the disbelievers of Mecca, the tribes of *Aws*, *Khazraj* to abandon their idols while Allah (SWT) asked the Bani Israel to leave their religion i.e. the books of Torah and Gospel even though they were brought by prophets, just because they were not authentic anymore. Christianity and Judaism were the religions of the prophets but after the coming of the seal of prophet hood, we are not allowed to follow the former prophets but to only believe the existence of their prophet hood. We have to follow the religion of Holy Prophet Mohammad (PBUH). Following the Torah and Gospel while having the *Hujjat* of the Holy Qur'an with us means trampling upon the *Hujjat* of the religion.

Hence a *Hujjat* asks a man to forgo the self-created religion too. But the problem with the Ummah is that whatever it has learnt in its initial stages of life is deemed correct by themselves. This is the Bani Israel attitude who did not accept anyone who spoke about beliefs that were different to theirs. The Rabbis taught the distorted religion to the Jews who denied the religion of Allah (SWT) taught by the Holy Prophet (PBUH) because the teachings taught by the Rabbis were considered the correct religion.

We must ponder if the *Hujjat* is established on us today. Is the religion that we follow today the same as taught to us by the *Hujjat* established by God (SWT)? Or do we fail to follow the path shown by them?

Imam Hussain (AS) had delivered a very important and an insightful sermon in Mina in the year 59 AH, a year before the battle of Karbala. (Note: The battle of Karbala took place in the beginning of 61 AH while Imam Hussain abandoned the rituals of Hajj in 60 AH). During this sermon of Mina, Imam Hussain (AS) gathered all pilgrims of Hajj, religious leaders and the chiefs of all tribes. He asked Muslim Ibn 'Aqeel to write a letter to all scholars (Imam Hussain (AS) regarded Muslim Ibn Aqeel as his brother and a trustable person as Imam (AS) had sent him as his emissary to the people of Kufa too.)

Not all scholars accepted Imam Hussain (AS) as their Imam due to the caliphate of Bani Umayyah. Hence, all religious leaders were present in every city and village and a few were paid by the Bani Umayyah for their services to the government. Imam (AS) invited each and every one to gather at Mina. He personally invited the people in Madina while asked Muslim to dispatch letters to other people in different places to invite them to perform the pilgrimage of Mecca. When everyone had gathered and had completed their first day Hajj rituals at Mina, Imam Hussain (AS) ordered Muslim to erect a tent. History states that Muslim erected a huge tent and accommodated around 1,000 people where Imam Hussain (AS) delivered the sermon. Imam (AS) completed his *Hujjat* at this point too.

He said, 'O religious scholars! You have achieved a good name in society because of Islam.... Islam has granted you so much respect that your neighbor living by your street enjoys respect due to the respect granted to you.' He then asked if they knew why Allah (SWT) rebuked the Rabbis in the Holy Qur'an. He quoted the related verses and said that Allah (SWT) did not rebuke them for being Jews but due to their failure of practicing Amr bil Ma'ruf (enjoining good) and Nahi 'Anil Munkar (forbidding evil). He also stated the reasons of Jews not practicing Amr bil Ma'ruf and Nahi 'Anil Munkar which was their fear of an end to their salaries granted to them by the government and their leaders. They would see people committing wrong with their own eyes but remained silent due to an end to their salaries and in fact this was true that the leaders seized the salaries of those who did not go in accordance with them.

Ayatullah Buroujerdi (May Allah (SWT) shower His mercy on him) was a respectable Marja' Taqleed. The present Marja' Taqleed like Ayatullah Makarem Shirazi and Ayatullah Nouri Hamedani were students of Ayatullah Buroujerdi back then. He initiated English classes in the *Hawza* of Qom to help scholars like Martyr Ayatullah Beheshti and Imam Moussa Sadr to preach in European countries. The wealthy class in Tehran who provided Khums to Ayatullah Buroujerdi to run the *Hawza* learnt of the English classes and enquired about them. Ayatullah Buroujerdi said these classes would help the students to propagate in another language which is well-known in the entire world. The wealthy class told this Marja' Taqleed that they do not provide the Khums money to conduct English classes hence he must announce to halt the classes immediately or else they would stop providing Khums money to him and send to Najaf instead. They pressurized him a lot after which Ayatullah Buroujerdi continued to conduct the English classes in secret as a result of which his students today are literates in the English language. He had sent Ayatullah Beheshti to Germany for propagating Islam. Hence, this was a great effort by the respected Ayatullah. If it were someone else instead of Ayatullah Buroujerdi, he would have immediately put an end to the English classes and could have been willing to remove any other topics in syllabus on the wealthy people's orders just to receive the Khums money.

Rabbis were faced with the same difficulty by the wealthy people who change the direction of religion with the weapon of their wealth. Imam Hussain (AS) said the Rabbis feared an end to their salaries if they practiced Amr bil Ma'ruf (enjoining good) and Nahi 'Anil Munkar (forbidding evil). Then Imam (AS) said that Allah (SWT) has not only rebuked the Rabbis but even the priests and the Islamic scholars who fail to perform the same.

We have been asked to curse the three categories of those who oppressed, killed the Imam (AS) and those who saw and remained silent at his killing. Imam Hussain (AS) says this curse is invoked upon all those who do not forgo their practices even after the *Hujjat* has established his proofs.

## Discourse Seven

7<sup>th</sup> Moharram, 1433 AH

Few people are apparently religious but away from true religion, because they have embraced the fake picture of the religion while remaining indifferent of the real picture of Islam. All categories of people today were found in the previous eras too. They were present during the times of Imam Ali (AS), Imam Hussain (AS) and all other infallibles and will be present at the reappearance of Imam Al Mahdi (ATFS) too. Imam (ATFS) will have to deal with this kind of people and then establish his *Hujjat* on them to put an end to the justification of their style of lives.

Imam Hussain (AS) established his *Hujjat* on people much before the act of denying his pledge of allegiance to Yazeed (LA). He created awareness amongst masses, scholars and the influential individuals to establish his *Hujjat* over them. A few people unknowingly stray from the right path and fail to execute their duties. They consider their behavior as the best form of act in religion. An idol worshipper considers himself the best follower of religion, a polytheist regards himself the best while an unconcerned person may think his attitude towards religion is at its best. Hence, a *Hujjat* is established by Allah (SWT) to perform his duties towards such people who have strayed from the true path. A *Hujjat's* duty is to preach the person to quit his behavior and adopt the system commanded by Allah (SWT).

Imam Ali (AS) says in *Nahj Al Balagha* (The Peak of Eloquence) that we will always be confronted with contaminated truth and falsehood i.e. truth is mixed with falsehood and vice versa. Falsehood mixed with truth will tend to present itself as a picture of pure truth while it is not truth. Few people due to their innocence accept this type of falsehood as truth. Similarly, truth is mixed with falsehood and presented to us in an adulterated form. Hence, a believer must instill clear sightedness to differentiate truth from falsehood. If truth and falsehood were two obvious paths, the believers would not need clear sightedness to differentiate both. A blind person can differentiate the righteous and the false paths too. A *Hujjat* is not required to help us differentiate the day from the night because the day is obviously bright and the night is evidently witnessed as dark. But supposedly a person is not mentally stable and not able to differentiate a day from night, a *Hujjat* cannot help him to differentiate between the two as he is mentally ill. But a sound person can easily differentiate between the two. Allah (SWT) has not sent His *Hujjat* to help us differentiate between the day and night because we can easily understand the two even without the presence of a *Hujjat*. Hence, clear sightedness is the name given to that radiant ray that solves the complex subjects that are not easily understood by us. This can be compared to the

advancement of technology where distanced subjects can easily be seen through equipment like a telescope or a miniscule object can be greatly magnified through a microscope.

Clear-sightedness is a radiant ray within a person to identify the righteous path and the false path that exists externally. Clear-sightedness is necessary to be able to magnify small things and see the distant subjects as if they were very close. The inventions of telescope and microscope are actually tools of attaining clear-sightedness but only for the eye. Similarly, Allah (SWT) has created a power within a man for the sole usage of the intellect to manifest the realities unclear to a man.

Hence, the *Hujjat* of Allah (SWT) awakens the clear-sightedness of a man for him to be able to see the realities in an unadulterated form. At times, a person's mind, heart and clear-sightedness are veiled with curtains of ignorance, foolishness, innocence, whims, desires, materialism, leisure, safety or fear of something else. A frightened man is unable to perceive the reality. Allah (SWT) sent His *Hujjat* in the form of infallibles, heavenly books, the actions of infallibles or the event of 'Ashura to unveil these curtains from our eyes. Imam Hussain (AS) was aware of all the problems of the Ummah.

Today, every Pakistani is troubled with several problems; in fact, every sound Pakistani should be worried about his country. Single problems bothering other countries have coupled together in Pakistan like difficulties to manage finance, routinely lives, basic needs; lack of protection, security, law, education in a few areas; increase in corruption, unemployment, humiliation and disgrace. This is the land where its own citizens have fewer rights than those who are foreigners to the country. The citizens of Pakistan do not have the full right to practice their religious customs e.g. mourning sessions. For long, the government has wanted the people to mourn indoors and not step on the streets. They attempt to stop a mourner who is a Shiite, a Muslim and moreover a Pakistani whereas the foreigner who bombs the country, occupies it, establishes offices, use their forces, kidnaps any Pakistani has a lot more rights over the country than its own citizen.

To solve the above-mentioned problems, we must know the reasons for a country or a nation to get victimized in such crises. The nation believes that the governors are responsible for such crises, the governors in turn believe that some other category like Generals are to be blamed, the Generals may believe that political parties must be accused for their crime, the political parties charge some other people for the consequences and so on. Apparently, we all desire our country to free itself from these catastrophes. We generally expect those people to solve our problems to whom we grant our votes during elections but this is the worst expectation that we keep from the political or religious parties i.e. improve the situation of the country or to provide peace and security to us.

Indeed, there is a solution to the situation today but not the solution presented by our minds. The solution was presented by Imam Hussain (AS) through his uprising. The event of 'Ashura is the path to our salvation. Our problem is that we expect more from the politicians and less from 'Ashura and Karbala. Hence, the solution to all problems not only for Pakistan but all other countries that witness a wave of awakening is the adherence to the path of 'Ashura.

The terminologies of 'Ashura or Karbala in our dictionaries is the erection of tents on a land and asking our foes to strike us resulting in our martyrdom. No, this is not the definition of 'Ashura. Unfortunately,

we grant least significance to the real essence of Karbala. E.g. at times, we use the heavy machinery to produce miniscule items. Or take the example of a rocket that has the capability to reach the moon or other planets. It is invented to travel at long distances but if we possess a rocket, we will comfortably use it for our personal use to travel from our house to a nearby place. Or take the example of heavy machinery that drills huge holes in mountains to create tunnels for motorways. If we possess this heavy machinery, we may simply use it to drill a nail to hang our window curtains in houses. If we own huge machineries, instead of us magnifying our tasks, we tend to miniaturize the machine to fit to our basic needs.

The religious teachings especially the ideology of the Shiites is so powerful that it can run and manage the entire system of universe. This is not an oratory point but a fact. Unfortunately, we adhere to this ideology but unaware of its strengths. This is akin to the Arabs who led their ignorant lives in deserts by riding camels and horses on the sand desert and unaware of the fact that Allah (SWT) has placed huge reserves of oil below the sand they stepped on. Other countries informed these Arabs of the reserves and mined them while giving some to the Arabs and taking the rest themselves. These precious reserves that were unknown to Arabs for hundreds of years have now changed their lives as they have turned into one the wealthiest people and misuse their wealth for pleasure and leisure.

