

MUHARRAM 1448

The Running Man

AALE YASEEN - LESSONS FROM SURA YASEEN

HABIB NAJJAR FROM SURATU YASEEN

A MAN. A MESSAGE. A TRUTH THAT COULD NOT BE SILENCED.

HABIB NAJJAR

A righteous man from the People of the Town, sent by Allah to his people with a message of truth.

HIS MESSAGE:

- Worship Allah.
- Fear Him.
- Avoid false gods.

He called his people to faith, righteousness and the Hereafter.

HE RAN,
NOT IN FEAR
FOR HIMSELF,
BUT IN LOVE
FOR HIS PEOPLE.

He ran to continue delivering the truth, hoping they would turn to Allah.

INSPIRED BY THE COURAGE OF

IMAM HUSAYN (عليه السلام)

WHO ROSE FOR TRUTH, JUSTICE AND THE PLEASURE OF ALLAH.

“He stood for what was right, even when the world was wrong.”

“Indeed, Husayn is from me, and I am from Husayn.”

– Prophet Muhammad ﷺ (Tirmidhi)

ALLAH SAYS ABOUT HIM IN SURATU YASEEN (36:20)

“And there came a man running from the farthest part of the city. He said, ‘O my people, follow the Messengers.’”





Aale Yaseen

A 10-DAY READING OF SURA YASEEN THROUGH
MUHARRAM

يَسَّ وَالْقُرْآنَ الْحَكِيمِ

Ya Seen. By the Qur'an, full of wisdom.

Sura Yaseen 36:1-2

A Ladies' Morning Majlis Companion

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About this booklet

There is a heart for everything, and Sura Yaseen is the heart of the Qur'an — Qalbul Qur'an.

The Prophet (pbuh) called it so. The word qalb is from the Arabic Qalaba, which literally means to turn. The heart is the entity whose nature is to turn — and a heart is not truly a qalb unless it is turning towards Allah.

Muharram is the month in which the heart of the Prophet (pbuh) was opened wide. His grandson Imam Husayn (pbuh) stood on the plain of Karbala and turned his own heart, the hearts of his family, and the heart of the ummah back towards Divinity. "Husayn is from me and I am from Husayn," the Prophet (pbuh) said. To read the heart of the Qur'an in the month of Husayn is to listen, ten days in a row, to the same call from two directions.



How to use this booklet

- **Each morning of Muharram, set aside fifteen quiet minutes.** After Fajr salaa is ideal.
- **Begin with the etiquettes overleaf — wudhoo, qibla, the bismillah, a short salawat.** Recite the day's passage of Sura Yaseen in Arabic if you can or read it in English.
- **Read the day's reflection slowly.** Then sit with the Karbala thread.
- **Answer the two questions in your own hand.** Six lines are not enough — that is the point. Write more in the Notes pages at the back if you need to.
- **End with the day's dua, and the salawat.** Carry the day's aya with you. Recite it once more before bed.



Sura Yaseen — the heart of the Qur'an

A picture of Tawheed. Sura Yaseen gives us a complete picture of monotheism — the nature of Reality, the laws that govern existence, and the extent of human freedom in that we are the products of our own actions, which are only as good as our intentions. The sura shows how we dictate our own destinies, and how we tie ourselves into chains of arrogance, expectation, and desire that make us forget our purpose.

A sura for the living. Sura Yaseen is usually recited for the deceased, but for that very reason it is a sura of great importance for the living. "If you want to know the meaning of life," the Prophet (pbuh) said, "you have to experience death." And, "Die before you die."

Revealed in Makka. Sura Yaseen contains 83 ayaat in 5 rukuat, and is traditionally divided into six movements:

Ayaat	Theme
1 – 12	Mandate of the Prophet (pbuh)
13 – 32	Habib Al-Najjar and the city of Antioch
33 – 44	Signs of nature
45 – 50	Tawba and infaq
51 – 67	The Day of Qiyama
68 – 81	Reflection on Creation
82 – 83	Be and it is



Benefits of recitation

- It is recommended to recite Yaseen to seek Allah's blessing, preferably after Fajr salaa.
- The thawab of reciting Sura Yaseen is that of reciting the whole Qur'an twelve times, and of forgiveness of sins.
- If recited over one who is sick, for every word recited Allah sends ten angels seeking forgiveness for the patient — and if death is ordained, those angels remain for the funeral and burial.
- Whosoever listens to Sura Yaseen being recited gains the thawab of twenty Hajj.
- Imam Ja'fer As-Sadiq (pbuh) has said that if Yaseen is recited during the day it keeps the reciter safe for the day, and if recited at night before sleeping, Allah sends angels to watch over the one who recites it.



