

Dear Brothers and Respected Sisters
Salaamun Alaykum wa Raḥmatullah.

Azadar of Moula al-Ḥusain ibn Ali (as): Reflections

1. The Spirit of Majalis al-Aza in Muḥarram and Ṣafar

Majalis al-Aza during the months of Muḥarram and Ṣafar are the spiritual hallmark of the devoted. The supreme sacrifice of Moula abi Abdillah al-Ḥusain(as), his Ahl al-Bayt (as), and his loyal Ashab (ra) preserved the authentic Talim of Islam as conveyed by Rasulullah (S). These sacred months invite us to make a firm Azm (resolution) to live according to the teachings of the Ahl al-Bayt (as). However, such commitment is unattainable without Taqwa. A life of excessive indulgence in food and prolonged sleep does not cultivate Taqwa. Let us renew our Ahd (pledge) to Moula Abi Abdillah al-Ḥusain al-Maḥmūd (as) to continue his mission, to uphold Ma'ruf and actively prevent Munkar. This is the fundamental yet often neglected Talim of the Qur'an. The Imam's stand in Karbala was the embodiment of Amr bil-Maruf wa Nahy an al-Munkar, undertaken with steadfastness regardless of difficulty, opposition, or consequence, yet always in accordance with the dictates of Shariah. Importantly, our own Nafs must be the first recipient of this principle.

2. Etiquette of Muḥarram: Beyond Symbols

Muḥarram is not merely a time to adorn homes with flags inscribed "Ya Ḥusain" or to contribute to Tabarruk Niyaz. The true etiquette of Muḥarram demands self-reformation: abandoning sinful habits, fulfilling Faraid, and building a noble character. A sincere mourner makes a solemn promise to Moula al-Ḥusain (as) to shun all prohibited deeds and live a life of righteousness.

3. Muḥarram as an Inner Revolution

The commemoration of Karbala calls for an inner revolution transforming our conduct, speech, habits, and moral character in light of the Talim of Moula al-Ḥusain ibn Ali (as) and his Ashab (ra). Simple acts a warm smile, honesty, fulfilling Huquq, paying taxes and debts, avoiding hatred, and safeguarding the property and honor of others are practical forms of Ma'ruf.

As the Arabic maxim says:

"Lis'an al-Ḥ'al Antaqui Min Lis'an al-Q'al": One's actions speak louder than words.

Living the noble morals of Islam is among the highest forms of enjoining good and forbidding evil, the eternal lesson of Karbala.

4. The Call for Unity

Muḥarram renews our commitment to Muslim unity. While Yazidi forces throughout history have sought to divide Shia and Sunni by provoking sectarian tensions, we must remember that after Karbala only two camps remained: the Husayni and the Yazidi.

5. Awakening from Negligence

Muḥarram is a wake-up call, not an occasion for mere emotional exhaustion after Nawhu wal Aweel, but a time to gain wisdom, resolve, and energy to confront Zulm. To those who discourage guiding others in Shariah matters for fear of offending them, history shows that the Awliya of Allah persistently taught the truth, regardless of acceptance or rejection, even in minor matters.

6. Identifying the Enemies of Islamic Thought

Muḥarram demands clarity in recognizing the adversaries of Islamic principles and resisting Taghut (oppressive authority). Before leaving Madinah, Al Imam al-Ḥusain (as) declared:

“My only objective is to seek the revival of the Shariah, remove Fasad (corruption), establish Ma’ruf, and prevent Munkar.”

This mission reflects the injunctions of the Qur’an in Surah al-Imr’an (3:104, 110) and Surah al-Ḥajj (22:41), the lifeline of Islam.

7. Sanctity of the Minbar and Majlis

Muḥarram requires preserving the sanctity of the Minbar by conveying the message of Al Imam al-Ḥusain (as) as per the Qur’an reiterated on Aashurah. For Umayyads and their spiritual and biological children, this month is one of triumph; for the Mumineen, devotees of Ahl al-Bayt (as), it is a season of Aza, solemn remembrance, shunning entertainment in honor of the ‘itrat Ṭahirah (as). Muḥarram is a school of humanity.

8. Purpose of the Sacrifice

Al-Imam al-Ḥusain (as) did not sacrifice his family and life for mere glorification; he sought to reject the Bayah of Taghut of Syria, Yazid Maloon and establish the Walayah of Ulul Amr, the purified progeny of Rasulullah(S). Sadly, some have turned Zikr al-Husain (as) into a commercialized ritual. Yet the Imam’s timeless call: “Hal Min Nasirin Yanşuruna?” transcends time, space, and identity, inviting all oppressed peoples to respond: “Labbayka Ya Ḥusain!”

9. Modesty as an Obligation

Muḥarram reminds us to uphold Hij’ab not only in gatherings but always. Modesty in attire is a Farḍ upon both men and women. Attending Majalis in inappropriate dress is disrespectful to the sanctity of the occasion and to those observing proper modesty.

10. Diversity in Commemoration

The form of Aza may differ, but it must not be a source of judgment or division. The sincerity of Niyyah determines its acceptance with Allah. Acts of charity in the name of Moula al-Husain (as) are also meritorious. True love for the Imam lies in following his Sirat al-Mustaqeem with unwavering belief in reward for good and accountability for evil in the A'akhirah.

May Allah grant us the ability to embody the lessons of Karbala in every aspect of our lives.

With respectful regards,

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