Allah (SWT) has created more precious resources than the oil reserves in the ideology of Shiism. But unfortunately, the original ideology of Shiism has turned into a deserted area and trampled upon by customs and traditions. Similar to Arabs who were unaware of the precious reserves below, a Shiite today is ignorant of the wealth that lies below the ideology of Shiism. This wealth has the capacity to grant richness to the entire mankind. We simply extracted cultural customs from the ideology of Shiism. More important than these customs are the laws created by Allah (SWT) before which He created a system, principles and ideologies for a man to establish a system with these ideologies and live a life according to the laws created by Him (SWT). But we have only taken the cultural customs from religion. E.g. on a trip to the market, women buy commodities that interest them like bangles and dresses, men buy betel-leaves and cigarettes while children buy toys. Everyone buys products that interest them. Similarly, Allah (SWT) established religion and granted us an opportunity to understand its teachings. But, we femininely took the bangles, childishly bought toys from it or like men took betel-leaves, cigarettes or drugs. Precise is the situation with religion. We visit the shrines in Karbala today and females seek bangles, children seek toys and men seek intoxication items from them. But, Karbala is the completion of *Hujjat (Itmaam e Hujjat)* by Allah (SWT) and granted to us as the path to our salvation.

All the solutions to our problems lie within the reserves of Shiism, the Holy Qur'an, *Usool e Kaafi* and *Nahj Al Balagha*. But there has to be a recipient of these precious teachings. The term *Da'wat* in Arabic refers to a message not an 'invitation' as defined by the Urdu language. *Ziyafat* is the Arabic term for an invitation. This was the Arabic *Da'wat* of delivering the message not the Urdu *Da'wat* that means an invitation to a party. We consider the "*Da'wat Dhul 'Asheerah*" as a dinner party which consisted of lamb, chicken, bread etc. However, we fail to discuss the Holy Prophet (PBUH)'s message during the *Da'wat Dhul 'Asheerah* and the reaction or action of the audience. We must study the exquisiteness of the Holy Qur'an that mentions the terms used by prophets to invite people towards Islam. The Holy Qur'an is a book of guidance; we must ponder over the meanings.

When Arabs want to call out to someone, they use different sets of grammar with the term *Ta'aal*. Someone standing below on the ground calling out to someone on top of a building will say *Ta'aalaow* or *Nazzil*. A person on top calling out to a person standing below will say *Ta'aal*. A person calling out to someone standing beside him will say *Ilayyah*. Hence, there is a different term for each situation. The prophets asked the common people to turn themselves big or to develop a critical thinking. But the people would instead say *Nazzil* to the prophets i.e. they asked them to decrease their level e.g. the Bani Israel wanted Prophet Musa (AS) to buy vegetables for them. People said the prophets must perform the tasks that they performed themselves. Prophet Musa (AS) would call out to the nation of Bani Israel as *Ta'aal* to elevate their status, ideologies, lives, humanity and dignity. But the Bani Israel would in turn say:

*"O Moses! We cannot endure one kind of food (always); so, beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, its garlic, lentils, and onions.*

*Surah Al Baqarah, Verse 61*

Hence, the Bani Israel refused to escalate to the loftiness that Prophet Musa (AS) called for. They wanted him to solve their problems regarding cucumbers, garlic and other veggies in the market. Their problem was not the scarcity of food but their monotonous menu like *Tikkas*, McDonalds, and Hardees etc. They were not hungry people at all. They were tired of eating *Mann o Salwa* (heavenly meals) and could not endure one kind of food always. They wanted a change in their table spreads. This is like saying the food granted to them by Allah (SWT) was full of vitamins but zero in spices. These are the examples presented to us in the Holy Qur'an where a prophet is inviting its nation towards their goodness while they wish the prophet to become one amongst them. These sentences that are mentioned by Allah (SWT) in the Holy Qur'an are used by Imam Ali (AS) in *Nahj Al Balagha* too. He asks people if he ever presented his desires in their presence or ever commanded to fulfill them. He says that he had always presented rays of guidance to the people and in return what had the people presented to him? He tells them that he aimed to turn them into men of God whereas they wanted to turn Imam Ali (AS) as their worldly leader. Imam Ali (AS) would address them as *Ta'aal* i.e. he would call them to ascend to his level but the Ummah would want to descend the Imam to their level.

Hence, Karbala or 'Ashura is not an ordinary concept. We are small people and expect trivial things from Karbala. Insignificant orators, organizers and audience desire trivial things from Moharram i.e. speakers desire fees for oration, organizers desire huge crowds while audience desire jokes from the orators. If the crowd is a little more sensible, it desires blessings (thawab) from the majalis. Even if we have taken blessings from the gatherings of Moharram, we have proved our immaturity because Allah (SWT) did not destine the incident of Karbala only for blessings but for our salvation too. We must give proofs of our maturity. Karbala is the path of salvation for the entire nations. But it is the solution for only the mature people. As a poet says, '*Let humanity awaken and every tribe shall claim Hussain as their own*', or rather we alter and say, '*Let humanity turn more mature and every tribe shall claim Hussain as their own*'. For now, man has not even touched adolescence in terms of conscience. He is not that mature to perceive Karbala as the solution to all its problems.



Hence, we need to understand the true essence of Karbala and 'Ashura. In this century itself, an 'Ashurai, Karbalai and a mature person who was blessed with a critical and a divine thinking by Allah (SWT) extracted the solution of his Ummah from the incident of 'Ashura. He was none other than Ruhullah Khomeini (RA). He extracted the system of Wilayah from 'Ashura, explained the unadulterated ideology of Shiism, elevated the flag of Islam and trampled the satanic system. The divine guidance to commemorate mourning sessions for Imam Hussain (AS) is not granted to everyone. We simply use these sessions for trivial purposes like using a rocket to travel next door. Imam Hussain (AS) had begun to establish his *Hujjat (Itmaam e Hujjat)* on people from the time when Yazeed (LA) had not gained power yet. He established his *Hujjat (Itmaam e Hujjat)* on all scholars, the rich, tribal leaders, politicians and the entire common masses.

He delivered an exemplary and a divine sermon in Mina, a copy of which must be possessed by each of the believers worldwide. We must decorate sermons like these on the walls of our houses instead of pages from unauthentic books if we really want our offspring or ourselves to benefit from them. We must hang this sermon on walls in our house where our guests or we can read day and night.

Not all scholars present as audience in Mina Revered Imam Hussain (AS). They were impressed by the Bani Umayyah caliphate and regarded Imam Hussain (AS) as only one of the descendants of the Holy Prophet (PBUH) but not as an infallible or their leader. Shiites who regarded Imam Hussain (AS) as their third infallible were also present amongst other people in the crowd. Note that all pilgrims were religious. None of them left their obligatory prayers unattended. Today, the ones who do not offer their prayers incidentally perform their pilgrimage too but this never happened in the past. I remember meeting an old man during my last pilgrimage. During the congregational prayers at Arafah, this old man would engage himself in mobile conversations under a covered blanket. Sometimes, he would lie down in the center of the congregation and talk on mobile phone such that the congregation was disrupted on the left and right due to his obstruction in between. He would talk in his local language and sometimes scold the person on the other end and at times would utter foul words too! His comrades (one was a scholar) were requested to either ask this old man to join the congregational prayers or if he could not due to a sickness, he must at least sit aside and not disrupt the congregational prayers. His comrade replied that this old man does not offer his prayers at all. He had not offered a two-unit prayer till the time he was staying at *Arafah*. He circumambulated the Holy Ka'bah and performed all the rituals of Hajj but never offered any of his obligatory or recommended prayers that were in turn offered by his comrade scholar.

Hence, the point is that similar people were not present during the early times of Hajj. All pilgrims performed their obligatory prayers regularly. They would regularly observe their obligatory fasts and religiously paid *Khums* (Islamic tax) if they were Shiites or paid *Zakat* (Islamic tax) in case of Sunni Muslims. These pilgrims were not ordinary Muslims but serious and mature Muslims. Hence, we must keep in mind that the crowd Imam Hussain (AS) was addressing to was not a secular mass. Imam Hussain (AS) did not establish his *Hujjat* on secularists in Mina. Secularists are the ones who push religion away from their lives and spend their lives non-religiously. They remember religion when they get time or during the ten days of Moharram, Friday prayers or while eating vermicelli sweets or sacrificed meats on Eids. Such people do not wish to infiltrate religion in their houses or their individual,

social and economic lives. They do not consider the need to involve religion in their lives. They say that their lives will not come to an end if they do not implement religion in their lives.

Hence, Imam Hussain (AS) addressed the religious scholars at Mina. He quoted,

*O people, take lesson from the counsel God gave to His friends 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."*

*Surah Al Maaidah, Verse 63*

Imam Hussain (AS) said, 'O Muslims! O Pilgrims! God reproached the Rabbis because they saw with their own eyes the oppressors committing vile and corrupt acts, but did not stop them, out of love for the favors they received from them as well as fear of persecution and injury.' In other words, they were worried about the decrease in their own businesses, enthusiasts and crowds. Imam (AS) continues saying, 'God mentions the duty of ordering the good and forbidding the evil before all other duties, because He knows that if it is performed and is established in the society all other duties, the easy and the difficult, will also become established'.

He then addresses the specific Muslim crowd saying, 'O party of Muslims, O chosen ones, O religious ones, O famous ones, you have achieved a good name in society because of your good will. It is on account of God that men venerate you and stand in awe of you, so that even powerful fear you and the weak honor you, and those who are not subject to you and over whom you hold no authority grant you favors they deny themselves'.

*...Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you...*

*Surah Al Hujarat, Verse 13*

We generally see that the pious, the devotees, the noblemen and the most respectable of the nation express their utmost respect to a person whose qualities are in reality very few compared to theirs. The reason is due to his status being a religious scholar. Similarly, Imam Hussain (AS) told the scholars that it is Allah (SWT) who has granted them respect due to their good will.

Imam Hussain (AS) continues saying, 'When the people do not receive their due, they seek your (scholars') intercession, 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 God's laws, 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 assiduously 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 God.'

Keep in mind that Imam Hussain (AS) is addressing thousands of religious scholars, who are living a life under the caliphate of Bani Umayyah to whom he asks if they have any enemies just for the sake of God. We consider our enemy-less life or zero opposition from our foes as our greatest excellence. But we

must understand the essence of Karbala. Imam Hussain (AS) judged these thousands of Arab scholars and tribal leaders with a question, 'Do you have enmity with any group for the sake of Allah?'

Imam (AS) then says, 'Nevertheless, you desire - and regard it as your due - that He should grant you paradise, the company of the prophet, and security from chastisement in the hereafter.' Imam (AS) further asks if they had uttered even a single word against the satanic system that had contaminated the divine system. This is the root of all problems due to which Imam (AS) is completing his *Hujjat* on everyone. Remember, Karbala had not taken place during the sermon of Mina, the armies were not prepared, the families had not set from Madina to Karbala – the battle of Karbala was to take place after an entire year. But this act of Imam (AS) in Mina was establishing his *Hujjat (Itmaam e Hujjat)* on the most respectable people.

