

The Philosophy of Labbayk Ya-Husayn: Karbala Manifesto of Justice, Piety, and Dignity

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Abstract: The tragedy of Karbala, centered on the sacrifice of Al-Imam al-Husayn ibn Ali (as) in 61 AH, is not merely a historical event but a transcendent moral paradigm. This study examines the philosophical, ethical, and spiritual implications of the call of Al Imam al-Husayn (as), embodied in the words "Hal Min Nasirin Yansurna?" a cry for defenders of justice that transcends time and space. The response "Labbayk Ya-Husayn" represents an enduring covenant of action, transformation, and resistance against tyranny. Through the lens of Qur'ani ethics, Nabawi Tradition, and the lived example of Ahl al-Bayt (as), this work analyzes key principles derived from Karbala, including Walayah (loyalty to divine authority), Basirah (spiritual insight), and Taqwa (Allah fearing consciousness), as well as enjoining good and forbidding evil, the sanctity of Salaat, the selection of righteous spouses, the virtue of patience, selflessness - Es'ar, and loyalty - Muwas'at. Moreover, it highlights the socio-political impact of Karbala, from exposing Umayyad hypocrisy to inspiring global movements for justice. Ultimately, Karbala affirms the inseparability of spiritual integrity and social responsibility, offering a blueprint for living with dignity, resisting oppression, and achieving Najaat. "Labbayk Ya Husayn" denotes that you present yourselves in the Khidmah of Husayn (as). "Labbayk Ya Husayn" signifies that you are ready to participate in the battle even if you are alone, even if people leave you, accuse you, and let you down. "Labbayk Ya Husayn" means that you, your money, parents, family and children are ready to participate in this battle. "Labbayk Ya-Husayn" connotes that a mother sends her beloved son to the battlefield, and when his slaughtered body is handed over to her, she wipes off the blood and dust from her son's face and offered Dua that may Allah illuminate his face on the day of Qayamah, in the same way as he has made her proud in front of Sayyidah Fatimah-tuz-Zahra (as). This is the zenith of devotion. This is the Talim of Sayyidah Zaynab (as), and in other words, the meaning of "Labbayk Ya-Husayn". It means, O Moula al-Husayn (as), we're present for you anytime and anywhere. While we were not present at the time of Jih'ad in Karbala, now we're saying Labbayk on your order, your path, what you taught by sacrificing your family and yourself in Karbala, and we will follow your Talim and never bend the knee against the Munkar. We will always remember your sacrifice, Moula al-Husayn (as).

Keywords: Karbala, Husayn ibn Ali, Labbayk Ya-Husayn, Ahl al-Bayt, Social Justice, Islamic Ethics, Amr bil-Maruf, Nahy Anil-Munkar, Es'ar, Muwas'at, Taqwa, Walayah, Ikhlas, Sabr, Shahadah, Dignity in Islam

1. The Philosophy of ‘Labbayk Ya-Husayn’:

In Karbala, when Al Imam al-Husayn (as) was left all alone on the Asr of A’ashurah, he called out repeatedly: [1]

“Hal Min Nasirin Yansurna?”

“Hal Min Mughisin Yughisuna?”

“Is there someone who will come for our help?”

“Is there anyone who will arrive for our aid?”

Ulama and intellectuals have pondered over this sentence, and one of the explanations is that Sayyid ash-Shuhada, Moula Abi Abdillah al-Husayn (as), was calling and urging upon all Muslims till the day of Qayamah to rise against Zulm (tyranny). Today, by commemorating Dhikr al-Husayn (as), we are responding to the call of Husayn (as) by saying: [2] “Labbayka Ya-Husayn”. O Devotees of the Imam! Will you not answer the call of Moula al-Husayn (as) by propagating this last message of Abi Abdillah al-Husayn (as) to the world?

We must remember, however, that answering the call of Moula al-Husayn (as) does not end with weeping, crying, and mourning for Al-Imam al-Husayn (as). We must transform our lives and change ourselves as per the Talim of Abi Abdillah al-Husayn (as) to fulfill the Ahd (Misaq) we give to moula al-Husayn in his Majlis al-Aza. For protection from Fitnah of the world and for achieving Naj’at in the A’akhirah, devotees of Ahl al-Bayt (as) must live their lives by the following three cardinal principles laid down by Moula al-Husayn(as):

i) **Walayah:** All actions should be under the directions of the Imams of Ahl al-Bayt (as).

ii) **Basirah:** To avoid falling in the trap of Taghuti power and to be vigilant and follow in the path of Shariah.

iii) **Taqwa:** The fear of Allah which prevents one from falling in the net of Shait’an. Taqwa is required for all but it is a compulsory qualification for the Muslim leadership.

Labbayk Ya-Husayn denotes that you and your family are on the battlefield of Haq v/s Batil.

