

The Shining Sermon of Al-Imam al-Husayn ibn Ali (as) at Mina: A Study of Husayni Code of Conduct For Clerics

By: Qazi Dr. Shaikh Abbas Borhany al-Waleed

Ph.D. (USA), NDI, Shahadat al-Aalamiyyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Musheer: Fed. Shariat Court of Pakistan

Member: Ulama Council of Pakistan

Chairman: The Guardian Pakistan

The Writer is an Attorney at Law and a Religious Scholar

Website: www.durrenajaf.com

Academia: <https://durrenajaf.academia.edu/QaziBorhany>

Contact for spiritual help: najafspiritualcenter@gmail.com

Published: The Weekly Mag, Pakistan, 27-01-2006

Revised: 2026

Abstract: This paper offers an analytical study of the historic Sermon of Mina delivered by Moula Abi Abdillah al-Imam al-Husayn ibn Ali (as) in 60 AH, shortly before his departure from Makkah to Kufa. Preserved in Tuhaf al-Uqul, the sermon is examined as a foundational socio-political, ethical, and theological text that articulates the moral architecture of Islamic governance and defines the enduring responsibilities of the Ulama. Situated against the backdrop of Umayyad despotism and the instrumentalisation of religion for political power, the paper argues that Al Imam al-Husayn (as) sought to reawaken the moral conscience of the Muslim intelligentsia and restore fidelity to al-Haqq (truth) and resistance to Zulm (oppression). The study analyses the sermon's three-way structure. First, it explores how the Imam (as), through Dalil of Qur'an and Nabawi testimony, establishes the Fada'il and spiritual authority of Amir al-Mumineen Ali (as) and the Ahl al-Bayt (as) as Hadi bi'l-Ma'rifah (guides with knowledge). This section demonstrates that recognition of their divinely ordained leadership is integral to the Mithaq of the Ummah and to the legitimacy of just Islamic governance. Second, the paper examines the Imam's (as) exposition of al-Amr bil-Ma'ruf wan-Nahy Anil-Munkar as the blood line of Islam and the chief safeguard of social and moral order, drawing on Ayah such as Surah al-Ma'idah (5:63) and Surah al-Tawbah (9:71). Here, neglect of this Fard-especially by Ulama-emerges as the root of systemic corruption and tyranny. Third, the paper analyses the Imam's (as) direct warning to the Ulama, with his critique of Ulama al-Su' whose complicity with Zalim rulers results in the usurpation of religious authority, spread of Bid'ah, and degradation of Aqidah. The sermon's linkage between scholarly responsibility and socio-economic justice is highlighted through its emphasis on Zakat, Khumus, Muwasat, Sadaqah, and the proper stewardship of 'Bayt al-Maal' as instruments for eradicating poverty and ensuring equity. The paper concludes that the Sermon of Mina operates as a Universal Charter of Development, redefining leadership as moral accountability, scholarship as principled activism, and religion as structured resistance to injustice, offering a timeless paradigm for ethical governance and revival of Islamic consciousness until the Day of Qiyamah.

Keywords: Al Imam al-Husayn (as); Sermon of Mina; Ahl al-Bayt (as); al-Amr bil-ma'ruf wan-Nahy 'anil-Munkar; Ulama; Ulama al-Su'; Wali; Bid'ah; Islamic reform; Zulm; socio-political ethics; accountability; justice; tyranny; Islamic leadership; moral responsibility; Umayyad history; socio-political history; Qur'anic guidance; Imamology; .

Moula Abi Abdillah Al Imam al-Husayn (as) was 57 at the time of his Shahadat. The Imam (as) must have delivered a series of sermons during his lifetime, conducted thousands of Asb'aaq (lessons) for innumerable Ulama, and guided thousands on various occasions, but how many Muslims are aware of it? Except for what transpired during his last moments, most don't know much about him. Qur'an informs that we must follow the Hadi with Ma'arifah (understanding), and it condemns blind following. Islam does not promote or encourage fanaticism. This becomes evident after reading the sermon of Al-Imam al-Husayn (as). The following historical sermon of "Sayyidush Shuhada" Moula Abi Abdillah Al Imam al-Husayn ibn Ali (as) was delivered on his way to Kufa from Mina-Makkah in 60 AH. It can be divided into three parts:

- i). Fada'il (merits) of Amir al Mumineen (as) and of the Ahl al-Bayt (as)
- ii). Significance of "Amr bil-Maruf wan-Nahy Anil-Munkar"
- iii). Responsibilities of the Ulama against Zulm (tyranny), Fas'ad (corruption) and the consequences of their silence against the atrocities of tyrants. This alongside the condemnation of Ulama al-Su (corrupt scholars).

This powerful sermon reminds each Muslim of their responsibility towards "Amr bil-Maruf wan-Nahy Anil-Munkar" and the Ulama of their assigned duty to inculcate Islamic principles and values in the masses and not to mislead them in the name of religion. It is essential to communicate what Moula Al-Husayn ibn Ali (as) has taught. This enlightening Talim is not limited to his era alone but for eras to come till the Day of Qiyamah. For the convenience of the readers, all parts of the sermon collected from authentic sources are presented here with an explanation. We must pay attention to the Talim (teachings) of Moula Abi Abdillah al-Husayn Ibn Ali (as) and act upon them if we truly love him the way we claim to do so.