Concludingly, Imam (AS) tells them that they have gained respect without achieving anything in their society. He says that they have donned the garment of individualism and appear very religious to the society and that they have abandoned all their responsibilities and painted the colors of religion by performing Hajj and prayers. If such sentences were stated by me, or any other scholar of a respectable personality, we might conclude that that the person who uttered these sentences has greatly mistaken the religious scholars. But these sentences were uttered by an Imam who never mistakes in recognizing someone nor errs in communication.

At the beginning of the sermon Imam Hussain (AS) asked his audience to write his speech and if they thought that he spoke against the religion of Islam or the Holy Qur'an, they must immediately stand and point out to him. Imam (AS) delivered the entire sermon and none from the crowd refuted him even though the audience included his opposition and non-supporters.

In conclusion, Imam (AS) says, 'You who have such expectations of paradise and count days for it, I fear that the full weight of His wrath will descend upon you and your fate will see you in hell.' He fears their entry into hell because the people considered themselves as great Muslims who had only established their outward appearances. He says, 'You see the covenants ratified with God being violated and trampled underfoot, 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 the most noble messenger are a matter of complete indifference to you. The blind, the insane, and the chronically sick everywhere lack protectors and no mercy is shown to them. You do not behave in accordance with your function and rank, nor do you support or pay any regard to those who behave and who strive to promote the standing of the religious scholars. You purchase your safety from the oppressive ruling powers with flattery, cajolery, and compromise. All these activities have been forbidden to you by God, and He has, moreover, commanded you to forbid each other to engage in them, but you pay no attention. The disaster that has befallen you is greater than what has befallen on others, for the true rank and degree of 'ulama' (scholar) has been taken away from you.'

Then Imam Hussain (AS) stated his aim of uprising against the rebels. Remember, Yazeed is still not in power but Imam Hussain (AS) has announced his movement a complete year ahead of the 'Ashura. It was not an immediate act where Imam Hussain (AS) was engrossed in some work at home and suddenly

he was informed of Yazeed's authoritative power and his demand to give oath to his allegiance to which Imam (AS) refused.

He says, 'O God! You know that everything we did [that is, the struggle in which they had recently engaged against the Umayyads] was not prompted by rivalry for political power, nor by a search for wealth and abundance; rather it was done in order 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.'

Therefore, the entire sermon was an act of completing a *Hujjat (Itmaam e Hujjat)* by Imam Hussain (AS). None from the crowd neither the Sunni Muslims nor the Shiite Muslims were left with any excuse to peacefully live in their homes. This sermon was not only delivered for the people alive in 59 AH but for all those people today, too, whom Imam Hussain (AS) asks to identify the devil of the time and to rectify their unconcerned attitudes.

After Imam Hussain (AS)'s martyrdom, the religious principles that Imam Hussain (AS) condemned in the sermon of Mina unfortunately continued to prevail in peoples' individual and unconcerned lives following their materialistic desires but with the cover and justification of Imam Hussain (AS).

Once there was a man in Iran who had a very sweet voice. People went crazy after his voice during his eulogies. He would recite all senseless poetic verses like those written behind trucks and other vehicles that are not even related to Imam Hussain (AS). He used to twist his tongue and recite in such a manner that people wouldn't comprehend his speech. He would say 'Ya Hussain' at the end of his poetic verses at which people used to weep a lot thinking whatever he has read before 'Ya Hussain' was all related to Imam Hussain (AS). Few respectable people objected to his eulogies and told people that he recites ridiculous poetic verses but people were not willing to accept the objections.

Hence, reciting senseless verses with the name of Imam Hussain (AS) at the end of it does not turn these senseless verses into a eulogy, the verses remain senseless. It is the name of Imam Hussain (AS) that is disgraced here, not the verses. Similarly, saying 'Ya Hussain' during or at the end of our senseless lives or during the ten days of Moharram does not turn our lives religious but it disgraces the name of Imam Hussain (AS) even more. The purpose of these mourning sessions is to turn our lives into Hussaini lives. Every year, the mourning sessions are conducted at its peak and yet believers' problems are increasing tenfold too. Why? It is because we have not taken our solutions from the path of 'Ashura.

Today, most of us abandon many of our religious responsibilities with the excuse of our children e.g. they need to study or do some other tasks. But Imam Hussain (AS) took along all his children to Karbala and sent his six-month Ali Asghar to battlefield too to tell the world that he did not leave any of his children behind except Imam Zayn Al 'Abedin who was left behind on the command of Allah (SWT).

## Discourse Eight

**8<sup>th</sup> Moharram, 1433 AH**

The problem of the corrupt, disbelievers and hypocrites is their remoteness from the divine path due to their unlawful acts, but the predicament of the believers and the people of religion is their remoteness from the true religion due to their 'lawful' acts. Hence, the *Hujjat* are sent by Allah (SWT) to guide such people to the right path too. Allah (SWT) has mentioned various nations in the Holy Qur'an and their direction of life before He sent different prophets to them respectively. Such nations had justifications to lead their decided lives but the arrival of the *Hujjat* seized their justifications and presented the path of God (SWT). Few said, 'We have believed, heard and acknowledged it' but others said, 'We have heard but do not accept'. These attitudes of acceptance and non-acceptance are found in all nations until today.

Earlier and even today, people have mistaken the truth-like paths as religion. Earlier, very few people adhered to the path shown by *Hujjat* as most were following the religion of governing bodies. They seriously accepted the religion shown to them by their governors but abandoned the religion shown to them by the *Hujjat* of Allah (SWT). We witness such attitudes today where few people adopt the paths shown to us by our *Hujjat* while the rest choose to tread on the path they created themselves.

If we scrutinize the current times, we notice that all paths adopted by people in past are now collectively found in one Ummah today. Muslims, the followers of Islam are also secular today. What are the justifications for their secularism? Either their wisdom or the revelations of the Almighty (SWT) must justify their approach. The path which is not justified by wisdom or the revelations of Allah (SWT) is absolutely a non-religious path. Such paths turn into the paths of disbelievers and criminals after the disapproval of the *Hujjat*.

We are actually secular religious people. This means we do not desire to adhere to religion in our lives but come back to it once in a while during our daily, weekly or yearly lives. This is called secularism. This is the difference between secularism and disbelief i.e. religion has no say or part in our lives but we dedicate time to it once in a blue moon but keep a distance in our lives from religion. We follow religion for the sake of its holiness or to seek blessings through it in our lives. E.g. committing a religious act in a non-religious business trade to attain blessings in our work, inaugurating a shop with Du'a Al Iftetah, Du'a Al Tawassul or any other Du'a and on the other hand the items sold are non-religious or the way they are sold may not be according to religious laws. We think we have adhered to the religious laws if we inaugurated our shop with the verse of *Bismillah* or any other holy recitation.

Hence, we do not have any right to lead a secularist life after the completion of *Hujjat (Itmaam e Hujjat)* by Allah (SWT). Or to lead a life with the label of religion that is not in accordance with the religion of Allah (SWT). Allah (SWT) has destined punishment in this world and the hereafter for those people who insist on continuing their practices even after a *Hujjat* has falsified them. The first sign of the punishment is the hard-heartedness and stubbornness of man. Man stops showing mercy to people around and stops fearing God too. A few of Allah (SWT)'s punishments are very harsh while the other punishments are subtle. Harsh punishments are those which cause external pain to man while subtle punishments are the ones in which man does not learn or feel that he is actually being punished for something. A Hadith says when Allah (SWT) intends to subtly punish his servant; He drives man away from his proximity or nearness depriving him of the pleasures of worship. In such a state, man considers worship as an extremely heavy burden for himself.

Imam Ali (AS) says in Du'a Al Kumayl, 'If Thou wilt subject me to the penalties of hell, I may bear it, but how can I calmly accept being kept away from Thee?' Burning in hell fire is a less intense punishment than being away from God (SWT)'s proximity. The Holy Qur'an says that Allah (SWT) will not talk to a few people or even look at them on the Day of Judgment. Hence, the greatest punishment is deprivation of Allah (SWT)'s nearness.

Terms *Hujjat* and *Infallible* or *Hujjat* and *Messenger* do not hold equivalent meanings. All three terms are defined differently. Allah (SWT) had sent the Holy Prophet (PBUH) as His messenger, as an infallible and as a *Hujjat* too. He was granted with three tasks, one was to deliver Allah (SWT)'s message to people through revelations, the other dignity was his Imamate which required him to invite people to the message of Islam and his third post was as a *Hujjat* to guide people to adopt the real path of Allah (SWT) thereby discarding their false practices that they committed earlier.

*It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest it.*

*Surah At Tawbah, Verse 33*

Islam is the absolute religion. It was not sent for us to compromise with any other religion. None of the prophets were given the religion to compromise with disbelief, hypocrisy, secularism or the materialistic world. Therefore, Allah (SWT) revealed an entire Surah of Al Kafiroon to explain that religion cannot be compromised with anyone. He says in Surah Al Kafiroon:

*Say you, O infidels!*

*I worship not that you worship.*

*And nor you worship what I worship.*

*And I shall not worship what you worshiped.*

*And nor you shall warships what I warship.*

*For you, your religion and for me my religion.*

We consider compromise as the greatest virtue of our religion. We think we can practice Islam at any place. Currently, we are following the religion of compromise, not the divine religion. The divine religion is not the religion of compromise but a religion of absoluteness.

Hence, Imam Hussain (AS) clearly demonstrated the path of compromise as not the real religion and that too a compromise with the system of Yazeediat i.e. the oppressors and the satanic system. Imam Hussain (AS) said if we cannot conquer our religion, we cannot bow our heads in shame too. If we cannot live a life with our heads high, we cannot bow down to someone in our lives too. We do not have the choice for both.

Imam Hussain (AS) says if you have two paths to lead a life, one in which you want to lead a life with heads high for which the opposition does not allow, and if the second path is the one in which the opposition demands you to bow down and lead a humiliated life, you must adopt the third path of sacrificing your head. If we do not have the power over the first two paths, we definitely have control over the third path of sacrifice. As Imam (AS) told Hurr when he stopped him, 'Do you threaten me with death? Will you be comforted by killing me? Do you think this threat will force me to surrender myself? If Hussain is not allowed to live a respectable life then Hussain cannot even bow down to the tyrannical regime because my religion does not allow so.'

Even after the aftermath of Karbala, people are leading humiliated lives and lamenting *Hussain, Hussain* today. Leading a humiliated life and still chanting *Hussain, Hussain* are oxymoron. Hussain is the name of raising one's head high with respect while bowing down one's head is the name given to disgrace. Chanting the name of the Imam of respect while also bowing down with humiliation are antonyms to each other.

Imam Hussain (AS) completed his *Hujjat* on each individual in densely and rarely populated areas. After he delivered the sermon of Mina, he completed his *Hujjat (Itmaam e Hujjat)* on everyone in Madina and greatly anticipated that moment when Yazeed called on Imam Hussain (AS) to give his oath of allegiance to him. He awaited this call firstly to complete his *Hujjat (Itmaam e Hujjat)* on people and secondly to start an uprising against the tyrannical power of Yazeed.

