An Everlasting Instruction

Imam al-Ḥusayn's (‘a) Journey to Makka

Abū Muḥammad Zaynu'l 'Ābidīn

Peace be upon you- O utterly obedient servant of Allah, O Doyen of Martyrs, O Husayn, and on those who sacrificed their lives for your sake. I humbly pray to Allah to enable us to be with you both in this world and the Hereafter. May He unite us with your spirit in this world so that we are blessed and honored to continue your mission, and may He resurrect us in the Hereafter in your noble company..

All praises belong to Allah, the Lord of the Universe

Events of Truth
Are Everlasting

مَا عِنْدَكُمْ يَنفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
What is with you vanishes and what is with Allāh will endure.
(Holy Qur'ān, ch.16, v. 96)

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As Imām al-Ḥusayn ('a) sought refuge in the Ḥaram, we likewise should do the same. But seeking refuge for us in the beginning would be to cleanse our tarnished soul with the water of repentance and seeking forgiveness from God, and resolve not to engage in any sin, so that we can practically say that we have sought refuge in Allāh (swt). Refuge in our case takes a different form. It depends on our circumstance.

And in the same way that Imām Ḥusayn ('a) never submitted to the forces of *kufr*; we likewise should inculcate this spirit in ourselves and others, and firmly resolve that till the last moments of our lives we would totally surrender to Almighty Allāh. The emphasis of *barā'a (expression of hatred against the polytheists and oppressors)* which is so explicit in the Qur'ān is very essential today and must never be underestimated. Pathetically, however, it seems that polytheists still dominate the hearts of so-called Muslim leaders. The entire Masjid al-Harām should be filled with the cries of protest of the lovers of God, and overhaul them to resolve to vanquish the advocates of oppression and falsehood in the manner that Islām dictates. So long as the concept of severing relationships with the oppressors is not practically realized, the chaos in the Muslim world will always increase. The solution of hampering the forces of *kufr* from harassing the Muslims directly or indirectly worldwide is to take major steps like depriving the oppressor regimes from black gold which is so vital to keep their technology and perpetual oppression alive. It would literally cripple them, and it should not be a wonder if Israel [which never *was*] is effaced from the map.

If Ḥajj does not contain the Ḥusaynī spirit, but is limited to its physical and overt acts of devotion, Muslims would never prosper.

The presence of Imām al-Ḥusayn ('a), as has been the case, will always be felt. But so long as we do not make his foundational move, we would never prosper. The Holy Qur'ān says:

يَاأَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O believers, respond to Allāh and His Apostle, when He calls you to that which will enliven you.

Isn't it time to respond to Allāh (swt)'s call?

بسم الله الرحمن الرحيم

اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ

In the Name of Allāh, the All-Beneficent, the All-Merciful. O Allāh bless Muḥammad and the Progeny of Muḥammad (ṣ)

Presentation

I humbly present this short treatise to the Leader of Martyrs- Imam al-Ḥusayn ('a), who sacrificed his noble life, family, and possessions entirely to save the 'truth', and thereby practically demonstrated a timeless model for emulation.

Abū Muḥammad Zaynu'l 'Ābidīn

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Chapter 3

An Everlasting Instruction

In coming to Makka for Ḥajj we should not think that after performing the overt rites of Ḥajj we are absolved from our duties. Ḥajj is more then merely an individual worship. It is an act of devotion, whose multi-dimensional nature increases the responsibilities of the human being. If Muslims were to realize this and practically respond to the problems that they encounter today, they would surely rule the world and create an environment that would cater for eternal human felicity.

Ḥajj is beyond doubt an opportunity which can solve so many problems of the contemporary Muslims. To be oblivious of this opportunity would indeed be questionable on the Judgment day.

In the manner that Imam al-Husayn ('a) came to Makka to guide the people of the world, we too have a similar responsibility, even though it may be limited. Muslims of the world need to be awakened from their deep slumber and realize the great danger that they presently confront. Living in places where there is freedom of worship and safety and being oblivious of what is happening to other Muslim brethren throughout the world, expels one from the Muslim nation. The Holy Prophet (s) is reported to have said:

مَنْ أصبَحَ لاَ يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ

Whosoever wakes up in the morning and is indifferent of the affairs of Muslims is not a Muslim.[11]

مَنْ أَصْبَحَ لاَ يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَ مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ

Whosoever wakes up in the morning and is indifferent of the affairs of Muslims is not among them, and whosoever hears a man call, 'O Muslims [come to my rescue!], but does not respond to him is not a Muslim.'[12]

[11] Thiqatu'l Islām al-Kulaynī, *Al-Kāfī*, v.2, p. 163
[12] *Ibid.*,, v.2, p. 164

he would never lose. Instead he would attain a lofty station and eternal salvation.