Labbayk Ya-Husayn connotes that a mother sends her beloved son to the battlefield, and when his slaughtered body is handed over to her, she wipes off the blood and dust from her son’s face and offered Dua that may Allah illuminate his face on the day of Qayamah, in the same way as he has made her proud in front of Sayyidah Fatimah-tuz-Zahra (as).

Labbayk Ya-Husayn proclaims that Husayn (as), you are not alone. We are your devotees and we will continue to spread the message of Karbala and keep it alive till the Day of Qayamah. Labbayk Ya-Husayn also means that Husayn (as), you did your best to save the Islam of your grandfather, and now we will follow it and promise to sacrifice our lives for its cause. To become a true devotee, reply to the clarion call of Husayn (as) with this Marifah.

Husayn (as) did not fight for himself, but for, and in the way of Allah. Today, we are all Muslims because of the great Ehs’an (generosity) of Abi Abdillah al-Husayn (as). As Husayn ibn Ali (as) fought with Yazid (L), we wish to follow him, as he did in the way of Allah.

The beloved son of Ali (as) and Fatimah (as) is the lamp of Hidayah as per the Hadith: [3]

“Inn’al Husayn Misbah al-Huda wa Safinat-un-Najaat”

Indeed Husayn is the Beacon of Guidance and the Ark of Salvation.

We know that victory is from Allah, not owned by others, not in the hands of others, and no one other than Allah has the power to prevent and postpone it. We are not begging human beings for victory, but we beseech our Creator upon whom we depend fully.

What has been the historical impact of the sacrifice of Husayn in Karbala? The slaughter of Husayn (as) and his Ahl al-Bayt (as) and Ash’ab (ra) exposed the ugly face of the Umayyads. A message was communicated from Yazid (L) through the blasphemous poetry which he recited in his court that he did not believe in Wahi and the Nubuawah of Muhammad (S). Yazid (L) recited the following couplets of Abdullah b. Zabari (L) aloud: [4]

Had the slain of Badar (the arch enemies of Islam killed by Ali and Hamzah) been alive today, they would have witnessed the helpless children of Muhammad and their associates being caught up on the point of lances.

All of them would have been glad to see this scene and out of glee would have raised the slogan: O Yazid, may your muscles always remain strong.

We have slain the leader of Bani Hashim and taken revenge for the defeat of Badar.

If I had not taken revenge from the progeny of Muhammad; I would not have been counted from the progeny of Atabah (L).

One Hashmi (Rasulullah) fooled Arabs and staged a drama to seize a kingdom; otherwise, there was no Nabi, nor any Wahi.

In this last couplet, Yazid (L) exceeded all limits and openly committed a compound crime, upon which the punishment of Hadd is liable on the ground of “Irtidad An’il Islam.” He thereby explicitly proved and declared himself as a “Murtad.” He confirmed and declared by his deeds that in reality from Badar to Karbala the history is the same. He also recited sacrilegious verses. His wish of revenge for the deaths of his ancestors in Badar from the children of Muhammad (S) explains the entire episode of Karbala. To this day, the supporters [5] of Yazid (L) try to portray him as being innocent. Unfortunately, the majority of Muslims do not fully comprehend the Hikmah (divine wisdom) behind the supreme sacrifice of Moula al-Husayn Ibn Ali (as). They need to know this now, more so than ever. The revolutionary sermons of Sayyidah Zaynab (as) [6] are an excellent source to understand the truths.

Today, the name of Al Imam al-Husayn (as) and the memory of Karbala are symbols of the light of truth and justice, while Yazid (L) symbolizes darkness and cruelty. When Karbala becomes alive annually, millions of justice-seekers prepare to follow the path of Sayyid ash-Shuhada, Abi Abdillah al Imam al-Husayn (as). At present, the Husayni Movement inspires global uprisings against oppression. Karbala is a key example of all the movements that are taking place in the world for social and political justice. The followers of this path have achieved numerous victories. The revolution continues as people become aware and speak truth to power.

Muslims today face the kind of fear the Kufis felt which is that of losing worldly comforts. We cry over the tragic event of Karbala but do not follow the Talim and Sirah of Husayn Ibn Ali (as) in our practical life. Alas, devotees confine Dhikr al- Husayn (as) within the four walls and sit comfortably on nice foamy carpets culminating with a lavish feast in the name of Husayn (as). Dhikr al- Husayn (as) has a great revolutionary spirit that can even demolish and turn a mountain into a molehill. Strong practical efforts are necessary for changing our lifestyles.

Amir al-Mumineen Ali Ibn Abi Talib (as) says: [7]

"We are responsible for our effort; not for the result."

One of the leading scholars of Qom, Ayatullah Lutfullah Saafi Gulpaygani [8], in his Daras (lecture) has succinctly discussed changing the lifestyle of Muslims for Hay'at Saniyyah (Renaissance) in keeping with the lesson of Karbala.

