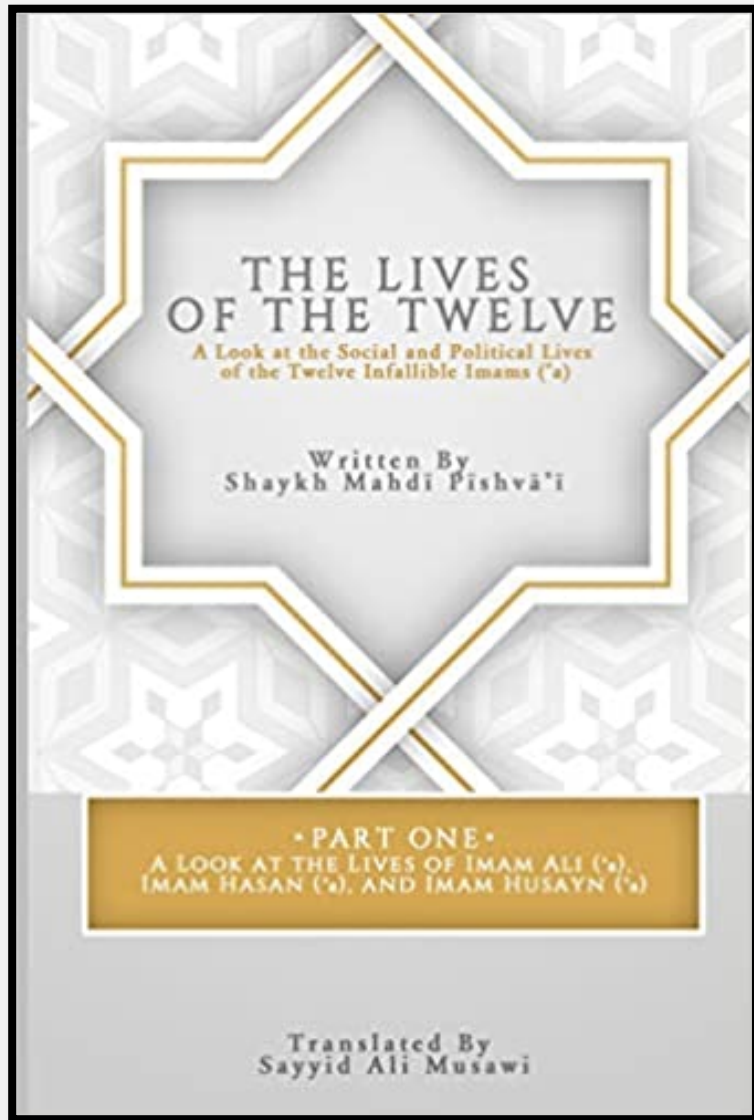




ALI 614: Role of the Imams Part 1

Section Three – Imam Husayn (a)



The Lives of the Twelve

A look at the Social and
Political lives of the twelve
Infallible Imams (a)

Author:
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Imam Husayn (a)

1. With his grandfather – 6 years
2. Alongside his father – 30 years
3. With Imam Hasan (a) – 10 years
4. Imamate – 11 years

Before Imamate

Protesting to the second Caliph

Participation in battles

Involvement in the peace treaty



Imam Husayn and Muawiyah

Abiding by the
Peace Treaty

Deception of
Muawiyah

Tactics of Muawiya

- Political and economic pressure
- Arousing discrimination and rivalry
- Fabrication of Tafsir and Hadith
- Encouraging deviant sects – The Jabriya and Murji'ah
- Stupefying the masses

Muawiya

5 years - governor of the second caliph

12 years - governor of Uthman

5 years - Imam Ali's rule

6 months - Imam Hasan's Imamate

20 years - Caliph of the Muslims

Power alone is not enough for an oppressive government to maintain its hold over the people. All governments are in need of an intellectual, philosophical and doctrinal basis in order to keep their grip of power over their people. In other words, oppressive governments, in addition to needing military and police forces, have an equally important need for psychological and intellectual influence in order to make complete the process of subjugation.

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The change in the Muslim society

These policies created a transformation of the character and collective values of the society. While the Muslims generally understood that their religion did not allow them to be meek and submissive in the face of an un-Islamic and oppressive government, they were too weakened and fearful to put up any meaningful resistance. The conclusion of these policies was that the Muslims . . . were transformed into a fearful and submissive community.