Socio-Political and historical context of this sermon:

Discussing the facts of Islamic history does not mean insulting any person. Defamation is a different issue, and discussion of history is another matter. There is a difference between the two: Akhbar (history) and Tahqiq (research) yet both are interlinked as well. To understand the sermon of Moula Abi Abdillah Al Imam al-Husayn ibn Ali (as) that was delivered at Mina, it is necessary to study the political scenario of those days. The spirit of Islam had vanished during the 25 years long rule of the Umayyads, whose capital was Damishq, Sham. Muslims of Iraq faced many trials by the Umayyad Empire. Salim bin Qays al-Hilali [1] transmitted that an explicit order was issued to all governors that those who would discuss the Fadail (merits) of Ali ibn Abi Talib (as) or his family - the Ahl al-Bayt (as) - would be without protection, and be killed. As a result of this lethal order, Ali (as) and Ahl al-Bayt (as) were cursed from the Minbars (pulpits) in each Salaat al-Jumu'ah (Friday prayers) either out of fear of being killed, or out of greed for the worldly pleasures promised by the Umayyad ruler.

Ziyad bin Sumayyah (L) [2] was appointed the governor of Kufa which was the hub of the devotees of Ali (as). He served the monarch of Sham faithfully and wherever he found devotees of Ali (as) he killed them mercilessly. In Iraq, followers of Ali (as) were brutally assaulted, their hands and feet were cut, and eyes removed. Their evidence was not accepted as reliable in the court. The Umayyad monarch issued instructions to entertain only those who discuss the merits

of his relatives. A systemic pogrom thus began where opportunists created concocted Ahadith and stories and paid clerics recorded it as authentic Sirah Literature and historical events, which later became part of Muslim history. Moreover, Ahadith were specifically created wherein traits and qualities exclusive to Ali were transferred onto others. Through such “Hadith coined in Shami Factory” [3], Hadith Literature were prepared which Musims (not Shia) remember to this day by heart.

The Umayyads through a “Martial Law Order” declared payment of Khumus to Sadaat Bani Hashim a serious crime. Orders were issued to demolish the houses of the supporters of Bani Hashim, the family of Muhammad (S) and Ali (as) - to set an example for others to beware of any affiliation to Ali (as) or the Ahl al-Bayt (as). After the Shahadat of Ali (as), Al Imam al-Hasan (as) tried his best to control the political command of the Ummah with Hikmah (divine wisdom), but he was administered poison by his wife, Jaaddah a planted agent of the Umayyad ruler. Afterwards, Al-Imam al-Husayn ibn Ali Amir al-Mumineen (as) took over the command of the Ummah in his hands and sheltered Islam forever with Mashdiyyat’ ilahiyyah (divine strategy).

In the year 60/680, Al-Imam al-Husayn (as) stayed for about three months at Makkah in the course of his movement against the succession of Yazid (L) - to the Khilafah. Yazid (L) had assumed control of the Empire on Muawiyyah’s death on Rajab 60 AH/ March 680 CE. His way of life was representative of the Byzantine aristocracy, which resembled the period of Jahiliyyah [4] (pre Islam era). Yazid’s anti-Islamic conduct and practices were well known throughout the Muslim world and had earned him contempt and condemnation amongst the religious. Nevertheless, Yazid’s succession to the so-called Khilafah ensured an anti-Islam government. In order to secure the undisputed possession of the Khilafah, the first task undertaken by Yazid (L) was to order al Walid ibn Utbah (L), the governor of Madinah, to take Bay’ah by any means from those who were a threat to his illegitimate usurpment of Khilafah. This was especially to be taken from Al Imam al-Husayn ibn Ali (as) and Abdullah ibn Zubair [5], who were among the few who had categorically refused to recognize Yazid’s appointment during his father’s era. In his order to the governor, Yazid (L) gave explicit instructions that they should not be allowed time for consideration, and should they refused, Al Walid (L) should behead them at once. Al Imam al-Husayn (as) avoided the demand of Bay’ah for two days and then secretly left for Makkah at night with his family and selected people of the Bani Hashim. It was at Madinah that Al Imam al-Husayn (as) had received repeated appeals and hundreds of letters from the Kufans, pledging support to him in his divine movement against Yazid’s rule.

In Makkah, the Imam (as) received reports that the Umayyad monarch had sent mercenaries disguised as Hajj Zaireen to assassinate him during the rituals of Hajj. On 8th Zilhajj/10 September 680, Al-Imam al-Husayn (as) left Makkah for Kufah, after converting Hajj Ehr’am into Umrah Ehr’am in order to safeguard the sanctity of the Kaabah and to avoid bloodshed in the precincts of Haram at Makkah, which was at the time full of Hujjaj, who had come from all parts of the Muslim world. Then at Mina, Al-Imam al-Husayn (as) delivered the famous Khutbah (sermon) addressing especially those well versed in religion, the Ulama. This Khutbah is recorded [6] in “Tuhaf al-Uqul.”

Introductory note on the sermon:

“Amr bil-Maruf wan-Nahy Anil-Munkar”

This order is a major bloodline of the body of Islam. If “Amr bil-Maruf wan-Nahy Anil-Munkar” is performed, Earth will become a safe place, enemies will be subdued and all other affairs discharged satisfactorily. “Amr bil-Maruf wan-Nahy Anil-Munkar” is Wajib and if one person does it, it is Saqit (obsolete) on the others. If no one does it, all are equally accountable, regardless of their financial or social status, provided that the following requirements are met:

(a) He himself is aware of what is good and what is bad from the Shariah point of view.

(b) Through the tongue. By discussing with the person and persuading him, using the politest possible language to start off with. “Mind your own business” is not a correct way to go about things in clear orders of Islam when the circumstances of “Nahy Anil-Munkar” become Fard (obligatory). Not paying attention to an act that another person is doing and leaving him to do as he wishes, which we usually refer to as “what does it matter to me,” or due to some other reason such as not wanting to trouble our friends and acquaintances or so as not to be a nuisance, we refrain from this act. Acting in this way will slowly get us to the point that evil will take rule over society and the righteous doers will become less in number and good acts in general will be forgotten. There is a chance that those who you counsel turn away from sin.