Imam (AS)'s completion of *Hujjat* in Mina was his common act of establishment to an entire mass while he began to complete his *Hujjat* in Madina on individual people especially the *Bani Hashim*. He formed groups of Bani Hashim as Aal e 'Aqeel, Aal e Ja'far, Aal e 'Abbas and established his *Hujjat (Itmaam e Hujjat)* on them separately. He also completed his *Hujjat* on the non Hashimiites i.e. the companions, elderly people, their children etc. and also the people who lived in various cities. Imam (AS) wrote respective letters to the people of Kufa and Basra.

Imam Hussain (AS) addressed the people of Kufa as *Malaa*. The Qur'anic term *Malaa* is the opposite of the term *Khalaa* (empty) which literally means full e.g. someone's whose bellies, houses, treasures are full. Their lives are stuffed with everything and when they grow up, they tend to rule over others. The term *Malaa* is used by the holy Qur'an to describe the wealthy group. This group is present in every

nation, and today such people have overpowered our religion, politics, the nation etc. A few people amongst the Muslims due to their intellectual, financial or social capabilities attain superiority over other believers. They are the bureaucrats and tribal leaders who are called as *Malaa*. Such people exist even today e.g. a few bureaucrats rule our mourning sessions today. When the governments wish to communicate to us regarding our mourning sessions, they never approach us but the bureaucrats, because the government knows that the audience will sit and listen to anything as they do not have the power to control anything.

But the *Malaa* that Imam (AS) referred to as the people of Kufa meant the respected people of Kufa, not the literal meaning of the term. Imam (AS) addressed the heads of the people of Kufa because they had written 18,000 letters to invite Imam (AS) to Kufa. These letters were written by his supporters, relatives, companions, friends etc. Of the many leaders included Mukhtar Al Thaqafi, Sulaiman Ibn Surad Al Khuza'i; the tribes of Al Muzhij and Al Azd, Bani Asad etc.

His letter was as follows:

***“In the name of Allah, the Beneficent, the Merciful. From Hussain ibn Ali to the noblemen among the Muslims and believers.***

***Now then! Hani and Sa'eed have brought me your letters, they being your last messengers.***

During those days, people would write letters and collectively hand them to their leaders to deliver to the addressee, similar to the profession of a postman. They would not write on paper as we do today but on animal skin like goatskin. The weight of a letter was equivalent to an entire book during those days. Hence, letters composed by a 100 people would fill a huge sack. Carrying such heavy letters was not manageable by men hence a camel or horse was required to carry the weight of these letters. One or two messengers would take these horses or camels and deliver them to the addressee. Hani and Sa'eed delivered these numerous letters to Imam (AS), to which Imam (AS) wrote that 'Hani and Sa'eed have brought me your letters.' Imam (AS) continues,

***I have realized your opinions through them.***

Few letters were encoded in words that were only understood by Imam (AS) or a few people close to the Imam (AS). One example was the letter that said the fruits and crops were ripe enough and waiting to be picked. Fruits were ripe enough meant that the people of Kufa are prepared and that they are waiting for Imam (AS) to come.

***And your judgment is that: There is no Imam over us. You come towards us; perhaps Allah will unite us through you upon the truth and righteousness.***

Imam (AS) wrote to them that the majority of the senders of the 18,000 letters have composed the same content of accepting Imam Hussain (AS) as their leader (Imam) and none other than him, and secondly that they will possibly unite through the coming of Imam (AS) to Kufa.



***I send to you my cousin, my brother and a trustworthy person from among my family Muslim bin Aqeel. And I have instructed him to inquire about your affairs and write to me regarding it. And if he writes to me that your elders, the wise and the learned men hold the same opinion as your messengers have conveyed to me and as written in your letters, then I shall come to you quickly, Allah willing.***

***I swear by my life, that he is not an Imam and guide except he who judges in accordance to the Book of Allāh, and establishes justice, and professes the True Religion and dedicates himself to the will of Almighty Allāh. Greetings.”***

Imam (AS) said if he is called as an Imam to Kufa, then the people of Kufa must know the attributes of an Imam. He wrote to them saying that Imam is the one who:

1. Judges in accordance to the Book of Allah (SWT)
2. Establishes justice and professes the true religion and,
3. Dedicates himself to the will of Almighty Allah (SWT)

Imam (AS) has addressed this letter to all of us today. He cleared all misconceptions of the people of Kufa. He is also telling us that we must recognize the Imam if we are calling him today or else we will end up repeating history when people accepted Imam Ali (AS) as their Imam, but expected something else out of him. When the third caliph was murdered in Madina, a few people approached Imam Ali (AS) to give their oath of allegiance to him as their fourth caliph to which Imam (AS) initially refused. Imam (AS) denied to act as their leader, guide or caliph. A question that may arise in a few minds is that Allah (SWT) appointed Imam Ali (AS) as an infallible, announced his *Wilayah* via the Holy Prophet (PBUH) at Ghadeer but the people approached him 25 years after the Holy Prophet (PBUH)'s death to accept him as their leader, an act which they should have performed right after his death. Even if they have approached late and the Ummah is ready to accept Imam Ali (AS) as their guide, why is it that Imam refused to act as their leader?

Was his refusal due to his incapability or absence of any right or justification to guide them? No. He said that he was a guide and a leader specially appointed by Allah (SWT). He says in *Nahj Al Balagha* that it was Allah (SWT) who granted the rights of caliphate and leadership to him. He says in the sermon of Ash Shiqshiqiyah, '.... *By Allah the son of Abu Quhafah (Abu Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill.*'

Hence, Imam Ali (AS) refused the people's pleas for his caliphate; this is also mentioned at various places in *Nahj Al Balagha* and in historical books. He asked them to give their oath of allegiance to someone other than him. Imam (AS) did not say that he was not befitting to guide them as an Imam but it was the Ummah who did not deserve to follow him as their Imam. He said the same Ummah was fit to believe in his Imamate the moment the Holy Prophet (PBUH) had left this world but not after a whole 25 years. In

fact, he told the people that they have gone back to the ignorant times just like before the divine mission of the Holy Prophet (PBUH) when there was no implementation of divine laws.

But eventually Imam Ali (AS) accepted the caliphate. Not due to the reason he anticipated this day when he would gain power or to celebrate his caliphate. He unwillingly accepted peoples' pleas to act as their fourth caliph. He also stated the reason for accepting the caliphate, he says, 'By God, if the *Hujjat* had not been completed on me, I wouldn't have accepted to become the caliph.' He said that he could not disregard the *Hujjat* that had been established on him. He says, 'I have accepted your pleas despite the fact that I do not wish to govern you and I am aware that establishing a government over you today is not easy but I cannot disregard the *Hujjat* that has been established on me.'

Imam Ali (AS) was aware of the consequences of governing his Ummah. Since the *Hujjat* was completed on him, he couldn't have refused the Ummah. An Imam never disregards the *Hujjat*. He told the Ummah that they were acting as '*Naasir*' today i.e. the helpers, while tomorrow they would turn into '*Naasoor*' i.e. the ones causing pain. (*Naasoor is that harmful sore in the body that causes terrible pain for several years.*)

Imam Ali (AS) has described such people of his Ummah as *Naasoor* during the sermons he delivered during his caliphate. He says, 'How I wish I had not seen you before!' and prays to God, 'Take them away from me and take me away from them.' Hence, Imam Ali (AS) knew from the very first day that the Ummah who approached him to turn into their leader and guide are not *Naasir* (helpers) but *Naasoor* (pain).

Today, history cannot say that Imam Ali (AS) did not accept the Ummah's request. Imam Ali (AS) did accept their request despite the fact that he was aware of the pain they would cause him in future. Of the people who approached the Imam (AS) were those who opposed Imam (AS) during the Battle of Camel – they were the first ones to give their pledge to Imam Ali (AS)'s allegiance and to convince others to do the same. Talha and Zubayr were examples of those who readily accepted Imam Ali (AS) as their fourth caliph and forced others in the city to accept his allegiance too. After this act, they approached Imam Ali (AS) to get compensation for their support to him. They told Imam (AS) that they helped him to gain power and he must in turn help them to gain wealth. Similarly, this is common in this era too including Pakistan. The groups that help a man to gain power over the country are the ones who demand wealth from them. This has always been the law of the satanic system. Hence, Talha and Zubayr approached Imam Ali (AS) and aspired to positions of authority over Kufa and Basra. They told Imam Ali (AS) that he must always seek their advice before executing any plan since they helped him turn into the fourth caliph. Imam Ali (AS) replied saying that if he would have taken their suggestions and advice to run the government he would have turned into a caliph 10 to 15 years ago. Earlier, Imam (AS) was presented with a set of rules to become a caliph to which Imam (AS) denied. Talha and Zubayr were despaired at Imam (AS)'s reply, and hence started to plan a war against the Imam (AS) like accusing him of murder of the third caliph or crime of granting refuge to the murderers and so on.

Hence, the people running behind an Imam today and chanting support for him – is the concept of Imamate clear to them?

Coming back to Imam Hussain (AS)'s letter to the people of Kufa, he wrote, *'And your judgment is that: There is no Imam over us.'* He wanted the people of Kufa to know the attributes of an Imam. Imam Hussain (AS) was aware that such people accepted his father as an Imam, accepted his allegiance but eventually turned to him to take compensation for their support. Similarly, Imam Hussain (AS) said that history could repeat where the people of Kufa could approach the Imam (AS) to take compensation for their support. Therefore, Imam Hussain (AS) defined the attributes of an Imam as the one who judges in accordance to the Book of Allah (SWT), establishes justice, and professes the true religion and dedicates himself to the will of Almighty Allah (SWT) before he went to Kufa.

Furthermore, Imam Hussain (AS) clearly told the people of Kufa that they must not expect the Imam (AS) to govern Kufa in order to grant wealth to them. He is telling them and the entire world that people must not expect this from an Imam. Imam Hussain (AS) says if we hold the same expectations as those Ummahs who expected from their Imams, then we must know that we have misunderstood the definition of an Imam. We must expect Imamate from an Imam, prophet hood from a prophet and apostleship from messengers. We tend to expect the same things from an Imam and a politician, to whom we say, 'We obey your orders; hence, we expect you to release us in case of our imprisonment or you must release us in case we commit a crime. All we need is protection from you.' Imam Hussain (AS) says an Imam is the one who establishes justice and professes the true religion, not the one fulfilling our personal requests.

Imam Ali (AS) established justice and professed the true religion as an Imam. A man who followed Imam Ali (AS) right from the government of the first caliph drank wine to celebrate Imam (AS)'s caliphate! He was caught and called upon by Imam Ali (AS). Imam (AS) would send other criminals to the judge but he personally called this drunkard since he belonged to the tribe that followed him religiously. He sentenced him to a punishment. His tribal people requested Imam Hassan (AS) to inform Imam Ali (AS) that the man belonged to a tribe that followed Imam Ali (AS) and that they will be disgraced if the Ummah learnt that he was a believer of Imam Ali (AS). Imam Hassan (AS) asked them to personally ask Imam Ali (AS) and he will lessen the punishment if he deemed it appropriate. They personally met Imam Ali (AS) and introduced their tribe and said that that the man committed the crime out of foolishness and they wanted to avoid the insulting remarks of people. Imam Ali (AS) assured them that he will take good care of him as much as he could. They turned delighted and told Imam Hassan (AS) that Imam Ali (AS) had promised to take good care of the man. As a punishment, Imam Ali (AS) asked the culprit to lie on the floor and whipped him lashes with his own hands. The man's tribal people were surprised and told the Imam (AS) that he had promised them to take good care of the man. Imam Ali (AS) said that he fulfilled his promise as this was the least punishment he could impose on the man. He did not bear any injustice to his punishment. He said he had done his duty and rest depended on God (SWT).