Why Yaseen in Muharram

Yaseen is the sura of life through death. It opens with the Prophet (pbuh) on the straight path; it walks through the city of Antioch where messengers are mocked and one righteous man comes running from the far end of the city; it ends with the trumpet of resurrection and the single command, kun fa-yakun — Be, and it is. Death sits at the centre of it. So does the heart that refuses to die.

Muharram is the month of Karbala — of the day Imam Husayn (pbuh) and seventy-two of his companions answered the call of Divinity by giving up their lives so the call of Divinity could keep being heard. It is the month in which death is not the end of a story but the seed of one. "Death," said Sayyida Zaynab (pbuh) in the court of Yazid, "is more beautiful to us than honey."

Read Yaseen in Muharram and the same theme arrives twice. Habib Najjar comes running from the far end of the city to follow the messengers; Habib ibn Mazaahir comes from Kufa to die at the side of Imam Husayn (pbuh). The trumpet blown in Yaseen is the trumpet that gathers the seventy-two from their graves at Karbala. The "single shout" that ends the people of Antioch is the single afternoon in which the case of Yazid is closed forever.

Yaseen is the heart of the Qur'an. Husayn is the heart of the Prophet. To recite one in the days of the other is to listen with both ears.

The Ahlulbayt are known as Aale Yaseen.

From the commentary tradition on Sura Yaseen



The two Habibs

Habib Najjar - the man of Antioch

When the people of the city of Antioch rejected the message of Tawheed, Habib An-Najjar — Habib the Carpenter, known as Mu'min Aale Yaseen — came running from the farthest part of the city, saying "O my people! Follow the messengers!" He was stoned and killed by his own people and buried in the marketplace. When his soul was told "Enter Janna!" he said: O I wish my people had known with what my Lord has forgiven me and placed me amongst the honoured ones.

The Prophet (pbuh) has said: there are three who answered the call of three Prophets without any hesitation — *Mu'min Aale Firaun, Mu'min Aale Yaseen, and Ali ibn Abi Talib (pbuh)*.

Habib ibn Mazaahir - the man of Karbala

Six centuries later, in another city, another Habib received another call. Habib ibn Mazaahir al-Asadi was an elderly companion of Imam Ali (pbuh), a hafidh of the Qur'an who had stood at Siffin and lived in Kufa. When the letter of Imam Husayn (pbuh) reached him, he abandoned his home and his old age, slipped past the patrols of Ubaydullah ibn Ziyad, and rode out to Karbala. On the morning of Ashura, he fought, and as his companions fell around him, he too fell. Imam Husayn (pbuh) is reported to have wept over his body and said: "I count my own life cheap, when I count the loss of Habib."

Each one of us has our own Habib — a voice that comes from the heart and says: Listen, the message is true. Sura Yaseen asks us to follow that voice from the farthest part of our own city. Muharram asks us to follow it all the way to Karbala.



Etiquettes of recitation

Before you recite

- Perform wudhoo.
- Face the qibla if possible.
- Sit in a clean and quiet place.
- Begin with audhu billahi minash shaytanir rajeem and Bismillahir Rahmaanir Raheem.
- Send salawat on the Prophet (pbuh) and his pure family — Allahumma salli ala Muhammadin wa aali Muhammad.
- Ask Allah to commit the Qur'an to your heart: Walzam qalbiy hifzhi kitaabika kamaa 'allamtaniy.

While you recite

- Recite at the pace of understanding, not of speed.
- Pause at the wajib sajda in aya 32:15, 41:38, 53:62, 96:19 — not in Yaseen but be alert across your wider reading.
- Let the meaning land before moving on.
- If tears come, let them come. They are an answer to the dua of Husayn (pbuh).