2. Da'wah of Maruf and Restraint from Munkar:

The event of Karbala teaches us not to deviate from Sir'at al-Mustaqeem and to not panic while discharging obligations. One has to have belief in the A'akhirah and focus one's mind on the permanent consequences of any actions undertaken. This is the meaning of "Amr bil-Maruf" (Enjoining Good) and "Nahy Anil-Munkar" (Forbidding Evil), [9] which Husayn (as) explained. This injunction is the main blood vessel of the body of Islam. For example, a smiling face, friendly demeanor, obeying the laws, paying taxes and debts, and not despising anyone or not violating anyone's property rights or chastity is the most efficient meanings of "Maruf". An Arabic phrase encapsulates this aptly:

"Lis'an al-H'al Antaqu Min Lisan al-Q'al"

The language of the body and behavior, without making use of words, is superior to language itself. Therefore, to live by the superior morals of Islam is the best way to perform "Amr bil-Maruf" and "Nahy Anil-Munkar". It is to carry out an important Fard; it is to perform an ibadah. This has to be done regardless of how powerful or strong the opponent is and irrespective of the consequences, but with the knowledge of what Shariah requires us to do under those circumstances. Al Imam al-Husayn (as) declared in a sermon that the only objective of seeking this reform is to emphasize the significance of "Amr bil-Maruf" and "Nahy Anil-Munkar".

One should never be impressed with any worldly power or show of strength. We need to continue to believe that we can overcome and continue to fight, rather than give up saying that the Taghut (tyrannical power) is strong and we cannot achieve anything by ourselves, except Dua. One can at least begin with one's family and then the surrounding environment. To know and discharge our duties with whatever is in our capacity and leaving the results to Allah is achievable.

Devotees of Husayn (as) are expected to stand up against Zulm (tyranny) where ever it happens because they prepare themselves every year for more than two months in Aza'il Husayn (as). The important message of the Imam is to stand up against the Zulm and support the Mazlum (oppressed). We are supposed to lead by example.

3. Selection of Spouse and Upbringing of Children:

If we study the episode of Karbala, we find excellence in every character of Husayn's caravan. They belonged to noble families. History has recorded the wordings of the wives of the Shuhada of Karbala which they delivered as an encouragement to their husbands before their departure to the heavenly abode. When their husbands and sons attained Shahadah, they contentedly offered Sajdah. According to the Talim of Islam, the role of the wife and children is exceptionally important in the life of a Muslim. When our youngsters select their spouse, they should keep in mind that their partner should be decent. Qur'an teaches that the wife is to be a source of peace for the husband which is exactly what Rabab (as) was for Husayn (as) along with his daughter Sakinah (as). This is evident by the couplet of Husayn (as): [10]

"La Amruka Innani La Ohibbu Daaran;

Takuno Beha's Sakinatu war-Rababu."

I swear by the friend who is dearer to me more than my own life;

I adore living in the house where Rabab and Sakinah are present

Among Marathi (plural: Marthiyah) of Sayyidah Rabab (as), this Marthiyah is famous and its opening Bayt (verse) is as follows: [11]

Inn'al Lazi Kana Nooran Yustazao Beh'i.

He (Husayn) was Noor from whom people took light (of guidance);

Slaughtered at Karbala and unburied.

O grandson of Rasulullah! May Allah grant you the best Jaza from us, protect your good deeds and bestow upon you uncounted blessings.

For me, you were like a strong rock in whose protection I lived;

He (Husayn) was our pious companion.

Now at present who is the guardian of the orphans and widows?

Where should the beggars go and take refuge?

Wallah! I refuse to accept any father-in-law except Amir al Mumineen;

Till I find abode in the dust.

The wife should not stop her husband from fulfilling his duties towards the Ahk'am (orders) of Allah, but encourage it. Sayyidah Rabab (as) did not stop Al Imam al-Husayn (as) even when he took their infant Ali al-Asghar towards sacrifice. Compare this to when some women don't even allow their husbands to leave for Haj and Ziyarah without them.

After the tragic demise of Sayyidah Fatimah (as), Amir al-Mumineen Ali ibn Abi Talib (as) married Umm al-Banin (ra) for valid reasons. She belonged to a tribe of brave warriors. Ali (as) wanted a heroic son who would help his beloved Husayn (as) in Karbala. It was the result of the Tarbiyyah of Umm al-Banin (ra) that Abbas (as) never referred to Moula al-Husayn (as) as a brother but always called him 'Moula'. Remember the words of Husayn (as) regarding upbringing which he delivered on the day of A'ashurah. He addressed the Yazidi troops telling them: [12]

"It was the fault of your parents and their Tarbiyyah [upbringing] which has made you fight me [the Imam]."