Imam (AS) did not pardon his unlawful act just because he was related to the Imam (AS). If we assess his life history, we learn that it is quite likely for Imam Ali (AS) to cause more punishment on his supporters than the punishment he would cause to his opposition.

Once Imam Ja'far Al Sadiq (AS) called on his companion Shaqrani, a student and a companion of Imam (AS) and said, 'O Shaqrani! Committing virtuous deeds is good but its excellent if committed by you,

because you are connected to me. O Shaqrani! Committing evil deeds is bad but turns worst if committed by you because you are connected to me'. People who are connected to their Imam must know that their virtuous deeds are elevated while their evil deeds increase too.

Allah (SWT) says:

*...Are those equal, those who know and those who do not know?*

*Surah Az Zumar, Verse 9*

Generally, the expositors of the Holy Qur'an interpret this verse saying that the scholars and the non-scholars are different in their positions, ranks and excellences. But our revered expositor, Ayatullah Javadi Amouli (May Allah protect him) says that this verse does not only talk about the excellences but also completes the *Hujjat* on us, as scholars and non-scholars are not equal in the presence of Allah (SWT) not only due to their positions or excellences, but also due to their accounting of deeds, punishments and rewards. A crime committed by a scholar and a non-scholar will result in more punishment to a scholar than to a non-scholar because a scholar has been completed with *Hujjat*. Committing a crime for a scholar is considered grievous because he was aware of the *Hujjat* of Allah (SWT).

Hence, Imam Hussain (AS) told the people of Kufa in the letter that they must recognize the Imam before they could invite him to Kufa. He said they must not think that they were inviting a tribal leader or a politician or the one greedy of power. Therefore, this act of writing a letter to the people of Kufa was an act of completing Imam (AS)'s *Hujjat (Itmaam e Hujjat)* on them. Several people approached Imam (AS) at every step in his initial journey and advised him not to go to Kufa.

Today, the waste-eating media has created a set of illiterate scholars and presented to the illiterate nation as literate and highly esteemed ones. Of them was one so-called scholar who humiliated Imam Ali (AS) on media. This man was present with a Shiite scholar on a program in which media indirectly mocks Islam. Hence, a caller posed a question in the program asking why is it that Imam Hassan (AS) signed a peace treaty while Imam Hussain (AS) looked forward to the war despite the fact that people like 'Abdullah Ibn 'Umar, 'Abdullah Ibn 'Abbas, Bani Hashim, Mohammad Ibn Hanafiyah, Umm Salma etc. had advised him not to head towards Kufa or to fight the war.

Now, analyze this so-called scholar's answer to the caller on media. This is the result of a man's mutilation. This so-called scholar says that Imam Hassan (AS) was a patient leader while Imam Hussain (AS) was an stubborn or an inflexible person! We must seek Allah (SWT) forgiveness and may Allah (SWT) protect us from all evil. Incidentally, such so-called scholars given birth to by media are admired by the Shiites today. These people play with their words and weaken the foundation of our beliefs.

The real answer to the question remained unanswered. Why is it that Imam Hussain (AS) decided to go to Kufa despite the fact he was warned by others saying that the people of Kufa were not trustable. He received 18,000 letters and told the people of Kufa in answer that he is sending his representative and if he tells the Imam (AS) that the people of Kufa were ready to welcome the Imam (AS), he would

immediately go to them. Imam (AS) was elected as a *Hujjat* by Allah (SWT). The dispatch of 18,000 letters was the completion of *Hujjat* on Imam Hussain (AS) by the people of Kufa. Allah (SWT) had sent Prophet Nuh to rule for 950 years even after knowing that none from his nation would turn into a Muslim. Similarly, Imam Hussain (AS) was aware of the deceit and treachery of the people of Kufa but yet he decided to go to Kufa because he had to complete his *Hujjat* on the people of Kufa after their letters of invitation. If Imam (AS) had not gone to Kufa, people would have said that the Imam (AS) did not go even after receiving the 18,000 letters i.e. 18,000 supporters. Amongst these letters, a few single letters were signed by tribes that consisted of thousands of men which meant the supporters exceeded 18,000. If Imam (AS) would not have gone to Kufa, the *Hujjat* of the people of Kufa would have been completed on the Imam (AS) and not vice versa. We can compare this situation to Imam Ali (AS) when he said to his people, 'I have accepted your pleas despite the fact that I do not wish to govern you and I am aware that establishing a government over you today is not easy but I cannot disregard the *Hujjat* that has been established on me.'

Hence, Imam Hussain (AS) was well aware of the characters of the people of Kufa. A leader has the sense to understand matters. We wish that we were in the times of the infallibles and at times we say, 'Whew, we were not born during those times! We could have been a part of Umar e Saa'd's army too'. If not Umar e Saa'd's army, we could have either been in Madina performing the Ziyarah, performing the pilgrimage in Mecca, sitting timidly in Kufa or busy in trade in Basra or engrossed with our families. What am I or you doing today? We would have been occupied with our schedules during the time of Imam Hussain (AS). The justifications we have today would have been the same during that time too.

Probably, we would have been in Madina waiting for the caravan of Imam Hussain (AS) to return from Damascus in order to lament and mourn on the martyrs and the tragedies that befell on them. The ladies of the Ahlulbayt told them that if they were crying meaningfully then why was it that they did not accompany the caravan to Karbala? If we were in the common masses place, we too would have waited to carry out our cultural practices after the martyrdom of Imam Hussain (AS). If culture-oriented people had been present in Karbala, they would have waited near the Euphrates River and waited for Imam Hussain (AS)'s martyrdom to commence their customs.

Imam Hussain (AS) wrote a letter to the people of Basra too:

***So to say: Know that the Almighty Allah chose Muhammad (PBUH) among His creatures and bestowed him with the honor of His prophethood and selected him for His messenger-ship. After that He called him to Himself in a condition that he may dispense sincere advices to His creatures and deliver the message he was sent with. My family members were saints, successors and his inheritors and the most eligible for his position but the people considered themselves more superior to us and we did not object and we did not like conflicts while we know that we were more rightful for that which they had taken for themselves. Rise against falsehood and rectify the affairs and embrace freedom. May Allah (SWT) forgive your sins. I am sending my messenger to you with this letter and I call you by the Book of Allah and the Sunnah of His Messenger because the Sunnah has been destroyed and innovation has come into being. So, if you listen to what I say, I shall guide you to the right path.***

*(Imam AS does not say that the governor of Syria has elected his son for power, but it is our nation, the nation of the Holy Prophet (PBUH) who have shunned the inheritors of the Prophet (PBUH) and chosen someone undeserving of the position. He does not blame one person for the decision but 'our nation'.)*

Imam Hussain (AS) was aware of the characters of the people of Basra too but dispatched the letter to them to complete his *Hujjat (Itmaam e Hujjat)* on them too. Today, none of the people of Mecca, Madina, Basra, Kufa, Yemen or Egypt can say that they were not aware of the happenings during or before the battle of Karbala took place in 61 AH.

Imam (AS) had sent a messenger at every corner to inform of his uprising. We frequently hear the incident of messenger of Imam Hussain (AS) to Kufa who was his cousin Muslim Ibn 'Aqeel (although we do not get to hear the complete details) but we do not know anything about those messengers sent to Basra, Egypt, Yemen or other tribes.

Imam Hussain (AS) sent his letters to the chiefs of Basra like Mundhir Ibn Jarud, Yazeed Ibn Masood Namshali etc. with a person called Abu Razeen.

People of Basra would religiously express their love to the Ahlulbayt. Imam Hussain (AS) tested their love through his letter. Mundhir Ibn Jarud was a coward Shiite. When Imam (AS)' letter reached Mundhir and Yazeed Ibn Masood Namshali, the former approached Ubaidullah Ibn Ziyad who was preparing to set from Kufa to Basra those days. Mundhir informed Ibn Ziyad of Imam (AS)'s letter that reached Yazeed Ibn Masood and himself. Ibn Ziyad did not accept the fact that Imam (AS) had addressed the letter to Mundhir. He told Mundhir that he would only believe him if he kills the messenger of Imam Hussain (AS) i.e. Abu Razeen. Hence to attain Ibn Ziyad's pleasure, the great so-called Shiite Mundhir Ibn Jarud ordered to kill the messenger of Imam Hussain (AS). Hence, Shiites both in Kufa and Basra deceived Muslim Ibn 'Aqeel and Abu Razeen and killed them mercilessly.

Therefore, Imam Hussain (AS) completed his *Hujjat (Itmaam e Hujjat)* on everyone including the people in Mecca like 'Abdullah Ibn 'Abbas who were the special advisors of Imam Ali (AS). Imam Hussain addressed to him saying, 'You were the special advisor of my father and the most trustable person. I am surprised to see your statement today as you have spent all your life acquiring education, abstinence and piety. 'Abdullah Ibn 'Abbas was a dignified scholar during that era. In fact, he was one of the ten greatest scholars of that time. Anyhow, Imam Hussain (AS) completed his *Hujjat* on 'Abdullah Ibn 'Abbas too.

Imam Hussain (AS) completed his *Hujjat* on 'Abdullah Ibn Zubayr, the son of Zubayr who had been entitled as 'the sword of Islam' by the Prophet (PBUH). We all are aware that the companions had left the Holy Prophet (PBUH) during the battle of Uhud. Rumors had spread that the Holy Prophet (PBUH) had been martyred. Only three companions stood by the Prophet (PBUH) while the rest fled off. Two of these companions were Imam Ali (AS) and Zubayr. Hence, Zubayr was such an honorable person that he stood by the Holy Prophet (PBUH) when others dropped their shoulders to the Prophet (PBUH). Zubayr was one of the companions of the Holy Prophet (PBUH) present at Imam Ali (AS)'s house when the door was burnt after the death of the Holy Prophet (PBUH). None of the men except Zubayr spoke against

the companions who burnt the door. He stepped out with his sword to fight with those who burnt the door!

Regarding Zubayr, Imam (AS) says in *Nahj Al Balagha* that Zubayr Ibn Awwam had always been with the Ahlulbayt since he was the son of Prophet (PBUH)'s paternal aunt too. Imam (AS) says that Zubayr had not changed his course away from the Ahlulbayt until his son Abdullah reached adolescence. Similarly, few children misguide their parents in today's world too.

When the second caliph formed the councillorship, and asked to choose a caliph from a list of six men, Zubayr said, 'In the Name of Allah, I vote for Ali (AS)'. That was the only vote in favor of Imam Ali (AS). This same Zubayr who revered Imam Ali (AS) was later influenced by his son and other people against Imam Ali (AS) and eventually fought against the Imam (AS) during the Battle of Jamal. Even after his death, Imam Ali (AS) said that Zubayr had always been with the Ahlulbayt, it was his son who misled his father to falsehood. When the Battle of Jamal commenced, Imam Ali (AS) said it was tough for him to fight against Talha and Zubayr hence he decided to complete his *Hujjat* by guiding them. He approached Zubayr and reminded him of several Hadith by the Holy Prophet (PBUH) to which Zubayr said he was guilty, kept his sword on the ground and walked off. People killed him while he walked off from the battle field. Imam Ali (AS) attended his funeral and sympathized over his death saying that Zubayr failed to cultivate his end. Imam Ali (AS) was dismayed because he attempted to guide Zubayr but Allah (SWT) had planned something else.

