



# **Unleash Your Potential**

**MAJLIS 10**

**Life Is A Journey  
Islam A Vehicle**

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**Be the best before you desire the best**

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ أَوْلَىٰكَ هُمْ خَيْرُ الْبَرِيَّةِ

*Those who have faith and do righteous deeds  
They are the best of creatures.*

(Al-Bayyinah 98:7)

# Unleashing Your Potential

1. Karbala – an instrument of reform
2. Power of Intentional Living - Vision & Niyah:
3. Thinking for a Change – The power of Critical Thinking
4. Time is life's capital - a trust from Allah
5. Evaluating one's self worth - Value Proposition of insaan
6. Emotional Intelligence – EQ v/s IQ
7. Living a purposeful life – Making a Contribution to Society
8. Nurturing the Next Generation
9. **Society of Believers – A Life well Lived**
10. **Life is a Journey – Islam is the vehicle**

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ  
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

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# Labbaik – To Husain (as)

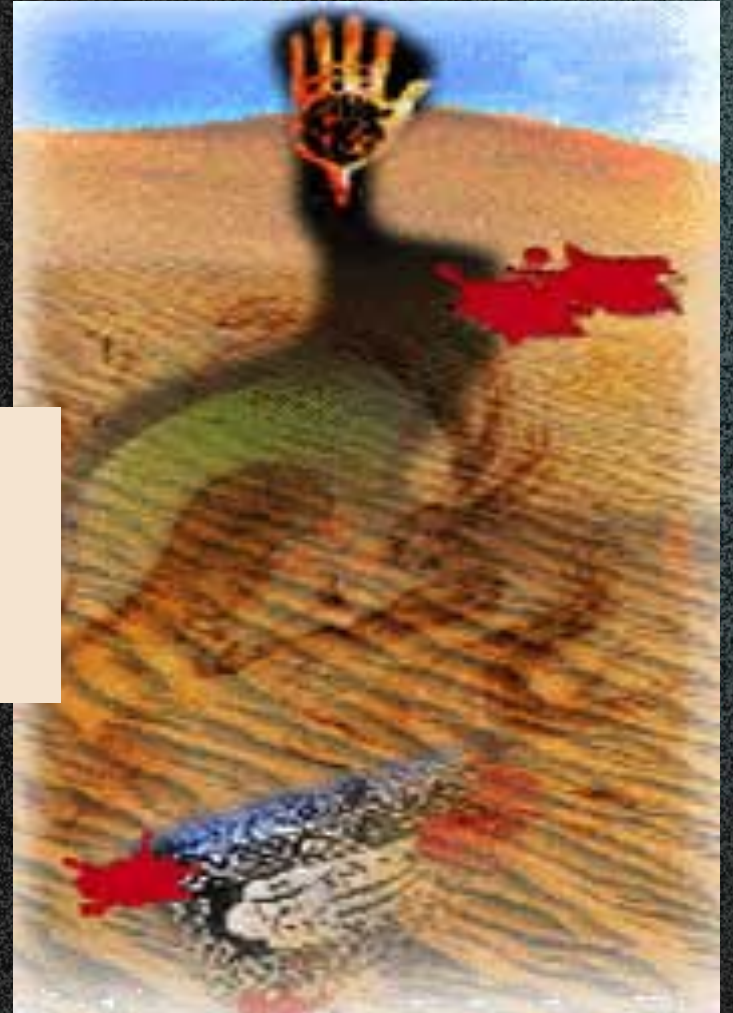
- Aza is our way of responding to his call of 'hal minnasireen yansuroona'
- Failing in our response if we make this into a mere ritual

# On a Sand Dune

Like a muezzin  
he called out

هَلْ مِنْ بَنِي إِسْرَائِيلَ

*Repeated the  
call four times.*



# The Value of our Tears

- If a tear that we shed for him should signify a harmony between our souls and his spirit,
  - create within us a little glow of his valor,
  - a particle of his free nature,
  - a particle of his faith,
  - a particle of his piety,
  - a small spark of his tawhid,
- Then such a tear has an infinite value



# **Never let the World Forget**

- **Every year the victims of the holocaust are remembered in memorial services.**
- **Museums that serve as shrines to the victims are built in every corner of the world to honour them.**



***Musa o Firaun-o-Shabbir o Yazid  
In do quwwāt az Hayāt āmad padid.***

- Ever since the creation of life two opposing forces have been at war with each other- virtue and vice, Right and wrong.
  - Musa (Moses) rose against Firaun (Pharoah) and
  - Shabbir (Imam Husayn) rose against Yazid.