After you recite

- Close with salawat.
- Make your personal dua. Add the dua of the day from this booklet.
- If you can, send sadaqa on behalf of Imam Husayn (pbuh) and his companions.
- Carry one phrase from the day's reading with you. Repeat it in the queues, on the school run, in the kitchen.



DAY 1 - The first day of Muharram

Entering the month

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful.

Reflection

There is a heart for everything, and Sura Yaseen is the heart of the Qur'an — Qalbul Qur'an. There is a heart for every year, and Muharram is the heart of the year. The two open together tonight.

Qalb is the entity whose nature is to turn. It should turn towards Allah and not get attached to anything or anyone — because anything else can be taken from us. A heart that is attached to a husband, a child, a status, a season will get broken by death, no matter what it is set on. A qalb that is turning solely towards Divinity cannot be broken, because what it is turned towards cannot be taken.

Tonight, before opening a single aya, we ask one question. What is my heart turning towards as I enter this Muharram? Where is it caught? What would my Husayn (pbuh) ask me to set free?



The Karbala thread

On the first night of Muharram in the year 61 AH, Imam Husayn (pbuh) reached Karbala. The earth was unfamiliar; the river was a short walk away; the future was already known. He did not need ten days to deliver his message. He took ten days so that history would have ten days to listen.

We are given the same ten days. Yaseen gives us a sura whose every passage answers a movement of the Day of Ashura. To enter this month with intention, we recite the Fatiha — for the Prophet (pbuh), for Sayyida Fatima (pbuh), for Imam Husayn (pbuh), and for every companion who walked into the day before us.



DAY 1 - REFLECTIONS

Entering the month

What is my heart turning towards as I enter this Muharram?

What is one habit I will set down for these ten days, so my qalb can turn more freely?

A dua for today

O Master, You who turn the hearts, turn my heart to You this Muharram. Turn it through the heart of Your Prophet (pbuh), through the heart of his daughter, and through the heart of his grandson Husayn (pbuh).



The mandate of the Prophet (pbuh)

يَسَّ وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Ya Seen. By the Qur'an, full of wisdom. Most surely you are one of the messengers, on the straight path. 36:1-4

Reflection

Yaseen is one of the names given to the Holy Prophet (pbuh). Some commentators take it as a shortened form of Ya Insaan — "O Human Being". Read this way, the sura opens "O Perfect Human Being" — the Prophet as the model for all others. And the Ahlulbayt, as the hadith tells us, are known as Aale Yaseen: the family of the perfect human being.

Allah swears by the Qur'an, full of wisdom — not to prove its truth but to underline its weight — and tells the Prophet (pbuh) "you are one of the messengers, on the straight path." In Sural Fatiha we ask, ihdinas siraat al-mustaqeem, guide us on the straight path. Here the answer is sent: a Prophet who is already on it, so that we have a model to follow.

Then the warning: that you may warn a people whose fathers were not warned, so they are heedless. People who are not warned become forgetful and distracted — moving in the wrong direction, towards the wrong goal. Heedlessness arises from ignorance and



from habit. Knowledge brings security; tradition without thought builds chains.

The Karbala thread

Imam Husayn (pbuh) inherited the same mandate. He is from Aale Yaseen; he stands on the same Sirat al-Mustaqeem; he is sent to warn an ummah that had become heedless of its own grandfather's message.

"I have not risen to spread evil or to show off," he said as he left Madina, "nor to spread corruption or oppression. I have risen only to reform the ummah of my grandfather, to enjoin good and forbid evil, and to follow the way of my grandfather and my father, Ali ibn Abi Talib (pbuh)."

Yaseen opens with the Prophet on the path. Muharram opens with Husayn on the same path. The question for us today is whether we recognise the path when it walks past our door.



DAY 2 - REFLECTIONS

The mandate of the Prophet (pbuh)

Where am I being asked to follow a model rather than a habit this Muharram?

What heedlessness in my life would Husayn (pbuh) gently warn me away from?

A dua for today

O Master, place me on the path of Your Prophet (pbuh) and his family. Free me from the habits that have made me deaf. Make me one of the people who hear the warning the first time it is given.