Zubayr's son, Abdullah was an interesting and a crucial figure in the Islamic history. He was of those who denied giving their oath of allegiance to Yazeed. The governor of Syria warned Yazeed to beware from three people who included Imam Hussain (AS), 'Abdullah Ibn Zubayr and 'Abdullah Ibn 'Umar. 'Abdullah Ibn Zubayr was one of these three above-mentioned because he was clever in politics. Imagine the cleverness of the son who not only distanced his father from Imam Ali (AS) but also pushed him to stand in opposition. Hence, his aim was to turn into a caliph and he announced his caliphate later during which Mukhtar Thaqafi gave his oath of allegiance to him too. Mukhtar had also asked the people of Kufa to give their oath of allegiance to 'Abdullah Ibn Zubayr.

When Imam Hussain (AS) reached Mecca, 'Abdullah Ibn Zubayr advocated him at first and said that Kufa is a fateful city. Many people visited the Imam (AS) including 'Abdullah Ibn Zubayr. When 18,000 letters from Kufa reached Imam (AS), 'Abdullah Ibn Zubayr was informed about the reception of these letters, he and 'Abdullah Ibn 'Abbas decided to meet the Imam (AS) one day. (They would meet the Imam (AS) frequently but this meeting was different). On learning the reception of 18,000 letters, 'Abdullah Ibn Zubayr told Imam Hussain (AS) that if he had received this quantity of letters, he would have already set to Kufa. He added that the Imam (AS) must immediately set to Kufa after having received these letters. 'Abdullah Ibn 'Abbas advised Imam Hussain (AS) not to heed to 'Abdullah Ibn Zubayr's advices. Imam Hussain (AS) told 'Abdullah Ibn 'Abbas that he was aware of 'Abdullah Ibn Zubayr's motives. Imam (AS) said that 'Abdullah Ibn Zubayr did not advice because he could anticipate Imam (AS)'s victory, but due to the very fact that Imam Hussain (AS)'s presence in Mecca was stopping the pilgrims to adhere to 'Abdullah Ibn Zubayr. Imam (AS) added that 'Abdullah Ibn Zubayr wished the Imam (AS) to leave as early as possible for him to control the pilgrims in Mecca.

'Abdullah Ibn 'Abbas also advised Imam (AS) and completed the *Hujjat* on his behalf. He said not to trust the people of Kufa and said that the Bani Umayyad caliphate including Yazeed is thirsty of his blood. 'Abdullah Ibn 'Abbas had a long-time experience of fight against the Bani Umayyad since he was present in the era of Imam Ali (AS) too. Imam Hussain replied to him, 'You, O Ibn Abbas, are the cousin of my father. By God, I know you advise me due to your sympathy towards me. But I have strengthened my intentions and chosen the path.' Imam (AS) then told him that he was able to foresee and narrate the events that will befall on him. When 'Abdullah Ibn 'Abbas implored the Imam (AS), Imam (AS) completed his *Hujjat* on this dignified and extraordinary scholar (He was like an Ayatullah Al Udhma today) who was praised by the infallibles too. This scholar was an advisor during Imam Ali (AS)'s time but unfortunately thinking on some other lines during the Imamate of Hussain (AS).

Imam Hussain (AS) addressed Abdullah Ibn 'Abbas and said, 'We reject, we reject, O son of 'Abbas! (Here, the Imam (AS) did not address him as the son of his uncle but as O son of 'Abbas! Abbas was the paternal uncle of the Holy Prophet (PBUH) and like the paternal grandfather of Imam Hussain (AS) because he was the brother of Hazrat Abu Talib (AS)).

Imam (AS) then told him, 'You are demonstrating naivety! I will describe the situation to you since you do not appear to understand the situation today. The Ummah has determined to kill me at all costs.' At this point, Imam (AS) states a strange point in which he says that the Ummah will break the covenant of God (SWT) in the same manner like the Jews who fraudulently opposed religion on the days of Saturday. (Their deceit is also mentioned in the Holy Qur'an, the story of which is that God had ordered the Jews not to fish on Saturdays. They started to devise a few tricks by spreading their fish net on the eves of Saturdays and stay away on Saturday and then collect the fish on Sundays and would say that they didn't catch any fish on Saturdays. Even after prohibition from God the Jews continued this practice at which Allah (SWT) said:

*We said to them: "Be ye apes, despised and rejected.*

*Surah Al Baqarah, Verse 265*

Imam Hussain (AS) continued telling Ibn 'Abbas that the Holy Prophet (PBUH) had shown the path to him and he will continue to tread on his path. He also said that he would get killed even in the case of pledging his allegiance to Yazeed (LA) (Ibn 'Abbas was insistent on compromise and holding dialogues with Yazeed).

Even after the completion of *Hujjat* by Imam Hussain (AS), Abdullah Ibn 'Abbas performed his Hajj rituals and left for Madina. Imam (AS) asked him to keep him informed about the situation in Madina. Imam Hussain (AS) unclothed his *Ihram* and did not wish to perform the rituals of Hajj with the believers. He also completed his *Hujjat* on the pilgrims of Mecca while stepping ahead towards his journey.

Not even one of the companions who accompanied the Imam (AS) to Karbala was a renowned man. All the renowned companions and scholars were busy with their Hajj rituals as they had distanced themselves away from the Imam (AS). People like 'Abdur Rahman Ibn 'Umar, 'Abdullah Ibn 'Abbas, 'Abdullah Ibn Zubayr, 'Abdullah Ibn 'Umar and all Sunnis and Shiites continued with their Hajj rituals.



Shiites during that time were like 'Abdullah Ibn 'Abbas who believed in the Imamate of Imam Hussain (AS) while Sunnis included people like 'Abdullah Ibn 'Umar who did not believe in his Imamate but respected him as a grandson of the Holy Prophet (PBUH). Incidentally, when 'Abdur Rahman Ibn 'Umar (the son of the second caliph) met Imam Hussain (AS), the Imam (AS) addressed him as, 'O son of 'Umar Ibn Al Khattab! I have completed my *Hujjat* on you but you refuse to pledge your allegiance to me. If I had completed the same *Hujjat* on your father, he would have readily pledged his allegiance to me.'

Hence Allah (SWT) completes his *Hujjat* on all those who have earned names for themselves during their leisure days. Allah (SWT) creates such a situation for those few people who want to earn names for themselves during their leisure days to make everyone recognize their reality.

Therefore, none of the renowned companions, Bani Hashim or the common masses joined the caravan of Imam Hussain (AS). They remained at their places with their own names and selves. Imam Hussain (AS) escorted anonymous people to Karbala who turned into renowned people till the Day of Judgment by Allah (SWT). Who recognized Wahab Al Kalbi, the Christian convert to Islam a day before the 'Ashura? Who was familiar with Hurr Ibn Yazid Ar Riyahi or Habib Ibn Al Madhaahir? Allah (SWT) granted them fame and respect not only on earth but amongst the angels of heavens too.

The companions or the Bani Hashim who were only renowned in their tribal areas were Habib Ibn Al Madhaahir, Muslim Ibn Al Awsaja, Zuhair Ibn Al Qayn while a renowned personality amongst a few people of the Bani Hashim tribe was 'Abbas Ibn 'Ali who always considered himself as a slave to Imam Hussain (AS).

## Discourse Nine

**9<sup>th</sup> Moharram, 1433 AH**

May Allah (SWT) enlist us amongst those who remained steadfast on the path of Imam Hussain (AS) after the completion of *Hujjat* on them, and not amongst those who have disregarded the *Hujjat* and continued to tread on their desired paths in turn gaining the hardheartedness of this world and the hereafter.

The path of Karbala furthermore completed the *Hujjat* that was established by the prophets and infallibles earlier. After the incident of Karbala, we do not have any justification to lead a life on a path that is not a Hussein or a Karbalai one. We do not have any justification to act like the people of Kufa or engrossing ourselves with the Hajj rituals in Mecca during the presence of the *Hujjat* of our time or to adopt silence. Imam Hussain (AS) says none have the justification to lead an unconcerned life especially when the Ummah is shadowed with the satanic system i.e. the system of Yazeediat thereby bringing an end to Islamic values. In such a situation, licenses of all paths except one are annulled by the infallibles.

It would have been very convenient for us to practice our desired religion if we had not been introduced to the epic event of Karbala. But the event of Karbala has annulled all other paths till the Day of Judgment. Imam Hussain (AS) advised the Ummah to join his movement of uprising. Joining his movement not only meant fighting the war against Yazeed because most members of Imam (AS)'s caravan were not warriors as they included women, children and the aged. Perceiving the vision of Karbala, 'Ashura and Hussain (AS) are crucial. The purpose of Karbala is not only to rise against the Yazeed and embrace martyrdom but the purpose of Karbala is much greater than this.

Imam Hussain (AS) completed his *Hujjat (Itmaam e Hujjat)* on the day of 'Ashura too when he said, '*Ya Aale Abi Sufyan!*' He completed his *Hujjat* on Bani Hashim in Madina while established his *Hujjat* on the entire mankind on the day of 'Ashura specifically to the *Aal* of Abu Sufyan. *Aal* of Abu Sufyan included the families and the adherents of Abu Sufyan including the followers of Syria. The term *Aal* refers to followers, families or sons. The Holy Qur'an also uses the term *Aal e Fir'awn* whereas Pharaoh did not possess any children. Hence, the term *Aal e Fir'awn* addresses all those treading on the path of Pharaoh while surrendering to the government of Pharaoh silently.

All those not adhering to the path of Imam Hussain (AS) are addressed as '*Aale Abi Sufyan*' even if the people hail from any family on earth. Possibly, the man belongs to the Hashimi tribe but is listed as the *Aal* of Abi Sufyan due to his character which is maybe like the character of the Syrians at the time of Imam Hussain (AS). Imam Hussain (AS) labeled those people of Kufa as *Aal e Abi Sufyan* who wrote the letters of invitation to him but eventually stood in opposition to him at the battlefield. Imam (AS) said the people of Kufa who composed the letters of invitation and stayed back in their houses were the *Aal e Abi Sufyan* too. All those who lived in other cities and received Imam (AS)'s call to help through his messengers and yet refused to accompany the Imam (AS) formed the *Aal e Abi Sufyan* too. Imam (AS) said these people should at least lead a free life in this world, even if they did not embrace any religion or did not believe in the Day of Judgment.

The *Aal e Abi Sufyan* are humiliated in this world and the hereafter too. They were not followers of religion while not even leading a free man's life. Imam Hussain (AS) annulled our creation of a third path of staying neutral while the *Hujjat* of our time leads a movement against the system of Yazeed. During the Imamate of Imam Hussain (AS), the third path was led by 'Ubaidullah Ibn Hurr Al Johfi. Imam (AS) also enlisted him under *Aal e Abi Sufyan* who stepped out of Kufa thinking that he is not assisting 'Ubaidullah Ibn Al Ziyad nor will he actually assist Imam Hussain (AS) and pretended to wait for Imam (AS)'s decision of war. This path of neutralization was annulled by Imam Hussain (AS) too.