*(c) By conduct. If talking produces no result, a gradual withdrawal of friendship and companionship should be resorted to. In the political history of Islam, this sermon has been framed as the **“Code of Conduct for Clerics.”** It was addressed to the Ulama, in which Al Imam al-Husayn (as) specifically used the term “Rabbaniyun” (sing: rabbani = guide). The designation Rabbani refers to the one who believes in Tawhid, fulfills divine orders, and is a well-versed practitioner concerning the injunctions of Halal and Har’am.*

Salim bin Qays al-Hilali (d.90 A.H) [7] was one of the fortunate to receive Talim from Amir al-Mumineen Ali (as) and other Imams of Ahl al-Bayt (as) up until Al-Imam Muhammad al-Baqir (as). He informed that the Imam (as) after his sermon once again gave Qasam (pledge) of Allah to the listeners with the unequivocal instruction that they must forward his message to the Muslim intelligentsia of their respective towns. Then the Imam (as) dismounted from the Minbar and people dispersed with the promise that the Imam’s (as) message will be delivered. When Al Imam al-Husayn (as) took Niyyah of Hajj, he escorted Abdullah Ibn Abbas (ra) with him and Abdullah Ibn Jafar (ra)[8]. All leading members of Bani Hashim and Ans’ar were invited, and the Imam assigned them the responsibility to invite selected persons from Ash’ab and Tabiyyeen [9] to perform Hajj and attend the congregation at Mina with Husayn Ibn Ali (as). The number of the invited Hujjaj exceeded one thousand, who were leading members of the Muslim community.

First part of the sermon:

In the first part of the sermon, the Imam (as) discussed the merits of Amir al-Mumineen Ali (as) in a manner of Hujjat (logical argument). This way, he introduced himself indirectly as to who he was, and discussed the reasons why he started the movement - a divine renaissance - against Yazid ibn Muawiyah. It is our responsibility to communicate the message of Moula al-Husayn ibn Ali (as) which he assigned to his followers till the Qiyamah - if we genuinely love him.

Words of the Imam:

1). Al Imam al-Husayn (as) gave the Qasam of Allah and questioned:

"Don't you know when Rasulullah(S) extended relation of Akhuwah amongst his Ash'ab, he declared Ali (as) as his sole brother here and in the hereafter"?

The audience responded: [10]

"Wallah! It is true".

2). Al Imam al-Husayn (as) gave the Qasam of Allah and asked:

"Do you know that when Rasulullah (S) purchased the land for his Masjid and house, he built the Masjid and constructed ten houses, nine for himself and the tenth for my father Ali (as) which was in the center? Afterwards, all doors of the houses which opened inside the Masjid were closed except my father's door."

When criticized, Rasulullah (S) clarified:

"I did not close your doors and allow it for Ali (as), but Allah ordered me to close your doors and leave open his (Ali's) door." Afterwards, Rasulullah(S) instructed all, except Ali (as), to not sleep in the Masjid. As the room of Ali (as) was adjacent to Rasulullah's, Ali (as) performed his conjugal duties in the Masjid and in that place Allah granted children to Ali (as) and Rasulullah (S)".

The audience admitted: [11]

"Wallah! It is correct".

3). Al Imam al-Husayn (as) questioned precisely:

"Do you know that it was the burning desire of Umar bin al-Khattab that a space equal to an eye is allocated to him which opens inside the Masjid but Rasulullah (S) refused? He (Rasulullah) explained in a sermon:

Allah instructed me to build the Masjid; except me, Ali (as) and his children, no one is allowed to live in it".

Audience admitted: [12]

"Wallah! We testify that it is a fact".

4). Al Imam al-Husayn (as) gave the Qasam of Allah and questioned:

"Do you know that on the day of "Gha0dir al-Khum" [13] Rasulullah(S) raised Ali (as) and announced his appointment to the exalted position of Walayah, [14] and also instructed the audience to deliver this information to all those absent?"

Listeners replied:

"Wallah! It did happen."

5). The Imam (as) questioned:

"I give you the Qasam of Allah and question, is it not in your knowledge that Rasulullah(S) declared regarding Ali (as) when he proceeded for Ghazw'ah Tabuk [15] the famous Hadith of "Manzi'lat Harun" and told Ali (as):

"Ala Tarda an Takuna Minni Be Manzilate Harunu Min Musa; il'la An'nahu La Nabi Ba'adi"

"Are you not happy to be in respect to me as Harun(as) was to Musa(as), except that after me there shall be no other Nabi"?"

Rasulullah(S) clarified: [16]

"You will be the guardian of Mumineen and their Wali after me."

The listeners acknowledged:

"Wallah! We acknowledge this to be true".

6). The Imam said: [17]

"I give you the Qasam of Allah and question, when Rasulullah (S) invited the Christians of Najr'an for Mubahala (Imprecation), did he take anyone except Ali (as), Fatimah (as) and their two sons - Hasan (as) and Husayn (as) ?"

The addressees acknowledged:

"Wallah! We accept that it is correct".

7). The Imam (as) said: [18]

"I give you the Qasam of Allah and ask, do you know that on the day of Khaibar, Rasulullah(S) before granting the flag of Islam in the hands of Ali (as) announced:

"I would grant the flag to the one who loves Allah and His Rasul, and Allah and His Rasul love him. Allah would grant victory at his hands. He who is brave and courageous and is not one to flee the battlefield - Allah will conquer Khaibar on his hands."

The listeners acknowledged:

"Wallah! We admit that it is correct".

8). The Imam (as) questioned: [19]

"Do you know Rasulullah(S) sent Ali (as) with Surah Bara'at (Taubah) and clarified:

"No one can deliver this responsibility except me or by the one who is from me?"

The listeners acknowledged:

"Wallah! We admit that it is correct."

