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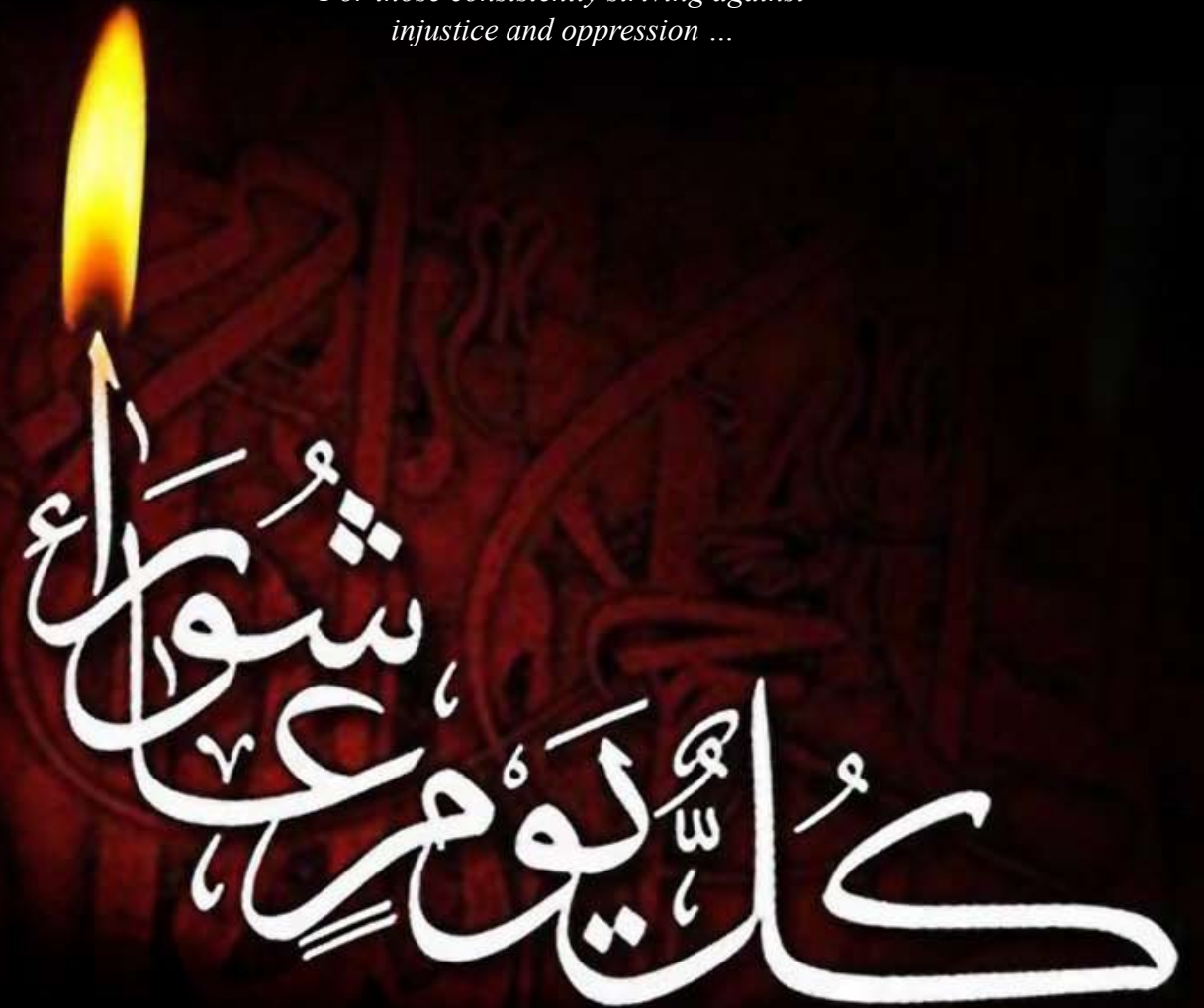
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The Truthful Guide / The Honest Leader

Muharram

*For those consistently striving against
injustice and oppression ...*



Kullu yawmin ‘Āshūrā. Kullu ardin Karbalā
Everyday is Ashura. Every place is Karbala.