Imam (AS)'s completion of *Hujjat* was not for his era alone but for all times that will exist till the Resurrection Day. Dignified scholars like 'Abdullah Ibn Al 'Abbas, renowned personalities like 'Abdullah Ibn Al 'Umar, clever politicians like 'Abdullah Ibn Zubayr, treacherous people of Kufa and people like 'Ubaidullah Ibn Hurr Al Johfi are present in every era. Imam Hussain (AS) seized all their justifications to stay back.

We need to understand the *Hujjat* of our time. Allah (SWT) has completed his *Hujjat* on us too. Maybe those people were better off than all of us who were born prior to the divine mission of the Holy Prophet (PBUH) or the ones who existed before the advent of Karbala as the *Hujjat* was not completed on them as Allah (SWT) says:

*...Nor would We visit with Our Wrath until We had sent an apostle (to give warning).*

*Surah Al Israa, Verse 15*

We must observe every conversation or incident in our life and check if the *Hujjat* of Allah (SWT) has been completed for that particular act or not. We are living in such a time that Allah (SWT) has not only completed one but all types of His *Hujjat* on us. We are born in the era of Khomeini (RA). This era is also the era of Islamic revolution, Islamic awakening and the establishment of the system of Wilayat e Faqeeh. Allah (SWT) has granted us these blessings thereby establishing his *Hujjat* on us. Therefore, we do not have the right to lead a senseless life and chant *Ya Hussain* at the end of it.

Imam Mohammad Al Baqar (AS) said 'When Eid ul Adha, Eid ul Fitr or any other Eid arrives, the grief and sorrow of us Ahlulbayt is revived.' He did not relate his grief to Karbala although he was a witness to the event since he was three or five years old during the event. The memory of Karbala never escaped from

his mind. Someone recalls an incident only if he has forgotten it but Imam (AS) always remembered the incident of Karbala. Hence, this grief was not in memory of their martyrs of Karbala or his grandfather, aunts and uncles – this grief truly existed at all times. There is one greater grief that is amplified especially during Eid and that is when they see the occupancy of devil over their right, the sorrow of which gets rejuvenated for the Ahlulbayt every Eid.

The grief of the infallibles is different from our griefs. A villager may mourn on the loss of his cow or sheep; an inhabitant of the city may complain of electricity, job or bread-earning issues or a woman villager may be worried about her daughter's engagement. The problems of an ordinary man and woman are different to the problems of the one who has been designated as the *Hujjat* of a nation. The sorrows of a *Hujjat* of God (SWT) are totally different from our grief. Although the *Hujjat* of Allah (SWT) is grieved about his offspring too but this grief is not greater than the grief where Satanism has overshadowed itself on the Ummah to which Allah (SWT) had sent him as the *Hujjat*.

When will this grief of the Ahlulbayt cease to exist? How shall we please them? Generally, we tend to please them in a manner as we please our fellow beings e.g. presenting them with gifts or inviting someone for a meal. These are not the sources of contentment for *Hujjat* of Allah (SWT). Allah (SWT) is displeased with all those acts which He has obligated on us and sees us ridding ourselves from them. A *Hujjat* of Allah (SWT) is displeased with all those people who rid themselves of the system that is established by Allah (SWT). Lady Fatima Zahra (SA) was not upset with a few people due to their negligence in presenting her with gifts or not inviting her for meals but she was upset with all those people who distanced themselves away from the guardianship of Allah (SWT) and the system of Wilayat. We cannot please Lady Zahra (SA) by distributing thousands of meals after mourning sessions. She will only be happy in a situation where people have embraced the system of Wilayat that has been established by Allah (SWT). This is the contentment of Lady Zahra (SA), Imam Mohammad Baqir (AS), Imam Al Zaman (ATFS) and all other infallibles.

None of the nations have been left without the establishment of *Hujjat* by Allah (SWT). The act of Imam Hussain (AS) sending Muslim Ibn 'Aqeel to Kufa, Abu Razeen to Basra and other messengers in Yemen and other cities was an act of completing his *Hujjat* (*Itmaam e Hujjat*) on all people of his time. Today, the *Hujjat* has been completed on us through the establishment of a revolution by Imam Khomeini (RA).

Imam Hussain (AS)'s letter to Bani Hashim states that those who stay back in Madina, Mecca or elsewhere will not be blessed with *fath*. The term *fath* in Urdu is defined as victory or success but the Arabic language defines it as wideness, peace and contentment. Allah (SWT) says those who distance themselves from the worship or the path of Allah (SWT) will suffer distressed lives. For e.g. a population of 3 crore in a country who possess hordes of wealth and properties may be wealthy but distressed as a result of distancing themselves away from Allah (SWT). Imam Hussain (AS) said the one who opposed him was similar to an alive dead body deprived of peace and contentment.

Today, why are the Pakistanis not satiated in their own country? Why are the Shiites not content in Pakistan? Shiites and non-Shiites in Pakistan possess everything and yet they are not satisfied people. Why? Contentment is not the result of accumulating wealth, turning into an atomic power or populating

in crores. Allah (SWT) has placed contentment on a special path in which contentment lies for both rich and the poor people. The Holy Qur'an mentions several examples of previous nations who were blessed with huge wealth, sustenance, peace and security but eventually they were deprived of sustenance, peace and security by Allah (SWT).

We practice all customs and norms of Karbala but yet we are not satisfied with our lives. Contentment is not derived from practicing the customs of Karbala but achieved by adhering to the true path of Karbala. Karbala is actually not practiced or revived by everyone. We think our duty is to light the candle after Imam Hussain (AS)'s head is slaughtered. But who will stop Shimr or humiliate Yazeed or the system of Yazeediat? Unfortunately, we always wait for something to occur in order to practice our cultural customs. Hence, Imam Hussain (AS) promised contentment to those who enjoin him. Contentment is pursued at their death and remains after death too.

*Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah....*

*Surah Al Imran, Verses 169 and 170*

Hence, the martyrs not only receive sustenance by Allah (SWT) but rejoice too i.e. derive contentment from it. Therefore, enjoining Imam Hussain (AS) will turn our lives content. If we survive on this path, our lives and death are both satisfied. But distancing ourselves from this path will seize the contentment from our lives and the hereafter.

We must not turn our faces away with carelessness during the presence of the *Hujjat* of our time. Probably, this sermon, or any man talking with us, listening to a message from someone, learning the news of someone's martyrdom or listening to the message of the Supreme Leader are all means of the establishment of a *Hujjat* on us. We will definitely recognize the *Hujjat* of our time if we observe all events with the aspect of the completion of a *Hujjat* on us. Thereon we learn to live a life according to the principles of a *Hujjat*.

The Ummah spent careless and unconcerned lives even after the completion of *Hujjat* on them by the 12 infallibles. Once the Ummah complained that Imam Ja'far Al Sadiq (AS) does not attend the Friday prayers. Not that they say that he is their Imam and must lead the prayers, in fact the other people leading the prayers were asked to seek permission from Imam (AS). The Ummah would only check if Imam (AS) attended the prayers or not. Such was the carelessness of people that they created their own religion during the presence of an infallible. Allah (SWT) does not grant satisfaction to such people in this life and the hereafter too.

This discussion on *Karbala, the completion of Hujjat* remains unfinished yet. Usually people say that the discussed topics always leave their thirst unquenched. The purpose of discussing a topic is not to satisfy your thirst because satisfying one's thirst will lead him to a peaceful sleep. A thirsty person is the one who is vigilant and keeps searching his goal of interest. The purpose of this discussion was to identify the *Hujjat* sent by Allah (SWT), to understand the completion of their *Hujjat* on us and to learn the manners of our lives. Allah (SWT) rebukes the Bani Israel and other nations for turning their backs on the *Hujjat*

He sent, that included the divine books and the messengers. Turning our backs towards the Ahlulbayt, the Holy Qur'an and the religion of Islam is equivalent to leading a secular life.

Therefore, we must recognize all *Hujjat* sent by Allah (SWT). The greatest suffering of the mankind is the failure of Ummah to recognize their *Hujjat*. The only cause for the occurrence of the battle of Karbala is due to the negligence and failure of the Ummah to identify and recognize the *Hujjat* of their time. Shiites present in millions before the event of Karbala failed to identify their *Hujjat*. Where were the Shiites at the night of 'Ashura when Imam (AS) was present in Karbala? We are not concerned about other people and their whereabouts at Karbala. Our question is, where was the Shiite of Madina, Mecca, Kufa, Yemen, Basra? Where were the composers of 18,000 letters who complained of the absence of an Imam amongst them in Kufa? They abandoned Imam Hussain (AS) on the plains of Karbala due to their failure of identifying him as their *Hujjat*.

We do not avail assistance from the *Hujjat* for which it has been sent for, but use it for our personal needs. Allah (SWT) did not send the *Hujjat* to justify our acts of committing sins but to annul our justifications that tread on the unreligious paths. If the Shiite of Pakistan rightly identifies his *Hujjat*, his destiny can possibly change by this night itself. We must not seek justifications for our unreligious practices from the *Hujjat*, but instead distance ourselves from the practices that are nullified by them. This is the path of salvation for Pakistan and the entire mankind.

## Questions and Answers

***Q1. You stated that Shiism is not a sect but the title of Islam. Kindly clarify this statement because a few people claim that Shiism is a sect given birth to by a Jew named 'Abdullah Ibn Saba.***

A1. Well, this is an accusation, ignorance and mindlessness towards Shiism. An influential person of another religion will never present the true face of our religion and we must not expect the adversaries of Shiism to describe the religion. Unfortunately, we do not avail our mourning or religious sessions to introduce Shiism. The dire need is to preach Shiism, in fact; the Shiism must present its true face itself. We must distrust the intentions of the television channels or the waste-eater media to broadcast a religious session for the sake of introducing Shiism to its viewers. The misunderstandings and enmity towards Shiites started from the Bani Umayyad's era which still exists today. The Shiism and Islam are mutilated and presented to the world by the America and Zionism. There are two types of Zionism, the Christian Zionism and the Judaic Zionism. The Christian Zionism poses greater danger than the Judaic Zionism since the latter is the offspring of the former. The Christian Zionism has shrewdly mutilated the face of Islam. The sect invested finances, divided the Muslims into several groups, introduced their politicians etc. to humiliate Islam from every corner and presented it as mutilated to the world. To an extent, they have succeeded to present the mutilated Islam to the entire world. Similar tasks are executed by our television channels to mutilate the Shiism and present to the people.

Around 15 years ago, 2,500 books had already been printed in Urdu language in opposition to Shiism. A few researchers have stated that thousands of years will be required to only visit those websites that run against Islam and Shiism. Hence, the opposition has worked a lot to tarnish our image. Several television channels, groups, organizations etc. are actively working against Shiism in Pakistan. We need to go in accordance with our time if we need to survive the war today. Those nations which fail to understand the demands of their time are not punished by their enemies but by their situation itself. For e.g. if someone fails to understand the necessities to cope with heat, it is not the enemy who will kill him but the heat itself! Those who lead decayed lives and fail to understand the necessities of their age of time will be annihilated by the time, not the enemy. What will become of that nation which is not in line with the age of time and is punished by the enemy too? Hence, Shiism is not only humiliated by the adversaries but by a few foolish Shiites too. It is enough to say that we can see a few Shiites to witness the misunderstandings that have created within Shiism. The greatest mistrust about Shiism is created after seeing such so-called Shiites. The type of speeches delivered by a few speakers on pulpit is enough to humiliate Shiism.

