

Reflections on the Ninth Waaz Mubarak **Ashara Mubaraka 1428H**

The *shaheed* of Karbala; Syedu-l-Shohadaa was slain on Aashura. Aashura is spent in the *zīkr* of Imam Husain (AS), *matam* and asking for forgiveness.

Huzurala (TUS) narrated the *zīkr* of Imam Ali Zainulabedin (AS) when he was finally released by Yazid. Yazid asked if he required anything. The Imam answered that all he wished for was to return to Madinah, for Imam Husain's (AS) *raas mubarak* and to be able to go to Karbala for Imam Husain's (AS) *ziyarat*.

When Imam Ali Zainulabedin (AS) returned to Madinah he rested on its outskirts. He sent Bashir bin Hizam to inform the people of his return. When the messenger announced the Imam's arrival the city emptied as everybody, young and old hurried to the Imam's camp. The roads were so congested that the messenger had difficulty returning. When he did he was forced to sit at a distance.

Imam Ali Zainulabedin (AS) emerged from his tent with a red handkerchief in his hand. Seeing his unceasing the people responded with their own tears until finally the Imam called for calm. From his chair, he recounted the horrific events of Karbala. He narrated the *shahadat* of all the *shohodaa*. He told them of the wedding that took place as the battle continued, of how Maulatena Sakina (AS) handed a waterskin to Maulana Abbas (AS) who was slain on the banks of the river Furaat. He told of how an arrow pierced the throat of Maulana Ali Asghar (AS), an infant so young that the people of Madinah did not even know of him.

The Imam spoke of how, on the eve of Aashura, Imam Husain (AS) instructed Joon (AS) to sharpen his sword as he spoke of his impending *shahadat*. Maulana Zainulabedin's (AS), who was severely ill, heard his words from his tent next to that of Imam Husain (AS). Maulatena Zainab (AS) heard them too as she sat at his bedside, was unable to contain herself and went over to Imam Husain (AS) grief stricken.

Imam Zainulabedin (AS) told them how Shimr severed Imam Husain's (AS) *raas mubarak* from his body and then the head was raised high on the tip of a spear. Of how the seven heavens cried; along with the earth; and the waves of the sea. All the assembled people cried and did *matam* until they implored the Imam, "*Al-sabr yabna Rasulillah*" - 'forebearance – son of Rasulillah.'

Ever since the day Imam Ali Zainulabedin (AS) returned to Madinah and recounted the events of Karbala, the commemoration of Aashura has taken place in the same way. Huzurala (TUS) described the day of Aashura as it took place in the time of Imam Aamir (AS). The Imam's senior courtiers would walk to the venue barefoot and the Imam would be seated on a mat of straw. *Matam* and *buka* would take place and then, after night fall, *khichro* would be served as it had been served to the Ahle Bayt in Karbala on the night after Imam Husain's (AS) *shahadat*.

Today, we see that Imam Zainulabedin's (AS) Dai commemorates Aashura in the same manner. When Maulana (TUS) declares the venue each year, Mumineen from around the world leave their homes; the young the old and the infirm all gather to be with Imam Husain's (AS) Dai (TUS). They gather in the thousands, in any part of the world where the Dai might be, to hear his words, to shed tears with him and to do *matam* with him. Thus, over 1400 years the tradition of Ashara has stayed the same, through the eras of the Imams in *zuhur* and *satr* and through the era of the Duat Mutlaqeen (RA).

When Aqamola (TUS) narrates recounts the *shahadat* of Imam Husain (AS), it is as if the *shahadat* has just taken place.

May Allah t'aala grant our beloved Aqamola (TUS) a long life and good health. May he continue to recount the *shahadat* of Imam Husain (AS) to every generation of Mumineen until the Day of Qiyamat.