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AL-HUSAYNI AL-NINOWY**

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Houghton Masjid, West Street (After Esha)

30th OCTOBER - 4th NOVEMBER 2013
Mauritius International Tour

4th NOVEMBER 2013 (Monday)
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5th NOVEMBER 2013 (Tuesday)
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6th NOVEMBER 2013 (Wednesday)
Meeting with Ulama (Al Ansaar Private Function)

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9th NOVEMBER 2013 (Saturday)
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Maulana Abdul Aleem Siddiqui (with garland) welcomed in Durban. To his right is his brother Maulana Mukhtar Siddiqui, teacher of Maulana Abu Bakr Khatib (with white turban second from the right) and his eldest son Sheikh Abdul Hasan Khatib (little boy in black fez at the bottom left)

Maulana by name, but very few know his capabilities as an Alim. Maulana Abu Bakr Khatib's favours are still being counted amongst Muslims, specifically in the larger Durban area. Those who had completed their Hifz under his able guidance are still leading the taraweeh salaah during the month of Ramadhan in various masajid.

In 1956, he started publishing his monthly magazine and his annual Islamic calendars under the name AL HAADIL AMEEN. He served as the Imam of the Jami Masjid in Grey Street, Durban, for many, many years this was greatly beneficial to the Muslims community there. He breathed his last on 8 January 1979 in his birthplace village of Damman and was also buried there. Alas! What a great loss to the Muslim community.

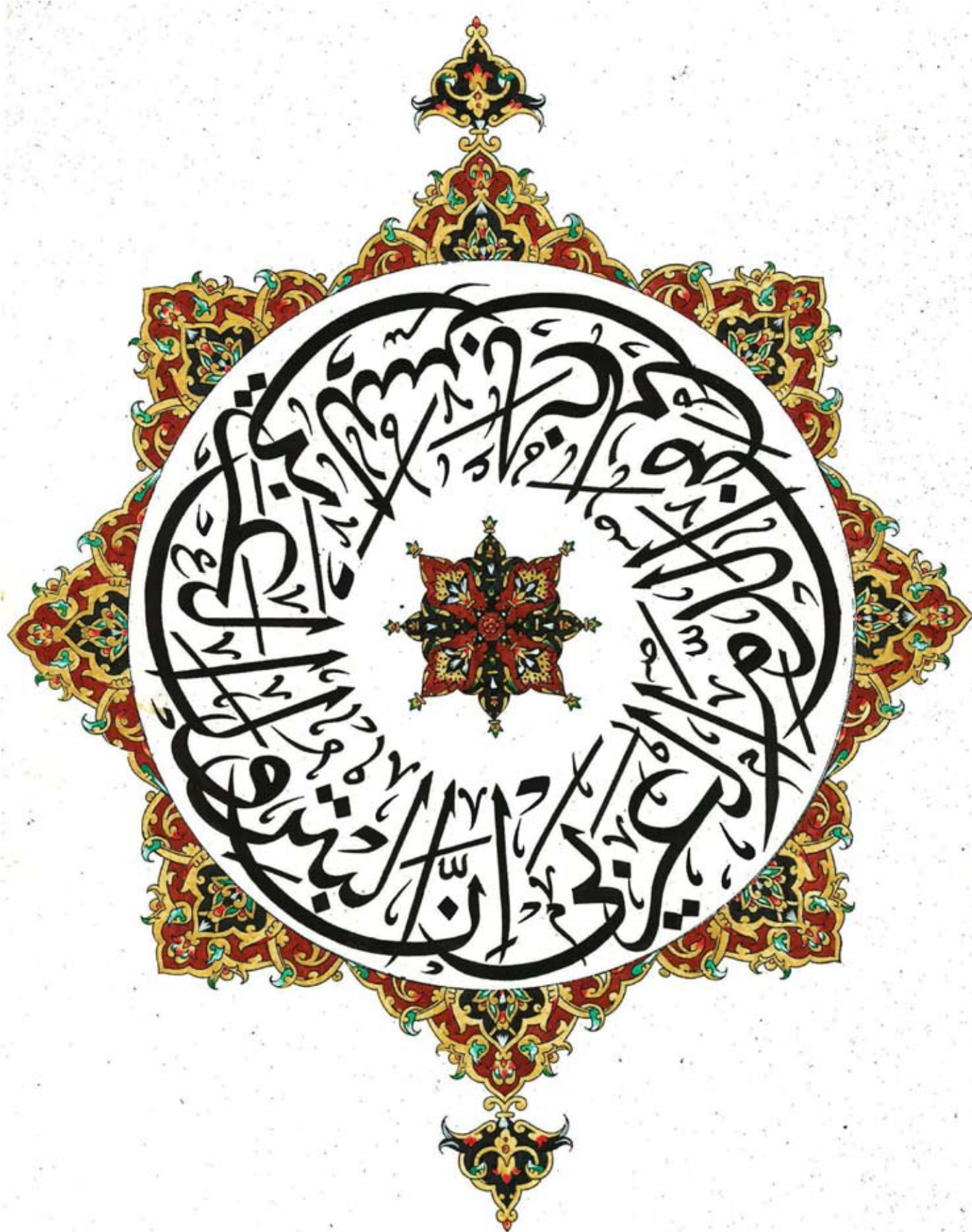
After the Maulana Khatib's passing his eldest son Hafiz Abdul Hasan Khatib continued in the footsteps of his respected father. It is with the barakah of good and sincere intention that one becomes successful in fulfilling one's ambition.