The messengers come

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

And set out a likeness for them — the people of the town when the messengers came to it. 36:13

Reflection

The sura now opens a parable. The town is said to be Antioch — once a great Greek city of northern Syria, founded by Seleucus Nicator in memory of his father. Prophet Isa (pbuh) had sent two of his disciples, John and Jonah, to deliver the message of Tawheed there. They were doubted at the gate, then performed a miracle for a shepherd whose sick son was healed. Many of the sick of Antioch were cured. But the king, an idol-worshipper, imprisoned the two disciples — so Isa (pbuh) sent a third, Simon As-Safi, who befriended the king in disguise, asked why his gods could perform no miracles, and eventually drew the king towards belief. The people, however, still refused.

"We see the bird of evil omen in you," they said. "If you do not stop, we will stone you, and we will afflict you with a painful punishment." The messengers replied: "Your bird of evil omen is with you. Are you blaming us because you have been reminded? Nay! You are a wasteful people."



This is one of the cornerstones of Yaseen. You are your own doom. You are the dictator of your own future, by your intentions, thoughts, and actions. The people of Antioch could not bear to hear the truth, so they invented an omen.

The Karbala thread

When the letters of Kufa came to Imam Husayn (pbuh), eighteen thousand promised allegiances. When he sent his cousin Muslim ibn Aqeel ahead to verify, the same Kufa first welcomed him, then abandoned him in the street, then watched him die alone.

Like the people of Antioch, the people of Kufa could not bear to be reminded. They had heard the message — from Imam Ali (pbuh), from Imam Hasan (pbuh) — and they had grown comfortable. The messenger had become an inconvenience. So they invented their bird of evil omen: it is the times, it is the regime, it is the consequences. The truth was not the problem; the reminder was.

Yaseen is asking us today to notice where in our own life we have started calling the reminder the omen.



DAY 3 - REFLECTIONS

The messengers come

Where am I currently mistaking the reminder for the problem?

Whose voice have I been resisting because it is asking me to wake up?

A dua for today

O Master, make me one of those who hears the messenger, not one of those who stones him. Soften my heart to the reminder before the reminder becomes a reckoning.



Habib Najjar — the man who came running

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

And from the farthest part of the city came a man running. He said: O my people! Follow the messengers! 36:20

Reflection

When the people of the city rejected the message, one man heard it. He came running from the farthest part of the city — from the edge, from the margin. Habib An-Najjar — Habib the Carpenter — was known as Mu'min Aale Yaseen, the believer of the family of Yaseen. He had nothing to gain. He had spent his life carving wood. And yet when the messengers were threatened, he ran.

"Follow him who does not ask any reward from you," he said, "and is rightly guided." Here are the two marks of a true messenger: he asks for no payment, and he himself is on the path. Habib could see both.

Then he speaks his own creed. "And why should I not serve Him who brought me into existence — and to Him will you all be brought back. Should I take gods besides Him whose intercession could not help me in any way if the All Merciful wished to afflict me with harm? Indeed then I would be in clear error. Certainly I believe in your Lord, so hear me!"



His people stoned him. He was killed and buried in the marketplace of Antioch. His soul was told: "Enter Janna." He answered: "O I wish my people had known with what my Lord has forgiven me, and placed me amongst the honoured ones." Even in paradise, he was still trying to take his people with him.

Each one of us has our own Habib — a voice from the heart that says: Listen, the message is true. The sura is asking, today, whether we are running for it or running from it.

The Karbala thread

Six centuries later, in a city that did not yet exist, a second Habib answered the same call. Habib ibn Mazaahir al-Asadi was a companion of Imam Ali (pbuh), an elderly hafidh of the Qur'an who had stood at Siffin and lived a quiet old age in Kufa. When the letter of Imam Husayn (pbuh) reached him, he wept, kissed it, slipped past the patrols of Ubaydullah ibn Ziyad, and rode out to Karbala.

On the morning of Ashura he asked permission to be among the first to fight. Imam Husayn (pbuh) embraced him. When he fell, Imam Husayn (pbuh) wept and said: "I count my own life cheap, when I count the loss of Habib."

He came from the farthest part of the city. He had no reward to ask. He could see that the message was true. The Prophet (pbuh) had named three who answered without hesitation — Mu'min Aale Firaun, Mu'min Aale Yaseen, and Ali ibn Abi Talib (pbuh). Habib ibn Mazaahir walked into the line of the first two by following the way of the third.