4. Talim of Ikhl'as [sincerity] in Karbala:

It was the peak of Ikhl'as of Husayn (as) towards the Ummah of his grandfather Rasulullah (S) that he sacrificed his beloved Ahl al-Bayt (as), devoted Ash'ab and finally his life. The goal of his divine mission was Najaat of the seekers. The conclusion of the Talim of Husayn (as) is "Living with Dignity", as per Mashiyat 'ilahiyyah (the will of Allah), to attain ultimate Najaat. The purpose of the Imam's sacrifice is mentioned in four words in Ziyarah Arbayyn by Abi Abdillah al-Imam Jafar al-Sadiq (as): [13]

"I confirm that the entire purpose of the sacrifice was saving people (devotees) from ignorance (Jihalah)."

Do your duties for the sake of Allah, without any Riya (show off). Aqidah in Qayamah must be unshakeable. Only when one sacrifices materialistic pleasures, can he attain permanent benefits in the Akhirah (hereafter). Each character in Karbala is an example of Ikhl'as for their Moula. Study the character of Habib Ibn Mazahir (ra) and Muslim bin Awsajah (ra), and you will understand the meaning of Ikhl'as. On the day of A'ashurah, Muslim bin Awsajah (ra), a very aged Sahabi, went to Habib Ibn Mazahir (ra). He removed his turban and asked Habib Ibn Mazahir (ra) to tie the cloth of the turban tightly around his waist and abdomen saying:

"Habib! I do not want those vile dogs of Yazid (L) to see me bending from the weakness of old age."

Habib Ibn Mazahir (ra) replied:

"Muslim, you won't then have a turban on your head."

Muslim (ra) responded:

"When they kill me, and when I meet Rasulullah (S), I want these white hair to be my witness when I complain to him against Yazid (L) and his forces."

5. Importance of Hij'ab and Reservation from all non-Mahram:

If women truly love Sayyidah Fatimah (as) and her daughters Sayyidah Zaynab (as) and Sayyidah Umm'e Kulthum (as), they should seek and follow their Talim. Whether from close family friends or non-Mahram family members, maintaining physical distance and Hij'ab is Wajib. After the tragedy of A'ashurah, the women and children became prisoners of war and were taken first from Karbala to Kufa, and then to Damishq. They were tortured en-route and forced to walk behind the soldiers who carried the heads of Moula al-Husayn ibn Ali (as) and his Ahl al-Bayt (as) and Ash'ab (ra) on their spears. When they arrived at Yazid's capital Damishq, Al Imam al-Sajjad (as) requested that the heads not be placed in front of the Sayyid'at and children - when the spectators clamored to view them, they also cast their gaze upon the Sayyid'at lustfully and passed lecherous comments. Remember! Karbala is the name of two phases - one is the Shahadah of Husayn (as), and the other is the interpretation of the Shahadah by Sayyidah Zaynab (as).

i. Shi'i Ismaili Tayyibis Theological Foundations and Shared Doctrinal Principles: Both, Shi'i Ithna Ashar and Shi'i Ismaili Tayyibi Bohras (Dawoodis, Sulaymanis, Alavis) ground the obligation of Hij'ab and modesty in injunctions of Qur'an (e.g., Surah al-Nur 24:31, Surah al-Ahzab 33:59) commanding believing women to lower their gaze, guard their chastity, and draw their veils. The core principles of Taharah (spiritual purity), Iffah (chastity), and Hurmah

(sanctity) of the believing woman. Thus, Hij'ab is not merely a dress code, it represents identity, dignity, and obedience to divine command.

ii. Shi'i Ithna Ashar (Twelver) View: Hij'ab is wajib (obligatory) for all adult Muslim women in front of non-Mahram men. It covers the body except for the face and hands (with some maraji' differing on feet). Reservation from non-Mahram means maintaining a respectful distance, avoiding unnecessary interaction, and adhering to Hudūd (boundaries) of speech, gaze, and presence. The model of Sayyidah Zaynab (as) post-Karbala is a spiritual anchor: even in captivity, she safeguarded the dignity of Ahl al-Bayt (as) through modesty and firmness. Hij'ab is considered a form of resistance, it asserts that a woman's worth is based on Taqwa (piety), not physical exposure.

iii. Shi'i Ismaili Tayyibi Dawoodi Bohra View: The Dawoodi Bohras emphasizes strict modesty, traditionally through the Rida, a unique style of Hij'ab covering the head, body, and sometimes even the face in public. It is not only about covering but about concealment and controlled interaction: no physical contact, limited social engagement, and maintaining a spiritual sense of Purdah in presence of non-Mahrams. Women are encouraged to engage in education and commerce within the framework of modesty, ensuring that spiritual dignity precedes social convenience. The concept is tied deeply with Walaayah, where adherence to Hij'ab is seen as a sign of loyalty, humility, and obedience to divine authority.

iv. Shared Spiritual Philosophy: From both traditions, Hij'ab and reservation from non-Mahrams are viewed as:

A spiritual shield - protecting women from being objectified or used as tools of social or political exploitation.

A communal identity - visibly marking devotion to the Ahl al-Bayt and the sanctity of Islamic values.