We need to realize our responsibilities and meet the demands of the age of our time i.e. to protect our religion. If we succeed to present the beautiful faces of Shiism ourselves, people will revert to Shiism, if not, they will at least not hate Shiism as they did before. This has been narrated by the infallibles. Imam Ja'far Al Sadiq (AS) says, 'Our speech is so beautiful that the recipients will naturally get attracted to it'. We don't need to spice any traditions of our infallibles. The *Naasibi* sect opposes Shiism due to their misunderstandings today. The problem arose because the Shiite did not introduce themselves. Someone else took the job to introduce the Shiite falsely, and ironically the Shiite practically proves his description as true. Hence, it is binding on all of us to represent the true and pure Shiism. Shiism was not a sect as the Holy Prophet (PBUH) himself said that Shiism is the title of Islam. It was not 'Abdullah Ibn Saba who coined the term Shiite but the Holy Prophet (PBUH). He told Imam Ali (AS), 'O Ali, many sects will be created after me and the one who adheres to you is the one who follows the true path of Islam.' These references are available in Sunni books too. We are humiliating the infallibles if we say that 'Abdullah Ibn Saba coined the term Shiism and initially presented it to the world. The host of Shiism is the Holy Prophet (PBUH), not Imam Ali (AS). Shiites were defined by the Holy Prophet (PBUH) as that practical group of followers who will adhere to Imam Ali (AS). But Shiism was turned into a sect much later when a few Shiites realized that their names were nowhere present amongst sects. Gradually, Shiism was enlisted as a sect of Islam but it was and still remains the title of Islam. Hence, it is wrong to say that 'Abdullah Ibn Saba planted trees of Shiism. An ordinary student or researcher will also confirm that the term Shiism was originated by the Holy Prophet (PBUH).

***Q2. If the system of Wilayat e Faqeeh is the completion of Hujjat on us i.e. Itmaam e Hujjat, why is it that only a few scholars talk about it while the rest refrain from presenting it as a Hujjat to us?***

A3. The system of Wilayat e Faqeeh is isolated and oppressed. Prior to this system, the system of Wilayat of the infallibles was deserted too. We all are aware that the Holy Prophet (PBUH) himself announced the system of Wilayat respecting the command of Allah (SWT) on the day of Ghadeer to 'one

hundred thousand' people or according to other traditions 120,000 people, of whom few belonged to Madina while the rest hailed from other places, forgot the Wilayat of Ali (AS) two months and ten days after the Holy Prophet (PBUH)'s death. Hence, the complication to understand the concept of Wilayat is not new but dates back to Ghadeer. If we ask someone the definition of Wilayat 1400 years later, the person may have forgotten the term after all these years. The people who were asked by Lady Zahra (SA) to bear witness to her father's announcement of Imam Ali (AS)'s Wilayat appeared to have forgotten it completely. Such people included excellent scholars especially one figure who is an example of admonition for us was *Hissan ibn Saabit*, the very first poet of Wilayat who composed poetry at Ghadeer and was praised by the Holy Prophet (PBUH). He was one amongst the famous poets whose poetry on Ghadeer is still known today. He composed a poem, narrated it to the Holy Prophet (PBUH) and on his request read it aloud to the entire crowd. After the demise of the Holy Prophet (PBUH), this same *Hissan ibn Saabit* refused to give oath of allegiance to Imam Ali (AS). He refused to accept Imam Ali (AS) as the fourth caliph twenty-five years later, too, whereas others who did not accept Imam (AS) as the Holy Prophet (PBUH)'s vicegerent first had at least superficially accepted him as their fourth caliph. *Hissan Ibn Saabit* set to Syria on the day Imam Ali (AS)'s caliphate was announced.

All our current problems will appear clear to us if we read history in detail. Several scholars choose not to talk about Wilayat e Faqeeh due to many reasons - the imperialist ideology which says that religion is separate from politics, little knowledge about things etc. Those who fail to understand the proof of Wilayat e Faqeeh do not have any justification to oppose the concept too. Actually, Imam Khomeini (RA) says there is no proof required to understand Wilayat e Faqeeh. This is one of the basic essentials of religion; this issue does not require any evidence. Probably, few people refrain from discussing the system due to various issues in their community.

***Q4. Are those people entitled to paradise (even though not on the highest levels) and safe from the wrath of Allah (SWT) who did not accompany Imam Hussain (AS) to Karbala despite the Imam (AS) having completed his Hujjat on them?***

A4. According to our perception of hell and heaven, only those people are entitled to heaven who have attained the criteria of their entry, while those people will enter hell whose sins have outnumbered their good deeds. The concept of hell and heaven is something else and not the concept stated above, that is like a concept of a park and prison. We think there are two separate places of hell and heaven.

A profound concept of hell and heaven states that man abiding to the laws of religion is actually treading on the path to perfection. He enters paradise the moment he has perfected himself to a certain level of perfection while those who are still perfecting their characters are not entitled to heaven until they have perfected themselves. He will be granted a chance during the interval between his death and the resurrection day to perfect himself, if he does not succeed, he will be made to enter hell. He will be regarded as a defected, incomplete man who failed to reach the levels of perfection.

The Holy Qur'an talks about *Habt ul Aamaal* with regards to the concept of hell and heaven. For e.g. a man commits good deeds all through his life but commits one such bad deed at the end of his life that



wipes off all good deeds committed throughout his life. For instance, a man never consumed forbidden stuff, refrained from oppressing someone, avoided glancing at *Non- Mahram*, never accused or humiliated someone but failed to assist the Imam of his time when he was bound to. Allah (SWT) says committing such a deed wipes all good deeds of a man. This situation is vice versa too where committing sins throughout his life and sincerely repenting and seeking forgiveness from Allah (SWT) at one point of a man's life will get all his sins washed due to his repentance.

Supposedly, a man consumes healthy foods and takes his medicine on time. If he consumes a type of food that was not allowed to him, the regular medicine intake will turn ineffective to his body. This is the '*habt*' of medicine i.e. the medicine turned useless. Hence, a specific sin committed by man turns all his good deeds in vain too. Hence, a person's deeds may turn vain for not adhering to the *Hujjat* of Allah (SWT) after the completion of *Hujjat* on him. This act turns a person's deeds useless.

***Q5. Will a person be counted amongst the righteous ones if he cannot participate in any uprising nor shows any opposition to it?***

A5. There must be a genuine excuse in such a situation. If the person cannot participate, he must not oppose and must have a valid reason for his non-participation. If the *Hujjat* has been completed on him for his genuine excuse too, he will not be listed amongst the righteous but in the opposition. The text of various *Zyarah* and traditions do not condemn the killers or the oppressors of the infallibles but also the silent ones who remained unconcerned with the respective events. Hence, those who do not participate in any uprising must have a valid reason and that the *Hujjat* has not been established on them for their justification.

***Q6. I am a lover of the Ahlulbayt and desire to turn into a Shiite of Imam Hussain (AS). Do I need to go to Lebanon or Bahrain to practically express my desire? What is my responsibility as a university student?***

A6. No, you have to turn yourself into a Shiite of the Ahlulbayt in Pakistan itself. Turning oneself into a true Shiite does not require any special land. Is the oppression on the Pakistani nation or the Shiites in Pakistan less than the oppression imposed on the Bahraini people? Today, the nation of Pakistan is the most oppressed nations amongst all, more than the Shiites of Iraq, Lebanon and Saudi. Shiites in countries other than Pakistan have awakened themselves and recognized the true path of Imam Hussain (AS). Currently, a true Karbala is taking place in Saudi Arabia but we are not told anything in media. In Qatif, tankers are stationed outside almost every house of a Shiite. The religious centers are locked to prevent the Shiites from holding mourning sessions for Imam Hussain (AS) but the Shiites of the Saudi are conducting mourning sessions in such a manner that the enemies are bewildered.

But the oppression on Pakistanis is far greater than held on any other nation. Pakistanis are greater in number and highly enthusiastic but far behind in the wave of awakening hence they are taken

advantage of and oppressed. The Shiites of Iran have controlled Iran, the Shiites of Lebanon have controlled Lebanon, the Shiites of Bahrain will control Bahrain and the Shiites of Afghanistan will control Afghanistan but none will come forward to control Pakistan. The Pakistani Shiites have to protect their Pakistan. Hence, we must turn into a true follower of Shiism in Pakistan to support, pray and assist other followers of Shiism. We can turn into true Shiites while being students of universities or while running our businesses too. This is an excellent question where the questioner says he is a lover (*Muhib*) but wants to turn into a Shiite. The infallibles have listed various characteristics of a Shiite mentioned in several books of Islam.

***Q7. a) Is Imamate superior to prophet hood or apostleship?***

***b) You mentioned that Imam Hussain (AS) set to Kufa because the people of Kufa had completed their Hujjat on the Imam (AS) by composing letters of readiness to him. During the times of other infallibles, for instance during the Abbasi caliphate, people quarreled amongst themselves and approached the Imam (AS) expressing their willingness for holy war. Or taking the famous incidents of Imam Ja'far Al Sadiq (AS, is it true to say that their followers completed their Hujjat on their Imam (AS) for an uprising but Imam (AS) refrained from action?***

A7. This is an excellent question. When we study Imamate with prophet hood or apostleship, we tend to accept it only after prophet hood or apostleship. We say that Imamate commenced only after apostleship. This is absolutely false. The ones who have taught us this concept of Imamate have communicated an incomplete concept to us and not the concept of perfect, Qur'anic and divine Imamate. Allah (SWT) established Imamate along with prophet hood and apostleship. The Qur'anic evidence states that Allah (SWT) sent his prophets as Imams too.

*.... And We made them leaders, guiding (men) by Our Command....*

*Surah Al Anbiyaa, Verse 73*

*.... I will make thee an Imam to the Nations.... (about Prophet Ibrahim AS)*

*Surah Al Baqarah, Verse 24*

Several other verses of the Holy Qur'an mention the prophets as Imams too. Prophet hood and apostleship is to preach the message of Allah (SWT) to the respective nations. Imamate is to embed the same religion in their communities to turn them into an Ummah. Hence, prophets were sent as Imams too. The dignity of Imamate for the prophets was superior to the rank of their prophet hood because prophet hood meant only preaching of message while Imamate also meant leadership and guidance. But prophet hood came to an end when the seal of prophet hood i.e. the Holy Prophet (PBUH) passed away. Even though the religion had been completed by Allah (SWT), the system of Imamate existed thereon to spread religion in various communities. Imamate will always exist till the resurrection day because the announcement of ceasing the system of Imamate means there is no need to establish the religion now. But this need of establishing the religion will never cease to exist.

Imam Ali (AS) said, 'By God, if the *Hujjat* had not been completed on me, I wouldn't have accepted to become the caliph.' The Ummah completed their *Hujjat* on Imam Hussain (AS) and other infallibles like Imam Hassan (AS) too, but he stepped back the moment his followers dropped their shoulders to him. Imam Ali Redha (AS) was also presented with the government but he refused because this was not an act of completion of *Hujjat* as the Ummah did not approach him to give their oath of allegiance, but a plunderer was electing Imam (AS) as his vicegerent. Hence, Imam (AS) did not accept the position of Imamate because the *Hujjat* must be established from the Ummat. After the event of Karbala, none of the Ummah of the remaining infallibles completed their *Hujjat* on their respective Imams.