DAY 4 - REFLECTIONS

Habib Najjar — the man who came running

What is the voice in me that runs from the edges of my own city saying, "Listen, the message is true"?

When the call came, what did Habib have that I am still gathering the courage to find?

A dua for today

*O Master, make me a Habib in my own city.
Let me hear the call from the heart, and let
me come running before the marketplace
closes.*



A single shout

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

It was nothing but a single shout and behold — they were extinct. 36:29

Reflection

After Habib Najjar is killed, Allah says: We did not send down upon his people armies from heaven, nor do We ever send them down. It was nothing but a single shout, and behold, they were extinct.

The end of a heedless age is not slow. It does not need an army from the sky. One sound, one breath of Divine command, and a civilisation that thought itself permanent is gone. When the end comes, it is sudden, and there is no longer any possibility of action.

Then the verse that opens the heart wide: "Alas for the slaves! A messenger does not come to them but they mock him." Allah here calls everyone slaves. We are all His. The grief is for those who refused to recognise their own slavery to Him and instead became slaves of their own desires. They mock every messenger sent for their good.

The smallest creatures, the sura reminds us, are our strongest enemies. Germs. Habits. Self-deception. The single shout, when it comes, is often quiet.



The Karbala thread

The Day of Ashura was a single afternoon. By Asr time, on the tenth of Muharram, the case of Yazid was closed forever. He thought he had silenced Husayn (pbuh) by silencing his voice. In fact he had broadcast it.

From that afternoon onward, every mosque, every majlis, every mother teaching her child the names of the seventy-two has been the echo of one shout — Hal min nasirin yansuruna, is there any helper who will help us? — that did not ask for an army, only for a heart willing to answer.

The people of Yazid extinguished themselves in the same afternoon they thought they were killing the Prophet's grandson. Their banners, their bloodlines, their authority — they are gone. The sura's warning, today, is gentle and stark. Do not be on the side that needs an army to drown out a single shout.



DAY 5 - REFLECTIONS

A single shout

What in my life have I been assuming is permanent that the sura tells me could end in a single breath?

Whose shout, in my time, am I being asked not to ignore?

A dua for today

O Master, do not let me be one of the heedless. Let the single shout of Husayn (pbuh) reach me before any other shout silences me.



DAY 6 - 6 Muharram

Signs of Divinity

وآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign to them is the dead earth — We give life to it and bring forth grain from it, so they eat of it. 36:33

Reflection

After the warning of the single shout, the sura turns to the signs of Allah's mercy. The dead earth comes alive. Grain bursts from soil that was barren a season ago. Gardens of palm trees and grapevines; springs that flow out from beneath the rocks; the fruit our hands did not make. Will we not be grateful?

Glory be to Him who created pairs of all things — of what the earth grows, of their own kind, and of what they do not know. Every cell of creation is in a pair. The night draws the day from itself. The sun runs on a term appointed for it. The moon is given stages until it returns like an old, shrivelled palm branch. Each system runs in its own orbit, never overtaking the other.

And the ships sail on the laden sea — carrying their offspring, just as the ark of Nuh (pbuh) carried the believers; just as the womb carries the child. The Prophet (pbuh) said: "The like of my Ahlulbayt is that of the ark of Nuh (pbuh); whoever boards it is saved, and whoever turns away is drowned and lost."



Six rukus of signs, one after the other, all of them pointing to one truth: every thing turns, and every turning is held.

The Karbala thread

The dead earth of Karbala became, after Ashura, the most fertile soil in the geography of the heart. The blood of Imam Husayn (pbuh) and his seventy-two companions soaked into ground that produces every year a harvest of tears, of resolve, and of believers.

The pairs of the sura have their Karbala parallel. The Prophet (pbuh) and his Ahlulbayt. Hasan and Husayn. Husayn and Abbas — Abbas, Qamar Bani Hashim, the moon of the family, given stages until the moon set on the bank of the Furat. Zaynab and Sajjad — sister and son, holding the day together when its men had fallen.