A living connection to Karbala - where the suffering of Sayyidah Zaynab (as) exposed the hypocrisy of tyrants, but never compromised her dignity or modesty.

A means of empowerment - reframing womanhood in a way that preserves both participation and purity.

For both Shi'i Ithna Ashar and Shi'i Ismaili Tayyibi Dawoodi Bohras, Hij'ab and careful reservation from non-Mahrams are not cultural artifacts but divine directives - carrying profound moral, social, and spiritual meaning. They safeguard dignity, uphold religious obedience, and keep alive the prophetic model of purity, even in the most hostile environments - a legacy inherited from Karbala itself.

6. Importance of Salaat and Zikr al-Husayn (as):

Salaat and Zikr al-Husayn (as) are interrelated - both are important and complement each other. Taqwa cannot be achieved only through listening Dhikr al-Husayn (as), as practicing the Talim of Husayn (as) is also imperative. They have no conflict as Al Imam al Sajjad Ali Zayn al-Abideen (as) was the greatest Abid (a person who spends his time in Salaat) as well as the greatest Azad'ar (lifelong mourner) at the same time. Moula al-Husayn ibn Ali (as) taught us to offer Salaat, even under swords in the battlefield. The Imam (as) even offered a Sajdah of thanks

when every conceivable difficulty was upon him. We too need to ascertain what the will of Allah is in any situation and accept it. Even during the Jih'ad this Salaat was offered on time and in Jam'at (congregation). Salaat should not be ignored for Zikr al-Husayn (as). It should be noted that Husayn (as) accepted Shahadah in Sajdah at the time of Salaat al-Asr, when Shimar (L) severed his head. We are in the habit of glorifying our guides i.e. our Rasul (S) and our Imams, but we fail to follow the glistening path of Najaat shown by them due to which we have failed to progress.

Moreover, the Fada'il of Al Imam al-Husayn (as) should be read from authentic sources only. This will not only provide the correct Marifah of the Imam but also help to correct our own lives. Sayyiduna Jabir bin Abdullah al-Ansari (ra) has mentioned the practice of Moula al-Husayn Ibn Ali (as) in his Ziyarah Salaam which he recited on the grave of Husayn (as) on 20th Safar 61 (AH) as follows: [14]

"Ashhadu Annaka Qad Aqamt'as-Salaata wa Atayt'az-Zakata wa-Amarta bil-Maruf'e wa Nahyta An'al Munkar."

I bear witness that you established Salaat and paid Zakaat and ordered for Maruf and restrained from Munkar.

7. Humiliation or Insult Is Unbearable; Never Accept It:

In one of his sermons Al Imam al-Husayn (as) said that the authorities in Kufa had given him only two options:

i. Humiliation - Insult

ii. Death.

Moula al-Husayn (as) thunderously declared: [15]

"Hayh'at Minn'az-Zillah"

We reject humiliation

The divine leaders have always proclaimed the above-mentioned words to ordinary beings. Husayn was being forced to fall in line behind the ruler of that time, as a result of which the event of Karbala took place. This declaration was a refusal to surrender before any tyrant. It meant the rejection of Zulm.

Hayh'at Minn'az-Zillah

It is a challenging expression! This is an ideal slogan not only for Muslims but for all human beings who want to live with dignity and honor.

8. Final Argument - Death Is But Natural:

This means thinking independently and being just in one's judgments and not blindly following others. On the day of A'ashurah, Al Imam al-Husayn (as) addressed Yazid's troops: [16]

"O followers of Abu Sufiyan! If you are not following the teachings of Islam, then at least as free men think independently; on what basis do you fight me now?"

Hence, Husayn ibn Ali (as) fulfilled the responsibility of Hujjah as he was divinely appointed the Hujjah of Allah on Earth.

*In Karbala, Abi Abdillah al-Husayn (as) explained death: [17]
Death is an adornment of life as is a necklace on a beautiful woman
Death with dignity is preferable to a life lived in humiliation.
Dying for the cause of Islam is Shahadah and a great honor.*

*In his farewell to relatives in Madinah, Al Imam al Husayn (as) declared: [18]
"Whoever joins us will be killed, but those who remain behind will miss the victory."
The last message of Al Imam al Husayn (as) on the day of A'ashurah provides us with enough
guidance: [19]
"In Lam Yakun Lakum Deenun, Wakuntum La-Takhafun al-Ma'd; Fakunu Ahraran Fi
Dunyakum.
If you believe not in any religion, and fear not the Day of Judgment, think (at least) as a free
man in this world.*