9). The Imam (as) asked: [20]

"Do you know whenever Rasulullah(S) faced difficulties he sent Ali (as) to solve them and never called him with his name but addressed him as "Ya-Aakhi" [21] (my brother)."

The addressees acknowledged:

"Wallah! We admit that it is correct."

10). The Imam (as) asked: [22]

"Do you know Rasulullah (S) decided between Ali (as), Jafar and Zaid:

"O Ali! You are from me and I am from you and you are the guardian of Mumineen after me".

The listeners acknowledged:

"Wallah! We admit that it is correct".

11). The Imam (as) questioned: [23]

"Do you know that he (Ali) met Rasulullah(S) every day and at every night in seclusion? If Ali (as) questioned, Rasulullah(S) answered him, and if Ali (as) remained silent, even then Rasulullah(S) himself disclosed (the facts)".

The addressees acknowledged:
"Wallah! We admit that it is correct".

12). Al Imam al-Husayn (as) asked them: [24]

"Do you acknowledge that Rasulullah(S) gave preference to Ali (as) over Jafar ut-Tayyar (as) and Hamzah (as) when he informed Fatimah (as):

"I have married you with the best person of my family who responded to Islam first, is kind-hearted and most knowledgeable."

The listeners accepted:

"Wallah! We admit that it is correct".

13). Al Imam al-Husayn (as) asked them:

"Do you know that Rasulullah(S) declared: [25]

"I am the leader of the generation of Adam(as), my brother Ali(as) is the leader of the Arabs, Fatimah(as) is leader of women in Jannah, and my sons Hasan (as) and Husayn (as) are leaders of the youth of the Jannah"

The listeners accepted:

"Wallah! We admit that it is correct".

14). Al Imam al-Husayn (as) asked: [26]

"Do you know that Rasulullah(S) instructed Ali (as) to give him the final bath and informed that Jibra'el (as) will help him in this task".

The listeners accepted:

"Wallah! We admit that it is correct".

15). Al Imam al-Husayn (as) asked: [27]

"Do you know that Rasulullah(S) mentioned in his last sermon:

"Indeed, I am leaving two things among you to which if you hold yourself, you will never go astray: the book of Allah - who is all mighty and great - and my Ahl al-Bayt."

The listeners accepted:

"Wallah! We admit that it is correct".

16). In this manner the Imam established the superiority and merits of Amir al-Mumineen Ali (as) and Ahl al-Bayt (as), and in concluding remarks stated: [28]

"I give you the Qasam of Allah and ask, did you not hear Rasulullah(S):

"The one who claims my love but his heart is filled with the enmity of Ali (as) is a liar. The one who holds hostility to Ali (as) cannot love me'. And when someone objected: 'O Rasulullah(S), How is this possible? Rasulullah(S) clarified: 'Ali (as) is from me, and I am from him. The one who loves Ali (as) loves me, and enmity of Ali (as) means enmity with me, and enmity with me means enmity with Allah.'"

The listeners accepted: "Wallah! We admit that it is correct."

The second part of the sermon:

The second part of the sermon is related to "Amr bil Maruf wan Nahy Anil Munkar" [29]. This Ruling has also been discussed by Amir al-Mumineen Ali (as) in his sermons. The Imam discussed Surah al-Maidah, Ayah 63 [30] wisely. It goes without saying that this warning was not limited to Jewish Rabbis or Christian Priests, but Muslim Ulama at large.

The Imam (as) recited the following Ayah: [31]

"O people, take lesson from the counsel Allah gave to His Awliya when He rebuked the Rabbis by saying: Why do the scholars and Rabbis not forbid their sinful talk and consumption of what is unlawful? Truly what they have done is evil."

Moreover, the Qur'an informs: [32]

"Cursed by the tongue of Dawood(as) and Essa(as), are those among the Children of Israel who disbelieved on account of their rebellion and transgression. They did not prevent each other from committing vile and corrupt acts; surely what they did was abominable."

Qur'an accused them because they saw the oppressors committing vile and corrupt acts, but did not stop them out of love for the favours they received from them as well as fear of persecution and injury. However, Allah says: [33]

"Fear not men, but fear Me."

Qur'an says: [34]

"The Mumineen and Mumin'at are friends and protectors to each other; they enjoin the good and forbid the evil; they perform the Salaat and pay the Zakaat and obey Allah and His Rasul. Upon them, Allah shall have mercy; Allah is Almighty, All-wise."

Explanation of the sermons:

The Imam of the Ummah from the Ahl al-Bayt (as) is a trustee of Allah concerning all matters related to humans. It is the cardinal responsibility of an Imam to maintain the supremacy of Shariah and protect religion from all sorts of Bid'ah (deviation). He taught Muslims to fulfil the responsibility of "Amr bil-Maruf wan-Nahy Anil-Munkar" (enjoining the good and forbidding the evil) before all other duties. The reason for this is that "Amr bil-Maruf wan-Nahy Anil-Munkar" denotes summoning people to Islam while "wan-Nahy Anil-Munkar" means resistance against Zulm - injustice, opposing and struggling against tyrants, and trying to ensure that the funds of Bayt ul-Maal (Zakaat and Khumus) are used in accordance with the divine laws of Islam. That taxes are not forcibly extracted (through the sword, harassment or against the will) which would snatch away peace of mind of the people, and should be spent in accordance with the fixed heads guided by Shariah.

In performing the duty of enjoining the good and forbidding evil, Ulama must pay keen attention to those who harm Islam and those who, under various explanations, plunder the common man's earnings. The Imam knew well that if the duty of enjoining good and forbidding evil is adequately performed and established in society, all other duties - whether easy or difficult - will automatically fall in place.