In the name of Allah, Most Gracious, Most Merciful

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Message From the Past (for the Future)

Tribute to founder of Al-Hādil Ameen by the esteemed Moulana Abdul Kadir

All praise be to Allah, the Lord of the world with peace and blessings of Allah upon the messenger Muhammad (pbuh), his family and all his companions.

My beloved and respected friend Maulana Abu Bakr Khatib Sahib (may Allah enlighten his grave with His noor), is well known generally throughout South Africa and particularly in Durban. He was born in a village called Dammam in India on 13 Rabi-ul-Awwal 1320 AH (1900AC) and was about 6 months of age when his honourable father passed away and Hajee Ismail sahib took custody of him. At the age of 5 years, he had completed the reading of the complete Qur'an and went on to obtain his primary Islamic education from his paternal aunt.

Maulana Abu Bakr Khatib Sahib's paternal grandfather was always conscious of the Maulana's further higher education. A very close friend of maulana's father was Maulana Ahmed Mukhtar Siddiqui. When he returned from hajj, he enquired about Maulana Khatib's progress. He insisted that the Maulana be sent with him in pursuit of higher Islamic education, as a fulfilment of promise he had made to the maulana's father.

The Maulana's mother eventually agreed and sent him for higher education with Mukhtar Siddiqui Sahib and Maulana Abd Al Aleem Siddiqui.

At Meerat, the Maulana Abu Bakr was admitted at Madrasah Imdaad-ul-Islam as a student of Hifz-ul-Quran under the able leadership of Hafiz Hafeezullah and

completed the Hifz of the Quran in two and a half years and going on to Madrasah Qawmiyyah in Khair Nagar for his initial studies in Arabic and Persian. During this time he was still in the custody of Maulana Mukhtar Siddiqui sahib. Thereafter he went to Lucknow where he was officially admitted as a student of Madrasah Islamiyyah Firangee Mahal.

There he spent seven years studying for the Alim Faazil course. It was here that he began reading na't/odes both in Urdu and Persian in the presence of large gatherings. He was fortunate to serve and be in the company of great spiritualist Hazrat Allamah Maulana Abdul Baari Sahib.