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Protest of Imam Husayn

- Letters to Muawiyah
- Opposition to nomination of Yazid
- Sermon in Mina

Words of Imam Husayn (a)



In terms of your superiority and virtues, you are subject to errors and excess. By seizing the public's wealth, you have become guilty of oppression and injustice . . .

I have understood all of what you have to say about Yazid's virtues and merits in order to nominate him for the governance of the Muslims. You describe Yazid in such a way as if his way of life is hidden from the people or that you have hidden knowledge of him which the people do not possess . . . Introduce Yazid as he truly is.

Imam's words to Muawiya

Words of Imam Husayn (a)



O Muawiya, one of the things you said was that I should not create division and conflict in this community. I do not see any sedition greater than that of your government and rule . . . I do not see any duty greater than that of fighting against you, and this would be counted a war in the way of God. If I restrain myself from rising against you due to certain reason, then I seek God's forgiveness and I ask that God guide me towards actions which are the cause of His good pleasure and satisfaction.

Letter to Muawiya

Words of Imam Husayn (a)



You see the covenant enacted with God being violated and trampled under foot, yet you show no anxiety, when it comes to the covenants enacted with your fathers, you become greatly disturbed and anxious if they are only violated in part, but the pledges you have given to the most noble Messenger are a matter of complete indifference to you.

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

Sermon in Mina

3 Factors that gave rise to Ashura

- 1) Demand of allegiance by Yazid (Defense)
- 2) Invitation of the people of Kufa (Opportunity)
- 3) The need to command good and prevent evil (Duty)

It is incorrect to say that since Yazid was pressuring him for his pledge of allegiance then (and only then) Imam Husayn found it necessary to rise against him. Even if Yazid had not forced him into such a position, and even if the people of Kufa had not invited him, still it would have been necessary for Imam Husayn to rise up against the tyrant Yazid.

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Words of Imam Husayn (a)



I am not leaving Madina from selfishness or caprice. Nor am I leaving it to create corruption and oppression. My goal in this movement is to reform the corruption which has taken place in this nation. I aim to command the good and forbid the evil, and to advance the way of life of my grandfather, the Prophet, and of my father, Ali Ibn Abi Talib.

Will of Imam Husayn (a)

Words of Imam Husayn (a)



Any Muslim who comes face to face with an oppressive King, who considers the haram of God as being halal, who breaks the divine covenant, opposes the way and laws of the Prophet, opens the way for sinfulness, injustice, and enmity, and (yet) he does not show this king any opposition, either through his actions or his words, then it is up to God that he does not condemn and punish this (quiet) individual with the same punishment due to the oppressive king.

Imam's sermon to the army of Hurr

Words
of Imam
Husayn
(a)



Don't you see that the truth is not followed and the falsehood is not discouraged? (The situation is so severe) so that a Believer wishes to meet Allah. And today I don't see death but prosperity, and living with tyrants is nothing but disgust and disgrace.

Imam's sermon at Dhi Husum

Abu Sufyan told his son Mua'wiya that now the old fashion objection is not working and best policy would be to attack the new religion from within by infiltrating in it and change its core values in the society.

(Cited from: <https://www.cointalk.com/threads/mua-wiya-a-villain-caliph-or-commander-of-faithful.340760/>)

Modern day materialists view uprisings and rebellions as unavoidable social phenomenon which occur when pressure builds up in a given society. A similar analogy can be drawn by a pot which is sealed off while pressure builds within it. If the pressure is not relieved in one way or another, then inevitably the pot will explode from the pressure . . .

By reviewing the sermons and letters of Imam Husayn (a), it is clear that his movement did not have this nature and it was not of this category of social phenomenon. It was a calculated and well thought out uprising based on considerations of responsibility and duty; in addition the dangers were also well understood.

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Lectures about the topic

- Dr Yasir Qadhi on Ashura –
<https://www.youtube.com/watch?v=nm7mKOTZoqQ>
- Shaykh Mohammad al-Hilli's reply to Dr Qadhi -
<https://www.youtube.com/watch?v=v5ogtZnRG6M>