If the leaders who govern Muslim nations of the world today were to understand and apply this lofty concept they would never assist terrorist regimes like Israel and the US, whose evil nature is more apparent than ever today. Makka is a place where such thoughts must soak our hearts and minds, for indeed Muslims should undergo a new revolution. Every concerned Muslim should try to understand and heed to the call of Imām al-Ḥusayn ('a) which still echoes in the hearts and minds of the truth-seeking human beings:

فقد علمتم أن رسول الله (ص) قد قال في حياته من رأى سلطانا جائرا مستحلا لحرم الله ناكثا لعهد الله مخالفا لسنة رسول الله يعمل في عباد الله بالإثم و العدوان ثم لم يغير بقول و لا فعل كان حقيقا على الله أن يدخله مدخله

Indeed you know that the Messenger of Allah (s) said during his lifetime: "Whoever observes a sovereign legalizing what God has made unlawful, violating the covenant of God, opposing the Sunnah of the Messenger of God, and treating the creatures of God sinfully and oppressively, and does not oppose him with his speech and action, God has a right to bring him to the same fate as that of the tyrant…"[8]

أ لا ترون أن الحق لا يعمل به و أن الباطل لا ينتهى عنه

"Don't you see that what is true and right is not acted upon and what is false and wrong is not forbidden?..." [9]

هل من ذاب يذب عن حرم رسول الله

"Is there any protector do defend the sanctuary (*haram*) of the Messenger of Allāh?"[10]

[8] 'All¡ma Majlisī, *Bihār al-Anwār*, v. 44, p. 381
[9] *Ibid*, v.75, p. 116
[10] *Ibid*, v.45, p. 45

Introduction

Events of Truth are Everlasting

The Holy Qur'ān illustrates 'the example of truth' in the following way:

...فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الامثَالَ

…As for the scum, it disappears like froth cast out; and as for that which benefits mankind, it remains on the earth. This is how Allāh sets forth parables. (13:170)

Every phenomenon of truth[1] is everlasting. The verse above likens clean water with truth and the scum over it with falsehood. Some phenomena resemble the scum on the water which finally evaporates and vanishes, while others resemble water which remains on earth and is beneficial to mankind.

Phenomena of truth resemble springs of pure water that quench every generation to come. They also benefit those who lived prior to their existence. Therefore their effect transcends time. Narratives indicate that the past Prophets of God after having been informed about what will befall the grandson of the last Prophet of God (s) cursed his killers[2]. Hence the matter is beyond the confines of time or place. Such is the nature of an event of truth.

[1] '*ḥaqq*' (lit. truth) is known to be so because it 'endures'. The verb '*ḥaqqa*' means '*thabata*' (to endure).
[2] 'Allāma Majlisī, *Bihār al-Anwār*, v. 44, pp. 243-244. [Readers must also understand that 'cursing' the killers of the Imām ('a) and his loyal companions cannot be merely reduced to personal enmity with the perpetrators of the heinous crime. If one looks at the 'reality of the matter' he/she would come to realize that the sum total of one's personality is one's deeds. Small wonder it is that Almighty Allāh describes the son of Nūh as "*innahu 'amalun ghayru ṣālihin*" (Surely he is a bad deed, Holy Qur'ān, 11:46). Therefore, our curse reflects (1) our hatred towards the deeds of the perpetrators of evil, and (2) our stance of being against them - *Author*]

Those events which have Divine color always remain, but those phenomena which concern other than Allāh never subsist. The Holy Qur'ān says in this connection:

مَا عِنْدَكُمْ يَنفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

What is with you vanishes and what is with Allāh will endure...(16:96)

The Holy Prophet and his infallible progeny, upon whom be peace, were models of emulation for all times. This is because every act of theirs was in complete obedience to Almighty Allāh and *the truth*. In the radiant Ziyāra of Jāmi'a al-Kabīra we address them as follows:

وَ الْحَقُّ مَعَكُمْ وَ فِيكُمْ وَ مِنْكُمْ وَ...

