



Significance of the Events of Karbala

Session 2:

Safar 2, 1427/ February 20, 2007

Qur'ânic âyât 33:23 & 57:22-23

• من المؤمنین رجال صدقوا ما عاهدوا الله علیه فمنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلاً {23}

• ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير {22}

لكيلاً تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور {23}

Translation 33:23 & 55:22 -23

- 33:23 Among the believers are men who have been true to their covenant with Allâh, of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed in the least.
- 55:22 -23 There befalls not any misfortune either in the earth or in your own persons, but it is recorded in a Book before We bring it into being-surely that is easy for God-that you may not grieve over what is lost to you nor exult because of that which He has bestowed upon you. And God loves not any conceited boaster

Quick recap of session 1

- “The greatest disaster that befell the Muslims was the usurpation of rule by Mu‘awiya from Ali...this disaster was even worse than the tragedy of Karbalâ and the misfortunes that befell the Lord of the Martyrs (upon them be peace), and indeed it led to the tragedy of Karbalâ. The disaster that did not permit Islam to be correctly presented to the world was the greatest disaster of all.” Ay Khumayni

Insignificance of the world

- Even if the world be a desirable place, Allah's reward & recompense rank higher;
- And as bodies are born to die, it is better for man to be put to death with a sword in God's path
- And since it is certain that the share of everyone in the daily bread has been allotted, man should restrain his avarice for it
- And when it is certain that wealth is hoarded or be left behind, would it not be unwise to act like a miser?
- (Imam al-Husayn (a))

Ahlul Bayt (a) being conferred Divine favors

- Imam as-Sâdiq was asked about 42:30: “Do you consider what befell Imam Ali and the members of his family to be the consequence of what their own hands wrought, yet they are a Household free of sin?”
- *As-Sâdiq (a): The messenger of Allah used to turn in repentance to God, the Mighty and Sublime, and seek His forgiveness a hundred times in every day and night, without any sin. For Allah, the Mighty the Sublime, favors His friends by conferring misfortunes, in order to reward them for the tribulations without there being any sin on their part.*

Sayyidush Shuhadaa

- The title “*Sayyid al-Shuhada*” was first applied to Hamzah. After the tragedy of the 10th of Muharram, the *shahadat* of Imam Husayn overshadowed all other cases of *shahadat*, and the title was transferred to him. No doubt this epithet is still applied to Hamzah, but he was the *Sayyid al-Shuhada* of his time, whereas Imam Husayn is the *Sayyid al-Shuhada* of all time, just as Maryam was the exemplar of the women in her time, and the lady of light, Fatimah, is the exemplar of women of all time. (Murtada Mutahhari)
- Imam Husayn (a): My grandfather told me that I was destined to attain a very high spiritual position, but that could not be attained except through *shahadat*.”

The Imam (a) remained focused

- A righteous man, consciously performs his duty in all circumstances, irrespective of the consequences. Imam Husayn gave a very interesting reply to Farazdaq, who met him on his way to Karbala. Farzdaq explained the dangerous situation of Iraq. In reply the Imam said, *“If things develop as we want, we will praise God and seek his help in being thankful to him; but if anything untoward happens, we won’t be the losers, because our intentions are good and our consciences are clear. Hence whatever comes about is good, not bad. I am thankful to him in all circumstances, whether pleasant or otherwise.”*

Unique companions of the Imam

- “Master, do you permit us to go away and leave you alone? That cannot be. Life has no value in comparison with you.” Another said: “I wish that I were killed, that my body were burnt and my ashes scattered. I wish that process were repeated seventy times. To be killed only once means nothing.” And the next, “I wish I were killed a thousand times consecutively. I wish I had a thousand lives, all to be sacrificed for you.”
- Imam Husayn: *I do not know of any companions better and more faithful than my own companions, nor do I know of any kinsmen more virtuous and more dutiful than my own.*

Behavior with friends & foes

- Not insisting all relatives & Shias to follow
- Address on the eve of Ashura
- Asking for one night's respite
- Helping Bishr b. Amr Hadhrami to arrange release of his son
- Quenching the thirst of Hurr b. ar-Riyahi
- Abdullah b. Zubayr

Contribution of the women

- Wife of Zuhayr b. Qayn
- Bibi Umm Kulthum
- Umm Wahab
- Umm Rubab
- Taw`aa
- Also: Bibi Zaynab, Bibi Sakina, & others

Moral consequences of Karbala

- Power of religion over materialism
- Steadfastness & being firm in life
- Patience under all circumstances
- Bravery in the presence of a large army
- Willingness to sacrifice everything
- Appealing to all the oppressed people

عاشوراء