Enjoining good and forbidding evil is an essential duty to accomplish high aims, but we have restricted it to certain affairs like gambling, utilization of narcotics and intoxicants, adultery and bribery to name a few. Meanwhile, we remain unaware of the far greater evils. Those who are destroying the welfare of the Muslim community and trampling upon the rights of the underprivileged, it is “they” whom we must stop by forcing desistance from evil. If collectively the Ummah rises against these crooks, certainly that would instill fear in them.

This sermon of Al Imam al-Husayn (as) was not restricted to a particular group of people, those present in the assembly, the inhabitants of a particular town, city or country, or even all those alive in the world at the time. Instead, it embraces all who wish to understand at any point of time in any era, for it begins with the expression “Ya Ayyuhan Naas” - O people, which appears in the Qur’an with the same universal meaning, when Qur’an charged the Rabbis (the Jewish clergy) and condemned their ill attitude and sick behaviour. Does not the phrase “O people, pay attention” address us too? Should we not benefit from this sermon of Al Imam al-Husayn (as)? It is apparent that his meaning was universal, that he had in mind the future generations of the Muslims that would undertake the establishment of Justice.

This sermon was more like a circular directed to the entire Ummah. It demands submission to the Wali (there is a difference of opinion on the definition of Wali between Shia and Sunnis), who acts according to the Qur’an precisely in all matters. Ulama should educate the masses on how to fight against the corruption and the wrongdoings of the treacherous, sinful, and irreligious rulers. The people will then rise in revolt and refuse to obey any longer the tyrants or the corrupt ruling powers. The Muttaqi Ulama should keep focusing on “Nahy Anil-Munkar” (forbidding the evil) for the religious leaders.

If the rulers do not bow before such an oppositional movement by returning to the Right Path of Islam and Ahk’am of Shariah, the Ulama should continue their movement until they are removed. It is then the duty of all Muslims to follow the Shariah. If you do not have the power to prevent the Bid’ah (fabrication) or to halt the corruption, at least do not remain silent. Do not submit to the tyrant; such submission is worse than tyranny itself. People should come to know the truth, and the future generations should not remain silent on the Ulama al-Su (corrupt clergy), on their ties with tyrants and allowing them to “consume what is Har’am,” and plunder the Zakaat.

Huge Zakaat funds are being swallowed up and the income of the community being plundered. It is necessary to establish a transparent system of accountability against all kinds of corruption. This is the essence of the sermon of Moula Abi Abdillah Al Imam al-Husayn (as) which he wanted to communicate to each member of the Ummah: opposing and struggling against the tyrants and endeavouring to ensure that Bayt al-Maal, the income derived from various funds of Ummah, is distributed in accordance with the laws of Islam, in due and proper form.

The third part of the sermon:

After addressing the Hujjaj, whose majority was Ulama, Moula Abi Abdillah Al Imam al-Husayn (as) then turns to a particular group, the Ulama, and tells them:

You are celebrated and enjoy good repute on account of your learning. You have achieved a reputed position in society because of your goodwill. It is on account of Allah that people venerate you and even the powerful fear you and the weak honour you, and those who are not subject to you and over whom you hold no authority grant you special treatment. When the people do not receive their due they seek your intervention, and you walk in the street with the majesty of kings and princes. Have you not earned all this respect and prestige because of the peoples' hopes that you will implement the Laws of Allah, even though in most instances you have failed to do so?

You have taken lightly your duties as leaders. You have neglected the rights of the oppressed and the poor, but have diligently pursued your personal rights. You have not spent your money or risked your life, nor have you fought against any group or tribe for the sake of Allah. Nevertheless, you desire - and regard it as your due - that Allah should grant you Jannah, the company of the Rasulullah(S), and security from punishment in the hereafter. You have such expectations from Allah that I fear that the full weight of His wrath will descend upon you, for although it is by His might and glory that you have achieved high rank, you show no respect to those who truly know Allah, while you yourselves enjoy respect among Allah's creatures on His account.

The Imam (as) continued to argue logically: [35]

I also fear for you for another reason; you witness the covenant enacted with Allah being violated and trampled upon, yet you show no anxiety. However when it comes to the covenants enacted with your fathers, you become greatly disturbed and anxious even if they are violated only in part, but the pledges you have given to Rasulullah(S) [36] are a matter of complete indifference to you.

The blind, mentally challenged, and chronically ill everywhere lack protection in towns, and no mercy is shown to them. However, 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 power with flattery, cajolery, and compromise.

All these activities have been forbidden by Allah, and He has, moreover, commanded you to forbid each other to engage in them, but you pay no attention.

The calamity that has befallen you is more significant than what has befallen others, for true rank and degree of "Ulama" has been taken away from you. The administration of the country and the issuing of decrees and ordinances should be entrusted to religious scholars who are guardians of Allah's ordinances concerning what is permitted and what is forbidden. However, your position has been usurped from you, for no other reason than because you have abandoned al Haq (truth) and have disagreed about the nature of the Sunnah, despite the existence of clear proofs.

If you had the forbearance to endure adversities and hardships for the sake of Allah, then all proposed regulations (Allah's affairs) would be brought to you for your approval and for you to issue; authority would lie in your hands. However, you allowed the oppressors to take away your functions and Allah's affairs (i.e. government) to fall into their hands, so that they administer them by resorting to ambiguities and make arbitrariness and the satisfaction of lust their consistent practice. What enabled them to gain control of government was your fleeing in panic from (inevitable) death and your love of life, which shall in all certainty depart from you. As a consequence of that mentality, you have delivered the powerless masses into the clutches of the oppressors.