It was in this noble company that Maulana Abu Bakr Khatib Sahib was given the gift of reading Quran, Mathnawi of Maulana Rumi, Deewan-e-Haafiz and other nazms of a religious social and political nature in public gatherings. Maulana Abu Bakr Khatib also served as Imam in various masajid throughout the world. He served as Imam in Colombo, Sri Lanka as well as Maputo.

Maulana Abu Bakr Khatib Sahib was brought to South Africa by the Lockhat family in 1944 and was officially appointed Imam at the Ahmadiyyah Masjid in Mayville, Durban. There he had also started imparting Islamic Education to many students. Almost everyone knows the

*“Everybody knows there is dying after life,
But you (O Husayn) taught us how to live
after death.”*

- Hindu Poet, Kuwar Mehendra Singh Bedi

*“The best lesson which we get from the
tragedy of Karbala is that Husayn and his
companions were the firm believers of God.
They illustrated that numerical superiority
does not count when it comes to truth and
falsehood.”*

- Historian, Thomas Carlyle

In the words of Moulana ‘Ali Gouhar:

*“Qatle Husayn asl mein marge yazid hay
Islam zinda hotahay har Karbala ki ba’d”*

*“The killing of Husayn is in fact the death
knell of Yazid, as Islam is revived after
every such Karbala”.*

Imam Husayn indeed perpetuated the legacy of the willingness for sacrifice of Prophet Ismā’īl. His colossal struggle and monumental martyrdom is so moving that it continues to serve as a beacon of light to all the faithful who struggle for freedom and justice.



Editorial Message

by Hafiz Mahmod Khatib (ibn Shaykh Abulhasan Khatib ibn Moulana Abu Bakr Husain Khatib Dammani)

The Spirit of Sacrifice

Imam Husayn lived his life the way he observed his beloved grandfather, the final messenger, live it. He embodied the qualities of the prophet in his character remaining deeply committed to the Quranic values of justice and equality. When the power was usurped by the Umayyad rulers and the people's right to elect their Caliph was turned into a dynastic rule with little regard for human life and human dignity, freedom and justice, Imam Husayn mobilized first his family then his supporters to challenge the authority of Yazid, the Umayyad ruler at that time. He was betrayed by many of his supporters who withdrew at the last minute, but his family stood by him in Karbala, modern day province of Iraq, and faced the brutal might of a well organized, well equipped and well trained army.

The outcome was known from the beginning. Imam Husayn was aware of the imbalance in power. Yet he chose to stand his ground knowing fully well that he and his followers may not survive at the end of the conflict. He knew why he was there and why he had challenged the authority. He fought bravely and left the world with violent wounds as a testimony of his belief that sometimes in the life of nations come moments when liberty and justice become more important than the life itself.

Imam Husayn's struggle resulted in a sacrifice given in support of human rights and human dignity. It is this sacrifice that has inspired millions throughout history to challenge injustice and inhumanity on the part of corrupt authoritarian political powers. We need to look at Muharram commemorations beyond the passion plays and should recognize this historical tragedy beyond a sectarian and political divide. All Muslims need to work together to uphold the legacy and sacrifice that the grandson of Prophet Muhammad. Imam Husayn's example is an ever-living legacy of principled struggle. He followed the path of prophets and this should motivate people of conscience and unite people of faith rather than split them along sectarian lines. All Muslims need to remember Imam Husayn for his commitment to justice as taught by the Quran "... enjoin what is just; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to." [Qur'an 31:17] .

For those conscious of their moral obligations, consistently striving against injustice and oppression; Kullu Yawmin 'Ashura, Kullu Ardin Karbala ...

EVERY DAY IS ASHURA. EVERY PLACE IS KARBALA.