9. Support the Truth:

*In Karbala, Al Imam al-Husayn (as) announced: [20]
Don't you see that Truth has been replaced by Falsehood?
We must be prepared to sacrifice everything that is precious in support of the Truth!
Truth is the essence of Islam and fortifies the values emphasized in the Qur'an. Ali al-Akbar (as)
asked his father Al Imam al-Husayn: [21]
Are we not supporting the Truth?
The Imam (as) replied in the affirmative. Ali al-Akbar (as) then declared: [22]
Then, it makes no difference if death comes to us or if we approach it.
Qasim was only around 13 years old at the time of Karbala. When the battle reached its peak,
he came to Al Imam al-Husayn asking permission to fight. Al Imam al-Husayn (his uncle) initially
hesitated, saying:
"You are my brother's son, how can I bear losing you?"
However, Qasim insisted, saying he would rather die defending truth than live under falsehood.
He entered the battlefield wearing his father's ring, fighting bravely far beyond what anyone
expected from someone so young, until he was Shaheed. Qasim made his example unique:
He shows that age is no barrier to supporting the truth.
He didn't see Karbala as a place of fear, but as an opportunity to stand for justice, even at a
tender age.
His courage teaches that standing with truth may demand everything, yet it is worth everything.*

10. Lesson of Istaghfar, Es'ar and Muwas'at demonstrated in Karbala:

Hur ar-Riyahi (ra), the commander of the Yazidi forces, who was the first to stop Al Imam al-Husayn's caravan and prevent their access to the water of Euphrates, provides an excellent illustration of Istaghfar. Regretting his sin, he asked Al Imam al-Husayn (as) if his repentance would be accepted. Al Imam al-Husayn (as) told him that it was never too late to repent. Hur (ra) then joined the Imam's camp and was honoured by being one of the first who sacrificed his life upon Moulā al-Husayn (as) for the cause of Islam. This depicts that the door of Taubah is always open.

In Muslim terminology, giving preference to the needs of others is referred to as Es'ar (selflessness), which is a characteristic admired by all. If friends meet in times of comfort and prosperity, but leave when hardship and difficulty strike, it is clear that their friendship is not genuine. Muwas'at connotes helping brethren in Islam and extending material support to them. It has great importance in religion due to the reason that it plays a vital role in the betterment of depressed classes and creates a feeling of love amongst Muslims. It is considered as an essential virtue of every Muslim and brings divine blessings in return. On the day of A'ashurah, Al Imam al-Husayn (as) told Jaun (ra), a slave of the renowned Sahabi Sayyiduna Abu Dhar al-Ghaffari (ra): [23]

"You have accompanied us all the way but now you may go."

Jaun (ra) submitted: [24]

"Is it not unfair that I benefit from your company and hospitality but leave you in your hardship?"

This attitude exemplifies Es'ar, loyalty, and true friendship. Al Imam al Husayn (as) said in one of his sermons that the only objective of Ahl al-Bayt (as) is to please Allah. In the battle, Muslim bin Awsajah (ra) was critically wounded and fell to the ground. Seeing this, Husayn ibn Ali (as) and Habib ibn Mazahir (ra) rushed to the battlefield and attacked the Yazidi troops boldly. Husayn (as) conveyed:

Rahmah of Allah upon you Muslim. I give you tidings of the Jannah.

Habib ibn Mazahir (ra) expressed his view:

I wish I could listen to your will, but I will die after you.

Muslim (ra) looked at Habib (ra) and then at Al Imam al-Husayn (as) and said:

Habib! I ask you to die for Husayn.

Habib replied with zeal:

By the Lord of Kaabah, I shall do.

Allah has granted Moula al-Husayn (as) such sincere and devoted Ash'ab, which were never bestowed even to Anbiya.

The Da'i of the Fatimi Imam, Syedna Taher Saifuddin discussed the loyalty of Ash'ab al-Husayn (as) in one of his famous Marthiyah: [25]

Ya Lahfata'hu li'Sahb'i

Lahu Kumatin Ghulb'i

Aasaadi Yawmil-Harb'i

Qad Suri'o Fit-Tur'ab'i

Moofeena Haqqal wafaa'i

Wa Lahfata Ya Husayna

Ya Sayyidash-Shuhdaa'i

Alas for the companions

Who, conquering death,

Like lions on the Day of the Battle,

Fell on the sands

And thereby redeemed their faith in Truth (Husayn)

*Alas, O Husayn our grief upon you
O leader of the martyrs*

On the day of A'ashurah, the actions of Abbas Ibn Ali (as), the 34 year old brother of the 57-year old Al Imam al-Husayn Ibn Ali (as) exemplify the meaning of Muwas'at. Abbas (as) was 23 years younger than Husayn (as), who trained Abbas (as) just like a father does his son and said: [26]

"Be Nafsi Anta Abbas"

Upon you O Abbas my life is sacrificed

Abbas (as) fought bravely to gain access to the water of Euphrates. He did not consider his own thirst but strove instead to bring water to the tents for the women and children. Surah "Hal Ata" had been revealed to only educate about the Es'ar of Ali, Fatimah (as), Hasan (as) and Husayn (as). Abbas (as), the son of Ali (as), demonstrated entirely in Karbala the meaning of Es'ar. His Es'ar is the best example of spiritual love. In his last Rajz (verse), Abbas (as) addressed his soul and said: [27]

"Ya Nafs Min Baad al-Husayn'e Huni

Fa Baadaho La Kunti An Takuni"

O Life! There is no charm in living after Husayn

Do you wish to drink water and survive?