And truth is with you, in you, from you and...

Therefore every move they made was 'the truth' and everlasting and for all places and ages to come. The nature of truth is such that it can never perish. Therefore every move, action, and thought of truth will never perish.

oppression. And this unwavering stance remained until the end of his ephemeral life.

3. Seeking Refuge in Allah

Imam al-Ḥusayn ('a)'s move to Makka also alludes to something highly important. His flight to the Divine sanctity of safety, perhaps demonstrated that his only refuge is Allāh in whose house there is always safety:

فِيهِ ءَايَت بَيِّنَتٌ مَّقَامُ إِبْرَهِيمَ وَ مَن دَخَلَهُ كانَ ءَامِناً

In it are clear signs and whosoever enters therein is safe (3:97)

Seeking refuge in the Divine sanctity, however, should transport us to a loftier meaning: one who really seeks refuge in Allāh is safe from all kinds of polytheism and oppression. It is not necessary for us to limit our understanding to the physical and tangible import of the verse.

The '*amn*' and safety referred to in the verse, however, is a legislative direction (*tashrī*) which creates responsibilities on the Muslim nation. In other words, Almighty Allah commands us to observe security in His house. No one is allowed to shed blood there, no animal is to be injured, etc. But if some like Hajjāj bin Yūsuf al-Thaqafī, out of their disbelief, were to transgress the limits, they can endanger the lives of the like of the selfishly motivated 'Abdullah bin Zubayr who despite having sought asylum in the holy precincts of the Ka'ba was killed therein.

However, '*amn*' (safety) can also refer to seeking the shelter of 'one's spirit' in Almighty Allah. This meaning can also be understood by looking at some recommended supplications to be recited near the Ka'ba:

اللَّهُمَّ إِنَّكَ قُلْتَ وَ مَنْ دَخَلَهُ كَانَ آمِناً فَآمِنِّي مِنْ عَذَابِ النَّارِ

O Allāh, surely You said " and whosoever enters therein he/she would be safe"; therefore, save me from the punishment of Hell Fire."[7]

Therefore, one who seeks the protection of his spirit from Almighty Allah would undoubtedly be safe from every calamity that would ruin his spiritual life. If his physical life were to be sold for an exalted aim,

[7] Thiqatu'l Islām al-Kulaynā, *Al-Kāfī*, v.4, p. 528

Chapter 2

Reasons Behind Imam al-Ḥusayn (‘a)’s move to Makka

If one were to carefully analyze the reason why the Imām (‘a) left for Makka, he/she would be able to understand the sanctity of the move.

Following are reflections about the same:

1. The Importance of a Global Platform:

In one of his historic statements Imām al-Ḥusayn (‘a) clearly says that the main reason behind his uprising (in whatever stage it may be) is to seek reform in the Muslim nation. Then he describes the path he would undertake to meet this aspiration[6]:

أُرِيْدُ أَنْ آمُرَ بِالْمَعْرُوْفِ وَ أَنْهَى عَنِ الْمُنْكَرِ

‘I would like to invite towards good and shun the evil.’

In order for him to carry out this reform immediately, the best place to go to was Makka, where pilgrims from all over the Muslim world would come to perform 'Umra and Ḥajj. They would listen to his message, wake up, and relate the same to their people on their return.

Historical records tell us that while in Makka, Muslims from different countries would come to Imām al-Ḥusayn ('a) day and night, and listen to what he had to say.

2. Opposition Against Falsehood:

The flight of Imām al-Ḥusayn (‘a) reveals the Imam's liberated spirit. He never allowed himself to submit to any government that does not obey the laws of God. In fact it is a practical manifestation of ‘*Islām*’ (submission to the will of God). Submitting to every call of disbelief or polytheism is to alienate from the path of utter submission to Almighty Allāh. In Imām al-Ḥusayn (‘a)’s not surrendering to falsehood and remaining very steadfast in his stance, he taught every future human being 'the lesson of steadfastness' by not submitting to falsehood and

[6] 'Allāma Majlisī, *Bihār al-Anwār*, v. 44, p. 328

Chapter 1

Imam al-Ḥusayn’s ('a) Flight to Makka

The Holy Qur’ān says:

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

Surely this is an account of Truth.