Lesson from the Tragedy at Karbala

By Abdullah Yusuf Ali (translator of the Qur'an)

There is of course the physical suffering in martyrdom, and all sorrow and suffering claim our sympathy, - the dearest, purest, most out-flowing sympathy that we can give. But there is a greater suffering than physical suffering. That is when a valiant soul seems to stand against the world; when the noblest motives are reviled and mocked; when truth seems to suffer an eclipse. It may even seem that the martyr has but to say a word of compliance, do a little deed of non-resistance; and much sorrow and suffering would be saved; and the insidious whisper comes: "Truth after all can never die."

That is perfectly true. Abstract truth can never die. It is independent of man's cognition. But the whole battle is for man's keeping hold of truth and righteousness. And that can only be done by the highest examples of human conduct - spiritual striving and suffering enduring firmness of faith and purpose, patience and courage where ordinary mortals would give in or be cowed down, the sacrifice of ordinary motives to supreme truth in scorn of consequence.

The martyr bears witness, and the witness redeems what would otherwise be called failure. It so happened with Imam Husayn. For all were touched by the story of his martyrdom, and it gave the deathblow to the politics of the Umayyads in Damascus and all it stood for. And Muharram has still the power to unite the different schools of thought in Islam, and make a powerful appeal to non-Muslims as well.

All human history shows that the human spirit strives in many directions, deriving strength and sustenance from many sources. Our bodies, our physical powers, have developed or evolved from earlier forms, after many struggles and defeats. Our intellect has had its martyrs, and our great explorers have often gone forth with the martyrs' spirit. All honour to them.

But the highest honour must still lie with the great explorers of spiritual territory, those who faced fearful odds and refused to surrender to evil. Rather than allow a stigma to attach to sacred things, they paid with their own lives the penalty of resistance. The first kind of resistance offered by the Imam was when he went from city to city, hunted about from place to place, but making no compromise with evil. Then he was offered the choice of an effectual but dangerous attempt at clearing the house of God, or living at ease for himself by tacit abandonment of his striving friends.

He chose the path of danger with duty and honour, and never swerved from it giving up his life freely and bravely. His story purifies our emotions. We can best honour his memory by allowing it to teach us courage and constancy.



Reflections on the Martyrdom at Karbala

Among the most fitting of all epithets regarding Imām Husayn was by one of the greatest spiritual luminaries, Khwājah Mo'inuddin Chisti, who said ...

*Shah ast Hussain, badshah ast Hussain,
Deen ast Hussain, deen-e panah ast
Hussain,
Sar dād, na dād dast, dar dast-e-yazid,
Haqa key binaey La ilaha ilallah ast
Hussain*

*Husayn is the master, Husayn is the king,
Husayn is the symbol of faith, Husayn is the
defender of faith,
He gave his life rather than allegiance to
Yazid
Verily the foundation of La 'illah illa-Allah
is Husayn.*

Even those not of the Muslim faith have acknowledged the monumental contribution of Imām Husayn as an icon of heroism and bravery ...

"No battle in the modern and past history of mankind has earned more sympathy and admiration as well as provided more lessons than the martyrdom of Husayn in the battle of Karbala."

- Antoine Bara in 'Husayn in Christian Ideology'



*Sar apna jo patakti hai piyason ki yaad
maeyn
Laytee hai naam Gunga o Jumna Husayn
ka
Jai Singh panaah mangay gee mujh say
narak ki aag
Maeyn Hindu hoon, magar hoon maeyn
shaida Husayn ka*

*In memory of the thirsty (martyrs of
Karbala),
the waves lash on the banks of the Gunga
and Jumna rivers remembering Husayn
I am Jai Singh, but the fire of hell will never
touch me
for though I am a Hindu, yet I am of those
who love Husayn*

- Hindu poet, Jai Singh

The famous writer, Dr. K. Sheldrake wrote about Imām Husayn:

"Husayn marched with his little company not to glory, not to power or wealth, but to a supreme sacrifice and every member of that gallant band, male and female, knew that the foes were implacable, were not only ready to fight but to kill. Denied even water for the children, they remained parched under a burning sun, amid scorching sands yet no one faltered for a moment and bravely faced the greatest odds without flinching. In a distant age and climate the tragic scene of the death of Husayn will awaken the sympathy of the coldest reader."
[Edward Gibbon, The Decline and Fall of the Roman Empire, London, 1911, volume 5, pp391-2]

*Sidq-e Khalil bhi hay ishq, sabr-e Husayn bhi
hay ishq
Ma'rika-e-wujud mayn Badr-o-Hunayn bhi
hay ishq*

*“The veracity of Prophet Ibrahim is love, so
too the patient perseverance of Imam Husayn
is love.*

*Just as Prophet Muhammad's selfless struggle
at Badr and Hunayn too was love (for Allah,
truth and justice).”*

Rather, their effort was a universal lesson which left a lasting legacy; teaching humankind through the inscription of blood on the scrolls of human history, how they conveyed to the world, through their struggle, the meaning of life; that that living is truly of value that offers itself for a cause greater than itself, that to die with honor is better than living in subjugation to injustice.

The lesson is

Not only that they were prepared to believe what is right, but do what is right, that they were living by values which they were willing to die for, selflessness not selfishness; humility not ego, principle not power.

*Shā'ir-e-Inqilāb or The Revolutionary Poet
Josh Malihābadi*

*Jo sāhib-e-mizāj-e-nabuwwat thah woh
Husayn
Jo wārith-e-zamīr-e-risālat thah woh Husayn*

*“Of the attributes of the Prophet, the
perceiver was Husayn,
of the holiness of the Prophet, the inheritor
was Husayn”.*

How many are there even today who shy away; not only from mentioning the struggle at Karbala, but from the very memory of Imam Husayn. Allah forbid that we ever become of those who forget and may we never be of those who refuse to remember.



The Revolution of Prophet Muhammad (pbuh)

by Moulana Abdul Aleem Siddiqi

In the name of Allah, Most Gracious, Most Merciful. The Almighty Allah has bestowed upon us life, health, wealth and safety. These gifts are all sources of happiness. But greater than all of these is the Prophet Muhammad (pbuh), especially the moral standard he set for us. We remember the great revolutions in history, but we should not forget the greatest of all revolutions, the one the Prophet had brought.



The revolution of Muhammad (pbuh) liberated people from subservience to idols, subservience to people, and blind conformity to a particular school of thought or denomination. Christians as well as Muslims are guilty of blind conformity to religion. There is nothing wrong with conformity but the uncritical acceptance of one's theological view has led to fanaticism and intolerance.

Christians believed blindly in whatever Luke or John said without proof, and Muslims also blindly follow a school of thought, without rational investigation. Imam al Gazzali showed us in his autobiography how to search for the truth, and to question every school of thought of the time. Islam is a religion of reason, not

superstition. So a Muslim's faith should always be tempered by reason.

The Prophet taught us how to work, dress, eat and drink. He gave us a framework for every aspect of life. This framework includes three aspects: firstly, our relationship with our Creator, secondly our relationships with other people and thirdly our relationship with ourselves. This corresponds with three rights in Islam:

Huquq Allah

(Which indicates the rights of Allah)

Huquq al-'ibad

(Which indicates the rights of others)

Huquq-al-nafs

(Which indicates the rights on oneself)

Our duty is to fulfill all three rights.

These rights are enshrined in The Holy Quran, but we can only really know how to implement them if we follow a practical model. That model is Prophet Muhammad who shows us how to pray; how to live and how to be polite. The Prophet Muhammad is the *uswatun hasanah*/perfect pattern of conduct. [Q 33:21]

Prophet Muhammad taught us that we should pray to express our gratitude to Allah. Prophet Muhammad asked us to pray five times a day, but he himself prayed the late hours of the night. When people asked him why he prayed so much, he said: *“Should I not be a grateful servant?”* Allah says: *“And remember! Your Lord caused to be declared (publicly): ‘if ye are grateful, I will add favours unto you;’* [Q.14:7]

So the Prophet Muhammed did more than was required. We are told to fast at least in Ramadan, but Muhammad fasted in other months too. At Isha prayers, the companions stayed for prayer, but he rushed home to feed the hungry. We have to give minimum zakah but he gave all his belongings in the way of Allah.