While some suffer like slaves under the yoke of oppressors and others have been reduced to destitution regarding their livelihood, the rulers run the affairs of the government in accordance with their whims, earning ignominy and disgrace for themselves with their licentiousness, following evil counsellors, and showing impudence towards Allah. One of their appointed spokesmen mounts the Minbar in each city. The country is defenceless before them, and their hands grab freely whatever they want of it. The people are their slaves and are powerless to defend themselves. One of the governors is a dictator by nature, malevolent and rancorous; another represses to recognize either Allah or the Day of Resurrection! It is not strange - how can one think it strange, that society is in the clutches of a cunning oppressor whose tax collectors are oppressors and whose governors feel no compassion or mercy towards the believers under the rule. It is Allah who will judge concerning what is a dispute among us and deliver a final verdict concerning all that occurs among us.

O Allah! You know that everything we did was not prompted by rivalry for political power, nor a search for wealth and abundance; instead, it was done to demonstrate to men the shining principles and values of Your religion, to reform the affairs of Your land, to protect and secure the indisputable rights of Your oppressed servants, and to act in accordance with the duties You have established and the norms, laws, and ordinances You have decreed.

So (O religious scholars) You are to help us reach this goal, win back our rights from those powers who have considered it acceptable to wrong you and who have attempted to put out the light kindled by your Nabi. Allah suffices us, upon Him do we rely, to Him do we return, and to Him shall we return.

Explanation of the sermons:

The Imam explained the status of Ulama and the responsibilities upon their shoulders and invited them to ponder over it. The study of this sermon provides us with a vision that the corruption in society leads to its ultimate destruction, which we are facing today. If the Ulama would tolerate hardships for the sake of Allah and perhaps face hardships for this cause, then the authority would be in their hands, but they have allowed the tyrants to take away their functions and handed over the affairs of Allah into their hands. Therefore, they administer the affairs with clouds of doubt and practice it with lust.

Hence, to reiterate, the sermon presents two important principles:

- i). The principle of the supremacy of the Wali (divine guide)
- ii). The role of Ulama in promoting the Maruf and restraining from the Munkar.

First, neglect of the assigned responsibilities of the Ulama is more dangerous than the failure of other systems. For example, if a merchant does something wrong, it is only he, who suffers the harm, but if the Ulama fail in fulfilling their duties, by keeping silent, let us say, in the face of autocracy, Ummah at large itself suffers as a result. On the contrary, if they act in accordance with their duty and speak out when they should, then they themselves will benefit.

Secondly, although all activities contrary to the Shariah must be Har'am, emphasis has been placed on sinful talk and consumption of what is Har'am, implying that these two evils are more dangerous than all others and must, therefore, be more diligently prevented. Many times the statements put forth by tyrants are more harmful to Ummah than their actions and policies, endangering the reputation of Muslims. Qur'an criticizes such Ulama who fail to prevent the oppressor from uttering dishonest statements and spreading sinful propaganda.

Why did Ulama not denounce such corrupt ruler (s) who claimed to be leaders even though they were not capable? These tyrants committed treason and brought evil innovations into Islam; why did the religious scholars not stand in their way? If someone interprets Divine Ordinances in a way displeasing to Allah, thus introducing an evil innovation in Islam, or executes laws that are anti-Islamic, claiming to be acting in accordance with the requirements of Adl, it is the duty of the religious scholars to declare their opposition. If they fail to do so, they will be cursed by Allah as is apparent from the following Ayah and the Maruf Hadith:[37]

- i). When Bid'ah (evil innovations) appear, it is the duty of the scholar to bring forth his knowledge (by condemning them); otherwise, curse of Allah will be upon him".

This is the sermon of Al Imam al-Husayn (as) who is the grandson of Rasulullah(S), son of Ali (as) and Fatimah (as)[38]. These are not just the words of Husayn ibn Ali (as) but of all Anbiya and Aimmah which reflected their pain on the Zulm upon humanity. It could be said that the spirit of the sermon is in Ayah 11 of Surah al-Raad [39], the Tafsir of which has been presented by the Imam in his sermon marvelously.

Rational Lesson from the Sermon:

Do you think that all the information relayed by the media and establishment is true? There is insensitivity pervading society. Go see for yourself the condition our people are living in. Islam has solutions to curtail poverty, namely: Zak'at, Khumus, Muwas'at, Qardan Hasanah, Silat al-Rahm, and Sadaq'ah. All these institutions are for uplifting the standard of living of the underprivileged. Islam is aware that first the conditions of the poor must be remedied and the needs of the deprived be met. Islam never promotes that one class keeps giving Khair'at (charity) and the other keeps receiving it, but it promotes the elevation of the underprivileged. The taxes and Zakat extorted by the ruling class in the name of welfare of the deserving are misappropriated by the collectors.

When rulers and Ulama become corrupt, this sermon of Al Imam al-Husayn (as) becomes a timeless guide. His message was not political ambition but a divine stand for Haq and Adl. He reminded the Ummah that silence before tyranny is itself oppression, and that the duty of Amr bil-Ma'rūf wa nahy 'Anil-Munkar (enjoining good and forbidding evil) is the soul of Islam. When the Ulama sell their conscience to power, the responsibility falls upon the Muslims to practice Islam through 'ilm, courage, and integrity. Muslims must refuse blind obedience to unjust rulers, support truthful Ulama, and resist corruption with word, deed, or at least with rejection in their hearts. Al Imam al-Husayn (as) warned that comfort, fear, and silence deliver the weak into the hands of oppressors. His call was a moral awakening: rise for Adl, defend the rights of the poor, expose hypocrisy, and live by truth even when it costs you. Moula al-Husayn (as) teaches that Aqidah without amal is hollow. The way to honor Al Imam al-Husayn (as) today is not only to mourn him, but to continue his mission-standing firm against Zulm, reforming ourselves and our societies, and keeping alive the light of Adl that no Yazid of the time can extinguish.

