

ALI 552: The Husayni Paradigm of Justice

Muhammad Mahdi Kassamali

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Lessons from Last Week

All the Imams continued moving the society towards the same goal

Four different periods

Silence and Cooperation (Imam Ali 'a)

In Power (Imam Ali and Imam al-Hasan 'a)

Planning for the Short Term (Imams al-Hasanain 'a)

Planning for the Long Term (Imam al-Sajjad 'a onwards)



An Opportunity is Presented

For 20 years Imams al-Hasan and al-Husayn were preparing

With the death of Mu'awiyah a golden opportunity is presented. Not guaranteed.

...إِنَّا أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا خَتَمَ اللَّهُ وَ يَزِيدُ رَجُلٌ فَاسِقٌ
شَارِبُ الْخَمْرِ قَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُعَلِنٌ بِالْفِسْقِ وَ مِثْلِي لَا يُبَايِعُ مِثْلَهُ...

We are the family of Prophethood, the treasure-trove from which came the Messenger, the passageway of the angels. Allah initiated through us and concluded with us. While Yazid is a debauchee, a drunkard, a murderer, who openly sins. A man like me cannot give allegiance to one like him.

Imam's Letter to Muhammad al-Hanafiyyah

As he was leaving Madinah he wrote a will and left it with his brother

... وَ أَنِّي لَمْ أَخْرُجْ أَشِرًّا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ
لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةِ جَدِّي ص أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ
وَ أَسِيرَ بِسِيرَةِ جَدِّي وَ أَبِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع ...

I have not risen in a wild and reckless manner, nor to cause mischief nor out of oppression. But rather I have rose up to reform the ummah of my Grandfather (s) and I desire to enjoin good and forbid evil, and I follow in the footsteps of my grandfather and my father Ali bin Abi Talib (a.s.).



Letter of the Elite Shi'ah of Kufah, to Imam

From eminent companions such as Zuhayr bin Qayn, Hani bin 'Urwah and Sulayman bin Surad,

Praise be to Allah Who has destroyed your obstinate enemy. The one (referred to Mu'awiyah) who had leapt upon the ummah and snatched their affairs into his own hands and usurped their war-booty and seized control of them without their consent. Then he killed the virtuous and spared the wicked ones. And he made the wealth of Allah rotate among the tyrants and the wealthy people. So woe upon him and may he be destroyed as (the people of) Thamood were destroyed! Verily, we have no Imam over us. We request you to come to us so that Allah may unite us upon the truth. Nu'man bin Basheer is in the palace, we do not gather with him on Friday, nor do we go to him on the day of Eid. If we learn that you are coming to us, we shall drive him out from here until we make him go all the way to Syria.

Letter to the People of Kufah

In his letter when he sent Muslim bin 'Aqil to Kufah, he said at the end of a letter he sent with Muslim,

.. فَلَعمري ما الإمام إلا الحاكم بالكتاب القائم بالقسط الدائن بدين الحق الحابس نفسه على ذلك لله
والسلام

...I swear by my life, an Imam is only one who governs in accordance to the Book of Allah, and establishes justice, and adheres to the True Religion and exclusively dedicates himself to that for the sake of Allah. Greetings.

His Letter to the Noblemen of Basrah

... وَ قَدْ بَعَثْتُ رَسُولِي إِلَيْكُمْ بِهَذَا الْكِتَابِ وَ أَنَا أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص فَإِنَّ السُّنَّةَ قَدْ أُمِيتَتْ وَ
إِنَّ الْبِدْعَةَ قَدْ أُحْيِيَتْ وَ إِنْ تَسْمَعُوا قَوْلِي وَ تُطِيعُوا أَمْرِي أَهْدِكُمْ سَبِيلَ الرَّشَادِ ...

... and verily I have sent my messenger to you with this message and I invite you to the Book of Allah and to the tradition of His Prophet (s), for indeed the sunnah has been destroyed and innovations have crept up. Hence if you pay heed to my words and obey my command, then I shall guide you to the Righteous path.

Conversation between Muslim and Ibn Ziyad

فَقَالَ ابْنُ زِيَادٍ أَخْبِرْنِي يَا مُسْلِمُ بِمَاذَا أَتَيْتَ هَذَا الْبَلَدَ وَأَمْرُهُمْ مُلْتَمِعٌ فَشَتَّتَ أَمْرَهُمْ بَيْنَهُمْ وَفَرَّقَتْ كَلِمَتَهُمْ فَقَالَ
مُسْلِمٌ مَا لِهَذَا أَتَيْتُ وَلَكِنَّكُمْ أَظْهَرْتُمُ الْمُنْكَرَ وَدَفَنْتُمُ الْمَعْرُوفَ وَتَأَمَّرْتُمْ عَلَى النَّاسِ بِغَيْرِ رِضَى مِنْهُمْ وَ
حَمَلْتُمُوهُمْ عَلَى غَيْرِ مَا أَمَرَكُمُ اللَّهُ بِهِ وَعَمِلْتُمْ فِيهِمْ بِأَعْمَالِ كِسْرَى وَقَيَّصَرَ فَأَتَيْنَاهُمْ لِنَأْمُرَ فِيهِمْ بِالْمَعْرُوفِ وَ
نَنْهَى عَنِ الْمُنْكَرِ وَنَدَعُوهُمْ إِلَى حُكْمِ الْكِتَابِ وَالسُّنَّةِ وَكُنَّا أَهْلَ ذَلِكَ

His Lecture to the Army of Hurr

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَّهُ] [وَسَلَّمَ قَالَ]: «مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحَرَمِ اللَّهِ؛ نَاكثًا لِعَهْدِ اللَّهِ؛ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ؛ يَعْمَلُ فِي عِبَادَةِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ فَلَمْ يَغْيِّرْ عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخُلَهُ مَدْخَلُهُ «أَلَا» وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَرَكُوا طَاعَةَ الرَّحْمَنِ، وَظَهَرُوا الْفُسَادَ، وَعَطَّلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفِيءِ، وَأَحْلَوْا حَرَامَ اللَّهِ، وَحَرَّمُوا حَلَالَ اللَّهِ، وَأَنَا أَحَقُّ مِنْ غَيْرٍ».

Conclusion: Being Husayni

The primary lesson to be derived from Karbala

Our reaction to the moral decline in society