When we go on hajj (pilgrimage) we leave our families and the comfort of our homes and present ourselves in front of Allah and say labayk (I am here). Likewise, we will leave our wealth and family behind when we die, but this is a permanent departure. We will be buried, and shrouded in white as in ihram of the pilgrimage.

This is a form of abstention from the world, but the prophet lived like this throughout his life. He died with nothing, only a cloth to cover his body: if his head was covered, his legs were uncovered and if his legs were uncovered, his head was covered. The Prophet could have turned to Uhud into silver or gold, but he preferred to live and die as a poor man. On the Day of Judgement, he asked to be raised among the poor and the oppressed.

All that we have, even our life, our very selves, is a trust from Allah to be used and never to be abused. The body is sacred in Islam: so no one has the right to harm it or destroy it. So let us follow the example of the Prophet and we will be able to bring about a revolution in our own selves and the world around us.

Mission of the Roving Ambassador of Islam

“My heart yearns to show it’s bleeding scars

*And to teach everyone on earth the laws
Which might make blessed life’s span
This is my yearning and this is my aim
This is my intention and this is my claim
With this I yearn to scan the globe
And deliver to humanity the message of Hope”*

[An extract from a poem by Mawlana Shah Abd al-Aleem Siddiqui written in his college years]



It was regarding this Qur’anic verse that

Imām Shaf’i wrote in his poem

*Ya āla-bayti Rasulillahi hubbakum
Fardun minalāhi fil Qur’ani anzalah
Yakfikum min ‘azimil fakhri annakum
Man lam yusalli ‘alaykum la salāta*

“O Family of the Prophet! Allah has made it obligatory on us in the Qur’an to love you. It is a matter of pride for you that without saluting you our salutations (salawāt) are invalid.”

That Husayn who, together with his brother,

is considered by the Prophet as sayyidā shabābi ahlil Jannah “leaders of the youth of Paradise” [Sunan al-Tirmidhi]

That Husayn who carried the traits of the

Prophet and who many companions considered as an image of his grandfather. The dear companion of the Prophet (pbuh), Anas Ibn Mālik narrates: “The head of al-Husayn was brought to Ubaidullah Ibn Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of al-Husayn’s head, and saying something about his features.” Anas then said (to him): “Al-Husayn resembled the Prophet more than any other person.” [Sahih al-Bukhari]. That Husayn of whom the Prophet said, “Husayn is from me and I am from Husayn. Allah loves whoever loves Husayn.” [Sunan al-Tirmidhi]

Yet, Imam Husayn was martyred at the

hands of those who considered themselves followers of our beloved Prophet Muhammad, those who claimed to act in the name of Islam yet unremorsefully and shamelessly were prepared to obliterate its true

exponent; those who (like so many today) are prepared to kill for Islam yet are unable to live by it.

Yes, Imam Husayn was martyred at the hands of those who would kiss the Black Stone (because the Prophet kissed it), yet cut off the precious head of that dear grandson of the Prophet, a head which the Prophet so often caressed and kissed with affection.

Nabī Mūsa, Nabī Ibrāhīm and Imām Husayn

The brave Prophet Moses did not fight the pharaoh to become king, neither did the righteous Imam Husayn take on the army of the corrupt Yazid merely to become caliph.