The sura's ships have a Karbala parallel too. The ark of the family of the Prophet (pbuh) sails through the sea of every century, carrying anyone who climbs aboard. Today, with Yaseen in one hand, you are climbing aboard.



DAY 6 - REFLECTIONS

Signs of Divinity

Which of today's signs of Divinity am I walking past without thanking?

Where in my life is a 'dead earth' that the Karbala harvest could revive?

A dua for today

O Master, make me grateful for the signs of Your mercy that are around me today. Place me on the ark of the family of Your Prophet (pbuh) and let me sail with them through every Muharram.



Spending and safeguarding

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

And when it is said to them: Safeguard yourselves against what is in front of you and what is behind you, so that you may receive mercy... 36:45

Reflection

Two commands are placed side by side here. Have taqwa — guard yourself against what is in front and what is behind. And: "Spend out of what Allah has given you." The reply of the heedless is so familiar it could be ours: "Shall we feed the one whom Allah, if He willed, could feed?" — a polite cover for hoarding.

The aya is asking us to look in two directions at once. Behind us — at our past, the consequences of our actions. Ahead of us — at the future towards which we are walking. To live with taqwa is to keep both in view at the same time.

And to spend. The sura does not allow worship to be a private posture. Take what Allah has given you — your time, your wealth, your skill, your attention, your mercy — and pour it back into His creation. The arrogance of "I-ness" is what calls itself self-sufficient. The qalb that has turned knows it owns nothing.

The Karbala thread

What did the family of the Prophet (pbuh) spend at Karbala?



They spent water — three nights without it, and then their lips spent the last of their thirst on a smile. They spent sons; Imam Husayn (pbuh) carried his infant son Ali Asghar towards the army and gave him a name. They spent youth — Ali Akbar, the image of the Prophet (pbuh) himself. They spent the dignity of the daughters of revelation, dragged through the marketplaces of Kufa and Damascus. And they spent it all forward — not as loss, but as gift, so that the umma of their grandfather would have something to inherit.

If the verse asks us to spend out of what Allah has given us, Karbala is the answer at full volume. We are asked, today, what we are still hoarding that the family of the Prophet (pbuh) would have given away by Asr.



DAY 7 - REFLECTIONS

Spending and safeguarding

What am I being asked to spend this Muharram — money, time, attention, mercy?

Looking forward and looking back, what does my taqwa most need to safeguard today?

A dua for today

O Master, teach me to spend the way the family of Your Prophet (pbuh) spent. Open my hand before my fist has a chance to close it.



DAY 8 - 8 Muharram

The trumpet, the peace

سَلَامٌ تَوَلَّاهُ مِنَ رَبِّ الرَّحِيمِ ج

Peace — a word from the All Merciful Lord. 36:58

Reflection

The trumpet is blown, and behold — from their graves they hurry to their Lord. This is the second call, the call to be accounted for. Everything is revealed; nothing can be kept in the grave of one's chest. The third shout brings them before the Divine Presence.

On that day, no soul is dealt with unjustly in the least. We will receive only what we did. "Surely the companions of Janna in that day will be happily occupied. They and their partners in shade, reclining on raised couches. They shall have fruits in it, and whatever they wish."

And then the most beautiful word in the sura: Salaamun — qulan min rabbin raheem. Peace — a word from the All Merciful Lord. This is the description of paradise: the perfect refuge, the perfect contentment, every wish met. But more than that — a word. Peace as a sentence spoken directly to them by the Master.

Then, just as gently, a separation: "And separate yourselves today, O guilty ones." The guilty are those who denied the truth and have to stand apart.



The Karbala thread

Every ziyarat of Imam Husayn (pbuh) opens with the same word. Salaamun. As-Salaamu alayka ya Aba Abdillah. Peace be upon you, O father of Abdullah. We send the word of paradise, in advance, to the man who answered Yaseen's call before it was even time for him to do so.

The trumpet of Yaseen gathers the dead to their Lord. The trumpet of Karbala gathers a different kind of dead — the seventy-two hurrying from their graves at every majlis, every Muharram, every recitation of their names. We greet them as the companions of Janna who are happily occupied. We send them the word that the All Merciful Lord will say to them on the Day. Salaamun.