The event of the presentation of the Maqsurah of Sayyidi Abal Fadl al-Abbas (as) is also unique in the history of Muwas'at (loyalty). The Maqsurah of Raas Al Imam al-Husayn (as) was originally constructed for Mashhad of Saheb al-Liwa al-Husayn, Sayyidi Abal Fadl al-Abbas ibn Ali (d.61/680, Karbala, Iraq). When this Maqsurah was erected at the Mashhad of Sayyidi Abbas ibn Ali (as) at Karbala, Iraq, it would not fit. The size of the Maqsurah and the site of the fitting place differed at the time of fitting, although all measurements of the site were taken into account precisely. This left the engineers astonished. The Muwas'at and Es'ar of Sayyidi Abbas (as) was witnessed on that day too as it had been on the day of A'ashurah.

The loyal and devoted brother could not tolerate that the head of Rasulullah's (S) grandson, Husayn (as), buried in Al Muizziyah al-Qahirah, Misr, should be without a Maqsurah. Therefore, how could he accept this gift for himself ? When the said Maqsurah was brought from Karbala al-Muqaddisah, Iraq to Al Muizziyah al-Qahirah, Misr, it fit upon the site of the grave known as Mashhad of Raas al-Imam al-Husayn (as) as if it had been constructed for Raas Al Imam al-Husayn(as) itself. Hence, even after Shahadah, Sayyidi Abbas ibn Ali (as) paid his tribute to his Moula al-Husayn (as) and presented his own Maqsurah for Raas Al Imam al-Husayn (as).

The stanza of the Marthiyah of Dr. Syedna Taher Saifuddin, spontaneously comes to mind at this moment: [28]

Ya Lahfu Lil Abbasi
Hizabri Yawmil Baasi
Asbaha Khaira Muwasi
Lisinwihil Qasqaasi
Mudarraja'an bid'dim'ai
Wa Lahfata Ya Husayna
Ya Sayyidash Shuhadaai

Alas for Abbas
The Lion of the Battlefied
The best helping hand
For his brother, ready for protection
Became stained with blood
O Husayn our grief upon you
Leader of the Shuhada [Martyrs]

11. Patience in Difficulty and Use of Lawful Means:

Qur'an educates us that only those who remain Sabir (patient) will be rewarded without measure. Al Imam al-Husayn (as) was brought up to understand the Qur'an. He was content in remaining patient during hardship and to await his Lord's reward. His patience wasn't out of weakness or helplessness but a demonstration of his steadfastness and bravery. Those who saw Al Imam al-Husayn (as) on the Day of A'ashurah reported:

"We have never seen anyone remain as composed as Al Imam al-Husayn (as) when his relatives and children were being slaughtered before his eyes."

Moula al-Husayn (as) tried to stop Umar ibn Saad (L) from pursuing his evil objectives. He told him: [29]

"You are promised Governorship over Ray (Tehran today), yet you will never eat the wheat of that area."

Ibn Saad (L) responded:

"Its barley will suffice!"

Realizing that he couldn't change Ibn Saad's mind, Al Imam al-Husayn (as) responded:

"Those who use unlawful means to achieve their objectives never attain them."

In Karbala, Husayn (as) personified the meaning of Sabar, as per the Talim of Qur'an. The philosophy of Sabar is not to accept the situation with a sense of miserable defeat and surrender, but to accept the challenge and face the realities with sustained effort. If we feel pain, a painkiller may provide temporary relief, but will not cure it permanently. The cause of the ailment has to be diagnosed and treated for lasting relief.

12. Labbayk Ya-Husayn: The Call of Karbala and the Renewal of Bayah

The event of Karbala is not a closed chapter of history but an open covenant between divine truth and human responsibility. "Labbayk Ya-Husayn" is a declaration that transcends mourning rituals; it is a commitment to embody the values for which Al Imam al-Husayn (as) sacrificed everything - justice, sincerity, steadfastness, and devotion to the Will of Allah. It demands active resistance to tyranny, moral courage in enjoining good and forbidding evil, ethical family life, adherence to Salaat, and uncompromising loyalty to the principles of Islam. The tragedy's philosophical depth teaches that death with dignity is superior to life under humiliation, that repentance is always possible, that truth must be upheld at all costs, and that human freedom requires moral clarity even in the absence of religious belief. Karbala continues to inspire not only Muslims but all seekers of justice worldwide, standing as a beacon of guidance and an ark of salvation - Misbah al-Huda wa Safinat-un-Najaat - for every generation that seeks to live honorably in the face of oppression. Let the world hear of our firm decision and promise to Al Imam al-Husayn (as) who stood on this day confronting hundreds of armed soldiers.