The Makkan struggle for the manifesting and upholding the values of Islam was founded with love and veracity by the family of Ibrahim and continued with love and patience through the family of Muhammad (pbut), as ‘Allama Iqbal says;



Muharram: Legacy of Nabi Musa and Imam Husayn

by Shaykh Sadullah Khan

We bid farewell to the old year by celebrating Prophet Ibrahim's commitment to Allah displayed through his willingness to sacrifice his patient son, Prophet Ismā'il (peace be upon them); and we welcome the new year by remembering the migration of Prophet Muhammad (pbuh) to Madinah, which marked the beginning of a period of enlightenment for civilization. This is also the month where we commemorate the martyrdom of Prophet's beloved grandson, Imām Husayn, while we simultaneously reflect on the struggle of Prophet Mūsā (pbuh) against the oppressive Pharaoh. Such Musawi-Husayni struggle has always raged on in a corrupted world.

‘Allama Iqbal said;

“Musa-o Fira'un Shabbir-o Yazid; In do quwwat az hayat āmad padid”

“Ever since the beginning, two opposing forces have been at war - virtue and vice. Thus, Prophet Musa rose against Pharaoh and Shabbir (Imam Husayn) rose against Yazid”

Defining Imam Husayn?

Imam Husayn is the son of Fatimah az-Zahrā, the daughter of the Prophet Muhammad, mercy unto all existence [Qur'an 21: 107]. His grandmother, Khadijah, was the first to embrace the Faith. The Prophet (pbuh) considered both Khadijah and Fatimah “among the leaders of the women of Paradise” [Musnad of Ahmed ibn Hanbal] and said that “Fatimah is part of me, whoever hurts (azha haa) her hurts me.” [Sahih Muslim]

The noble father of Husayn is Ali, who was a cousin and one of the most beloved and steadfast companions of the Prophet. And later became the fourth caliph of Islam. Imam 'Ali, leader of the Faithful, the mawla (leader) to all those to whom the Prophet was the mawla [Sunan Tirmidhi]. Indeed, Ali is like the sun, Fatimah like the moon and Husayn a star in the galaxy of heroes. Together with his brother Hasan, Husayn is considered among “leaders of the youth of

Paradise” [Musnad of Ahmed ibn Hanbal]. We shall never forget how the Prophet descended from his pulpit to embrace and seat his grandson besides him before resuming his sermon, nor how he prolonged his prostration in order not to discomfort the other who had climbed on his back. The Prophet beseeched the Almighty; “O Allah, I love Hasan and Husayn, do love them and love those who love them”. [Sunan Tirmidhi]

To compound the tragedy, his martyrdom emphasizes that it was the grandson of the final Messenger (and his close relatives) who were brutally killed. It was a massacre of the progeny of the final Prophet of Allah.

That family of the prophet of whom Allah invokes us through the Qur'an; “Say (to the people, O Muhammad)! I ask of you no reward except that you love my family.” [Qur'an 42:23].

Muharram Message

by Shaykh Dr Tahir-ul-Qadri

The tragedy at Karbala and the grief for Hazrat Imam Husayn and his companions is a historical part of the Muslims' faith and it is not fair to associate it with any particular sect. Imam Husayn is a metaphor of love, peace, tolerance and human brotherhood; whereas Yazid is a symbol of terrorism, exploitation, and oppression.

The great Imam taught humanity not to compromise with the oppression and tyranny. From the epoch of Karbala issued forth two mindsets and ideologies, namely Hussainiyat and Yazidiyat and the advocates of the Yazidi thought would continue to be defeated till the Day of Judgment.

By refusing to take allegiance at the hands of Yazid on principles, Hazrat Imam Husayn taught this essential lesson to the humankind that those who sacrifice their lives for the sake of principles remain alive and the dictators of the time lose despite their seeming victory and become object of universal condemnation and curse till the Day of Judgment.

Yazid tried to debunk Islamic teachings, which was not acceptable to Imam Husayn. The great Imam eternalized the mission of Islam by choosing to sacrifice himself and his family and this supreme sacrifice gave birth to attitudes of patience, submission and perseverance, and the entire humanity continues to benefit from them. The act of Imam Husayn elevated the stature of humanity and he is a shared asset of the entire civilized world.