Historical records tell us that after Mu'āwiya’s death, Yazīd, his invalid issue, occupied the station of caliphate and wrote to his governor in Madīna to force Imām al-Ḥusayn (‘a) among others to pay the oath of allegiance to him, or else execute him.

When the Imām (‘a) is asked to pay his oath of allegiance to Yazīd, he presents a rational exposition, worthy of consideration. He first introduces himself and then Yazīd, and thereafter says:

مِثْلِي لاَ يُبَايِعُ مِثْلَه

'My example [who it utterly submissive to Allāh] cannot give his hand to the like of Yazīd [who is an open sinner]"

In short, he ('a) says:

Premiss 1 *: I am a manifestation of truth*
Premiss 2 *:Yazīd is a manifestation of falsehood*
Premiss3 *: A manifestation of truth cannot unite with a manifestation of falsehood*
Conclusion*: Hence I cannot agree to pay the oath of allegiance to him*

The interesting point here is that the Imām ('a) does not merely say "I will not pay the oath of allegiance to Yazīd". Rather he says 'anyone like me (*mithlī*) does not/cannot pay[3] the oath of allegiance to anyone like Yazīd (*mithlahu*)".

[3] Here *lā yubāyi'u* can be both narrative of the reality and informative as well. Thus by this statement one can inform his addressee the reality that (1) truth *never unites* with falsehood, and (2) truth *will not unite* with falsehood.

Therefore, this statement is not a personal issue, but a universal lesson for all times and all places. It is a direction for every truth-seeker and informs the wrongdoers that a truth-seeker will never yield to falsehood.

Thereafter Imām al-Ḥusayn ('a) resolves to leave Madina for Makka with his noble family members. This forms the basic anecdote of this short treatise. It is a move of truth towards Truth from the champion of truth (*ḥaqq*) itself.

It is narrated in *al-Irshād*[4] that:

فسار الحسين ع إلى مكة و هو يقرأ (فَخَرَجَ مِنْها خائِفاً يَتَرَقَّبُ قالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ) و لزم الطريق الأعظم

Then al-Ḥusayn ('a) journeyed to Makka while he recited the following verse [of the Qur'ān]: 'And he left the place in the state of fear and apprehension; he said: 'O Lord, save me from the oppressors' (28:21) and he [the Imām] adhered to the main highway.

The above verse speaks of Prophet Mūsā (‘a)’s escape from Egypt when fleeing from Fir'awn, but is also applicable for Imam al-Ḥusayn (‘a) too. Just as Mūsā (‘a) flees from Fir’awn and his comrades, al-Ḥusayn (‘a) flees from the Fir’awn of his time. The 'state of fear' in the verse however should not be mistaken for 'fear of death' for infallible leaders are far from such states. The fear in this verse perhaps was from any event that would hamper his path from fulfilling his mission of awakening the slumbering folk and reviving Islam in their hearts and minds of the Muslims. Thus he did not want to be martyred before he fulfills his mission.

Then when Imām al-Ḥusayn ('a) reaches the outskirts and sees its mountains, he recites[5] the following verse of Qur'ān:

وَ لَمَّا تَوَجَّهَ تِلْقاءَ مَدْيَنَ قالَ عَسى رَبِّي أَنْ يَهْدِيَنِي سَواءَ السَّبِيلِ

And when he turned his face towards Midian he said: 'maybe my Lord will show me the right way.' (28:22)

This verse also pertains to Prophet Mūsā ('a) when he enters the city of Midian. Imam al-Ḥusayn ('a) by reciting the verse perhaps sought Divine help to carry out his mission of conveying his message and stance to all the Muslims of the world in the proper way. He seeks guidance so that he may fulfill his mission in the best possible manner.

The decision taken by Imam (‘a) to come to Makka reveals his timely move and extreme astuteness. He would have gone to other places suggested by his companions, as a result of which he would be safe from the calamities and able to adopt a life of repose. However, he had a loftier mission, and the only way to carry out the same was to go to a place where he would get a global audience who would be able to communicate to their people the pathetic state of the government, so that every committed Muslim rises for the truth.

[4] Shaykh Mufīd, *Kitāb al-Irshād*, v.2, p.33
[5] *Ibid.*