Bibliography and Notes:

[1] i-Salim bin Qays al-Hilali (d.90 A.H) was a prominent and authentic scholar according to the 4th-century intellectual Abu Abdullah al-Naumani, student of al-Kuleini, the writer of al Kafi. Salim bin Qays transmitted only the first part of the sermon in his book "Asal" and mentioned the date and place. ii- "Az-Zariyah", vol. 1, p. 152; 3-Kit'ab Salim bin al-Qays, published by Dar ul-Kutub al-Islamiyyah, Iran

[2] He was the illegitimate son of Sumaiyyah, the concubine of Abu Sufiyan.

[3] Under the direction of Umayyad power of Sham, "Hadith Factories" were built where Ahadith were coined in praise of the Ash'ab (in the competition of Ahl al-Bayt (as) to minimize the importance of Al Khamsat'il Ath'ar (as) - Ali, Fatimah, Hasan & Husayn. Successors of the Umayyads, the Abbasids monarchs, continued this practice. Their "ghost-writers, public relations officers, and "image makers" skillfully blended fake Ahadith with genuine ones, and synthetic history with factual history, hoping that the "mix" would "crystallize" as part of the sacred lore of the Muslims. The Umayyads had one more reason for going into the business of "Hadith production". They knew well that the generations of the future would judge every Muslim ruler against the ideal ruler-Rasulullah (S). If this were to happen, Muslims would find them poles apart from Rasulullah (S).

[4] Jahiliyyah denotes "ignorance of divine guidance" or "the state of ignorance of the guidance from Allah. "Days of ignorance" refers to the condition Arabs found themselves in pre-Islamic Arabia, i.e. prior to the dawn of Islam.

[5] Abdullah ibn al-Zubair (624-692) was the son of Zubair ibn al-Awwam and Asma bint Abi Bakr. He was responsible to spoiled the sanctity of the Kabah and Madinah was plundered by Yazidian forces. He was a member of the Bani Asad tribe. As a young man, Abdullah was an active participant in numerous military expeditions against both the Byzantine and Sassanid empires. After the tragic event of Karbala, Ibn Zubair returned to Hejaz where he declared himself caliph, and began building support. Eventually, he consolidated his power by sending a governor to Kufa. Soon, Ibn Zubair established his power in Iraq, southern Arabia, in the greater part of Sham, and parts of Misr. Ibn Zubair benefitted greatly from widespread dissatisfaction among the populace with Umayyad rule. Yazid (L) tried to crush Ibn Zubair's rebellion by invading Hejaz, and took Madinah after the bloody battle of al-Harrah followed by the siege of Makkah but his sudden death ended the campaign and threw the Umayyads into disarray, with civil war eventually breaking out.

[6] "Tuhf al-Uqul", a collection of sermons and sayings of the Imams compiled by al-Hasan ibn Ali ibn al-Husayn ibn Subah al Harrani (d. 381/ 991). He transmitted part two and three in his book "Tuhf al-

Uqul". The Sermon of Mina, Al Imam al-Husayn's Everlasting Message to Religious Leaders, al-Tawhid, p. 34, vol. vii. 4 Shawwal, Dhu al-Hijjah 1410, Iran.

[7] *Salim bin Qays al-Hilali (d.90 A.H)*

[8] *Abdullah Ibn Abbas* was a paternal cousin of Rasulullah (S). He is revered by Muslims for his knowledge and was an expert in Tafsir (exegesis of the Qur'an), as well as an authority on the Sunnah. He was one of the famous pupils of Amir al-Mumineen Ali (as) and his devotee.

Abdullah ibn Jafar (ra) was the son of Jafar ibn Abu Talib (ra) and the nephew of Ali (as). He asked for Zainab's hand, and Ali (as) accepted it. Her marriage settlement was equal to that of her mother's. Ali (as) instructed Abdullah not to prevent Zainab (as) from going on the journey with Husayn (as), her brother. Although Abdullah ibn Jafar (ra) was a man of means, Zainab (as) lived a modest life. Zainab(as) and her husband were generous to the needy. The Arab tribes called Abdullah "The Sea or the Cloud of Generosity". Abdullah(ra) was also noted for his standing with Ali (as) in battles. Ibn Hajar quoted Muhammad as having said that Abdullah was like him in character and had taken him by the right hand and prayed to Allah to extend His mercy over the household of Abdullah bin Jafar. The marriage of Zainab(as) did not hinder her strong attachment to her family. Ali also felt a great affection for his daughter and nephew and when he took over the charge of Zahiri Khilafah of the Muslims and moved from Madinah to Kufa, Zainab (as) and Abdullah (ra) joined him. Zainab (as) bore four boys and two girls.

[9] *Ash'ab: companions of Rasulullah(S). Tabiyyen: they are the generation of Muslims who were born after the death of Rasulullah (S), but who were contemporaries of the Ash'ab. In particular, they played a vital role in the partition of the Islamic community between Sunni and Shia Muslims. To this day, interpretations of their behaviour and characters are highly controversial.*

[10] *"Sirah al-Nabi", Ali ibn Burhanuddin al-Halabi, part 2, p. 97 ;2-, "Al Mustadrak", Al Hakim, part 3, p. 14;3- "Kanz ul-Ummal", Ali Muttaqi al Hindi, Hadith 6105; 2-"Sunan Tirmizi",vol.5 Manaqib, Hadith 3804; Usd ul-Ghabah,vol.3,p.16*

[11] *Sunan Tirmazi, vol.5, Al Manaqib, Hadith 3811& 3815; Masnud Ahmad bin Hanbal, vol. 1, p. 331,vol.2,p. 26*