His father Amir al-Mumineen, Ali bin Abi Talib (as), used to say: [30]

Wallah! I will fight them even if they are in large numbers and I am alone, without any care.

On the 10th day of Muharram, we renew our Ahd to Husayn (as) and inform him like Zuhair bin al-Qayn (ra) did on the night of 10th Muharram: [31]

"Wallah! I hold dear that I should be killed, then made to rise and again be killed, and this should happen to me a thousand times, and accordingly, Allah, the Mighty, the Sublime, may defend you and your family from being slaughtered."

We commemorate Dhikr al-Husayn (as) to renew our faith, commitment, Ahd, firmness, insistence, and strong desire to continue moving on the path of Truth that was taken by all the Chosen People of Allah and their followers. Millions have accepted Shahadah on this path and Karbala is a major point in this pious and historic path that will be remembered until the Day of Qayamah. We commemorate the remembrance of Husayn ibn Ali (as) by renewing our Ahd or Mithaq to Al Imam al-Husayn (as) and submit to him: [32]

O Moula al-Husayn! Just as you sacrificed for your great goals, and preferred to be killed along with your Ahl al-Bayt (as) and Ash'ab for their sake, we will preserve this tradition with the glorious example that you have set for us to follow.

The perpetual echo of Husayn's voice can be heard from Karbala:

"Hal Min Nasirin Yansurna",

The voice of Husayn (as) demands that the devotees practice Shariah in their daily affairs for which he, his Ahl al-Bayt (as) and Ash'ab (ra) got slaughtered in the land of Karbala mercilessly. For which the granddaughters of Rasulullah(S), ladies of Bani Hashim, and others bore trials and tribulations. The answer to the call of Husayn (as) should stay forever in our blood, tears, soul, attitude, mind, Jih'ad, and resistance.

Abu Basir says: [33]

I was with Al Imam Muhammad al-Baqir (as) and stood besides him. Many people were visiting him. Imam told me: Ask people if they see me properly? I did as I was told. They all claimed that they couldn't.

When Abu Harun al-Makfuf (a blind man) came, Al Imam al-Baqir (as) again stated:

Ask him.

I asked:

Did you see Al Imam al-Baqir (as)?

He answered,

Yes I can see him standing here.

Astonished, I said:

How can you see him even though you are blind?

He said:

How can I not see him when he is the Noor [bright light] and a shining sun?

Marthiyah of Abu Harun al-Makfuf beautifully encapsulates the sentiments of each devotee:

[34]

A murur Ala Jadasil Husayne Fa qul Le Azumehez Zakiyyate

Aa Azuman La Zilte Min Watfain Sakibatin Rawiyate

Wa Iza Mararta Be Qabre he Faatil Behe Waquf al Matiyate

Wa Abkeil Mutaharra Lil Mutaharratin Naqiyyate

Ka Bukae Muawilatin Atat Yawman Le wahide hal Maniyyate

O Breeze of the Morning!

When you pass through Karbala, convey the Salaam of devotees

Convey to the bones of his [Husayn] sacred body that you will always be satisfied from the tears of the mourners

They [mourners] will continuously weep [upon you] to quench your thirst. Once, water was banned and Husayn was slaughtered thirsty, but now devotees continue to shower their tears upon you

Gentle Wind! When you pass by the grave of Husayn, not only submit these [sentiments] but stay there for some time and weep in remembrance of his Musibah [sufferings].

Your weeping is not like an ordinary person's but is like a mother who cries on the dead body of her only son.

Yes! Weep like a mother who cries on her only departed son

I conclude this discussion on the Dua with Ziyarah Salaam: O Moula! Grant all your devotees, my family and myself allowance of travel to visit your grave soon, A'ameen: [35]

Assalaamu Alayka Ya Haykala Noorin La Tudriku hul Abs'ar ul-Hissiyyah

Wa Ya Waritha Khazainal Asrar'al Ladunniyyah

Wa Ya Haykalaz Zahur'i Wa Ya Khulasat at-Duhur'i

Be Abi Anta Wa Ummi Ya Mulaya Ya Aba Abdillah Alayka Minni Salaamullah'i

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[29]Maqtal

[30] Sirah Amir al-Mumineen Ali Ibn Abi Talib (as)

[31] Zuhair bin al-Qayn (ra) was an expert of Eastern medicines, a renowned Hakim.

[32] See Qur'an for Mis'aq: At Ghadir al-Khum Rasulullah(S) conferred Nass upon Ali ibn Abi Talib (as) and declared him to be the Moula of the Ummah like him. All the Muslims present over there gave Mis'aq to Ali (as), as per Nabavi instructions.

[33] Tradition of Abu Basir

[34] Marthiyah Abu Harun al-Makfuf

[35] Ablaj ul-Barak'at wal-Qurub'at [1430], By: Amir al-Jamea, Dr. Sayyidi Qaidjoher Ezzuddin

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