» Iqbal
- Ziyarate Warisa

## **End is Husayn ibtida Ismāil**

- Prophet Ismail suffered great pains and offered for sacrifice his own life but the sacrifice was not completed as he was replaced by a ram
- The culmination of the spirit of love for Allah was manifest when Imam Husayn sacrificed his life and preserved the dignity of the Holy Kaba.

# The Changing face of Aza

- Form of aza-e-Hussain has always undergone changes to accommodate local norms.
- From Sham to Costa Mesa !
- It is for us, in the USA in 2009, post Sep 11 to seriously re-evaluate the form
  - to ensure that we can pass on to our children the substance of aza-e-Hussain in its pristine state
  - Make aza-e-Hussain an irresistible instrument of tableegh

# Distinguish between essence & Form

- Can not be incongruent to the local norms
- Can not be incomprehensible to the young Substance might gradually lose its significance.
  - 3 Communities of Shia who left India

# ***Google - Misconceptions***

- *“..pilgrims to Karbala traditionally wail and cry and beat themselves to atone for the collective guilt of their ancestors who failed to come to Hussein's aid ”*

*This is not an atonement of our sins ....*

# Misconceptions

- *"...Others sold posters, some depicting Hussein pierced by arrows or his bloodied head on a pike, the Shiite equivalent of Christian depictions of the Crucifixion."*

# Ziyarate Ashura - a potent antidote to awaken us

- To reawaken our hearts to the real purpose of our existence
- Not ra mere habitual or ritual recitation.
- *Ziyara*, from the word *zawr*
  - which means to deflect or turn away.
  - Arabic word *zur*, refers to a lie - because it deflects from the path of truth.

# Spiritual & Moral Aspects

- Contextualize the very essence of the spiritual and moral aspects of the ziyara –
- Visiting the shrines of the Ma'sumeen, or reciting the ziyara we momentarily 'turn away' from our worldly existence and gravitate towards an inner state of seeking none other than Allah.



# Essence of Ziyara

- *Zair* must imbibe the spirit and attain the cognizance of the sublimity of Ziarate Ashura to enable him to align himself with the spirit of the visited one.

# Tawalla and Tabarra

- *The crux of the ziyara is tabarra' and tawalla*
  - *Program of revolution for us .*
- **'fleeing from imperfection'**
- **'seeking perfection',**

# ***Assalamu Alayka ya Aba 'Abdillah***

- Peace be on You, O entirely obedient servant of Allah
- Salutation - an everlasting impression upon our minds how we must manifest our intentions to unite with his lofty ideals

# Imam Jafar Sadiq (a.s.)

- Guided Safwaan
- *“When you are confronted with some adversity, then seek redress of your grievances from Imam al-Husayn (AS) with this Ziyara and Allah never reneges on His word”.*

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# What Should we ask for

- Ask for the high and sublime
- Not small and mediocre
- Shaykh ‘Abd al-Karim Hairi, the founder of the Hawza of Qum.
  - *“O dear master, I have become a mujtahid but I want to become a human being.”*

# ***Ziyara* - beyond the seeking mundane material benefits**

- Rise to the lofty sublimities of cognition and self awareness
  - **Einsten in a Violin Store**
- Awaken us from the sluggishness caused by the excesses of hubbe duniya.
  - Like Sea Water – Sh Saduk - Iqmaluddeen
- To do so is to realize the ultimate purpose of ziyara.

# Tawalla

- O Jabir, it is not enough for any person only to say by word of mouth that he loves Hadhrat Ali and the Ahlul Bayt.
  - He must follow the 'seerah' (way of life) of the Holy Prophet and the Ahlul Bayt and act according to the sunnah established by them.
- If he does not, then his claim of love for Ahlul Bayt can never benefit him.

# Defining Tabarra

- Tabarra is based on the Qur'anic precept that believers should disassociate themselves from the evil doers.
- One who does tawalla will by virtue of it disassociate himself from the evil doers.
- Both tawalla and tabarra have to be reflected in the way of life as obedience of the Holy Prophet and his Ahlul Bayt.



# Words are cheap !!!

- Repeated utterances of expressions of love or hate do not constitute tawalla or tabarra .
  - A mere claim that we hate the enemies of Ahlul Bayt is not enough.
- There must be a complete disassociation with their 'seerah'.
  - One cannot fulfil the conditions of tabarra only by repeated curses if one's life is according to their seerah.
- The la'an we utter must be regarded as solemn pledge by us never to enter into their ita'ah and commit the sins which they did.