[12] *Desire of Ash'ab were discarded by Allah and His Rasul.*

[13] *Ghadir: This event can't be denied as all major sources acknowledge it*

[14] *Mustadrak Sahiyeen, vol. 3, p.109 & 134, Beirut, Lebanon*

[15] *"Hijacked Episode of Ghazwah Tabuk": by Qazi Dr. Shaikh Abbas Borhany al-Waleed:*
www.durrenajaf.com

[16] 1)-Al Bukhari in his Sahih al-Matba'at al Khayriyyah, Misr, 1320) in "Kitab bad al-Khalq", "Bab Manaqib Ali ibn Abi Talib" and "Bab Ghazw'at Tabuk", in two places, records this tradition ;2)-Muslim in his Sahih Matba'at Bulaq, 1290,3)- "Kitab Fada'il al-Sahabah" through three chains; al Tirmidhi, in his Sahih, ii, 301; Ibn Majah in his Sunan, p. 12; al Hakim in Mustadrak, ii, 337; Ahmad ibn Hanbal in Musnad, i, 29, 170, 173, 174, 175, 177, 179, 182, 184, 185; 230, iii, 338, vi, 369; an Nasa'i in Khasa'is, 4, 14, 15, 16, 17, 19, 32; Ibn Sad in al-Tabaqat (Leiden 1322) iii, part one, 14, 15; Abu Nuaym in Hilyat al-Awliya, vi, 345, vii, 194, 195, 196, viii, 307; al Khatib in Tarikh Baghdad, i, 324, iii, 288, iv, 71, 204, 382, vii, 452, viii, 52, ix, 394, x, 43, xi, 432, xii, 323; al Tabari in his Tarikh al-Umam wal-Muluk, Matbaat al Istiqamah, Qahirah, 1357, ii, 368; Ibn al Athir, Usd ul-Ghabah, v, 8; al Muttaqi al Hindi, Kanz ul-Ummal, iii, 154, v, 40, vi, 154, 188, 395, 402, 404, 405, viii, 215; al Haythami, Majma ul-Zawa'id, ix, 109, 110, 111, 119; al-Muhibb al Tabari, in al Riyad al-Nadira, i, 13, ii, 162, 163, 164, 175, 195, 203 and Dhakha'ir ul-Uqba, 120.

[17] "Sunan Tirmazi", vol.5, al Manaqib, Hadith No. 3808; "Mustadrak Sahiyyen", vol.3, p.150

[18] "The Brother of the Prophet Mohamad (The Imam Ali)", Mohamad Jawad Chirri, P. 109, Qum, Iran; "Sunan Tirmazi", Hadith 2808,3808,2405,2406; "Sahih Muslim",vol.iv,Hadith 2404, "Sunan Ibn Maja"

[19] "SunanTirmazi", vol. 5, al Manaqib, Hadith3803

[20] It was Ali alone who responded the call of Rasulullah(S) whenever he called his cousin for help. Ali ibn Abi Talib (as) alone helped Mohammad (S) and removed all obstacles by the order of Allah.

[21] Historical records inform that Rasulullah (S) often addressed Ali (as) as "Ya Akhi"!

[22] "SunanTirmazi", vol.5, al Manaqib, Hadith No.3796

[23] "SunanTirmizi", vol.5, Hadith No. 3806

[24] "Nazam Durar us-Simtaiyn", p. 128, quoted by "Ehqaq ul-Haq", vol.4, p. 359; "Sharh Nahj al-Balagha", ibn Abi'l Hadid,vol.9, p.174

[25] "Mustadrak Shaye'en", vol.3, p.124, 151 & 167; "Sunan ibn Majah", Muqaddimah, Hadith 118

[26] Ali gave the final bath to Rasulullah (S) and Jibra'el (as) helped him.

[27] "Sahih Muslim", vol. 4, Hadith 2408; "Mustadrak Saheyeen", vol.3, p.148; "Musnad Ahmad bin Hanbal",vol.3, p.114 and vol.4, p. 367

[28] "Sunan Tirmizi", vol.5, al Manaqib,Hadith No. 3796

[29] "Amar bil Maruf wan Nahe Anil Munkar" (Ayah 104: Surah Aale Imran; Ayah 110: Surah A'li Imran; Ayah 42: Surah Hajj) This Ayah is the main blood vessel of the body of Islam.

[30] Surah al-Maidah 5: Ayah 63

[31] Surah al-Maidah 5: Ayah 63

[32] Surah al-Maidah 5: Ayah 78-79

[33] Surah al-Maidah 5: Ayah 44

[34] Surah Baraat (Taubah)-9: Ayah 71

[35] *The social contracts that establish the institutions of society and determine social relations in Islam.*

[36] *Islamic relationships based upon the Misaq to Rasulullah (S) and his successor Ali given at Ghadir.*

[37] *"Al Tawhid", p. 34, vol. vii, 4 Shawwal Dhul Hijjah 1410*

[38] Sayyid al-Shuhada, Moula Abi Abdillah al-Husain Ibn Ali (as)

[39] Surah al-Raad: Ayah 11 ("Verily Allah does not change the condition of a people until they change that which is in themselves").

[40] *"Walayat al-Faqih", p.125, Ayatullah Al Uzma al-Sayyid Ruhollah Mostafavi Musavi al-Khomeini, Iran*

Note: Effort has been made to trace all the copyright holders, but if any have been inadvertently overlooked the publishers will be pleased to make the necessary arrangement at the first opportunity. This document may be used, only with this copyright notice included. Permission is granted to circulate among private individuals and groups, to post on internet forums, and include in not-for-profit publications subject to the following conditions: (1) Material used must be produced faithfully in full, without alteration or omission; (2) The author's subject title must remain unchanged, in whole or in part; (3) Material must be attributed to the author. Contact the author for all other rights, which are reserved. **Copyright © 2026 Qazi Dr. Shaikh Abbas Borhany al-Waleed**