DAY 8 - REFLECTIONS

The trumpet, the peace

When I am gathered, what will my account look like — and who will be standing in shade with me?

What word of Salaam can I send today to the seventy-two who gave up everything?

A dua for today

As-Salaamu alayka ya Aba Abdillah, wa alal-arwah il-lati hallat bi-fina'ik. Peace be upon you, O father of Abdullah, and upon the souls who alighted in your courtyard. Let Your salaam reach me through theirs.



The body that testifies

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا

يَكْسِبُونَ

On this day We set a seal upon their mouths, and their hands speak to Us, and their feet testify to what they have earned.

36:65

Reflection

Their tongues are silenced. Their limbs — every cell in their hands and feet — bear witness to what was earned. Modern science can almost read the verse: the DNA molecule contains every weakness and strength of our line. Every cell carries the imprint of our story.

The verses before this remind us that Shaytan led many astray from the straight path — that the worship of the lower self is the original idolatry, and that what looks like physical sight without inner sight is not really sight at all. Outer vision is only an instrument for insight. If We had wished, the aya says, We could have put their eyes out — and they would have groped for a way they could not see.

The qalb that has turned is awake. The qalb that has not turned still has hands and feet that one day will be the only witnesses left in the room.



The Karbala thread

The tongues that were sealed at Karbala did not stay sealed. Yazid thought he had silenced the Prophet's grandson by sealing the lips of Husayn (pbuh) with a staff. He did not yet know about Sayyida Zaynab (pbuh).

From the rubble of Karbala, in the court of Kufa and then in the court of Damascus, Zaynab (pbuh) stood — chained, bereaved, eyes hollow — and spoke. Her sermon shook the throne of Yazid. "You, O Yazid, plot and plan, hasten and exert; but by Allah, you cannot blot out our remembrance." And Imam Sajjad (pbuh) — sick, weak, surviving — stood on the pulpit and told the people of Damascus who he was, until the muezzin's call broke around the name of his grandfather and the entire city understood what they had done.

The hands and feet that testify at Qiyama are pre-figured at Karbala. The wounds that Sajjad (pbuh) carried in his body, the silence of Sakina's grief, the trembling hands of Zaynab — all of them speak. The mouths were silenced; the bodies testified.



DAY 9 - REFLECTIONS

The body that testifies

If my limbs testified tonight, what would they say about my Muharram so far?

Where am I being asked to be a Zaynab — to speak when the tongues around me have been silenced?

A dua for today

O Master, let every cell of me bear witness to Your truth. Through the patience of Sayyida Zaynab (pbuh) and the testimony of Imam Sajjad (pbuh), give me a voice that will not be silenced by fear.



DAY 10 - The Day of Ashura

Be - and it is

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ^ط فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ
كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

His command, when He intends anything, is just to say to it BE — and it is. So glory be to Him in whose hands is the kingdom of everything. And to Him you will be brought back. 36:82–83

Reflection

The sura closes with a thunder of certainty. "Does man not see that We created him from a drop of sperm? Behold! Then he becomes an open enemy." He coins likenesses for Allah, but forgets his own creation. "Who," he asks, "will give life to these bones after they have rotted away?" Say — He will give life to them, the One who brought them into existence in the first place. He is the Knower of all creation.

He has made fire from the green tree — water becomes fire, opposites are connected. Is the One who created the heavens and the earth not able to create the like of them? Yes indeed; He is the Creator, the Knower. His command, when He intends anything, is just to say to it BE — and it is.

And the final aya — the whole sura on a single line. So glory be to Him in whose hands is the kingdom of everything. And to Him you will be brought back.



Yaseen began with Ya Seen — the Prophet (pbuh) on the path. It ends with His hand on the kingdom, and our feet on the road home. The whole arc of the sura is one journey from the heart of the Qur'an back to the Author of the Qur'an.

The Karbala thread

On the afternoon of the tenth of Muharram, with the sun overhead, Imam Husayn (pbuh) said the same word in his own way. Wa Ridan bi-qadhaa'ik — content with Your decree. Be it as You will.

He had spent everything Yaseen asked him to spend. He had witnessed everything Yaseen promised would one day be witnessed. He had run with Habib from the farthest part of the city, gathered the seventy-two from their graves before they were even buried, and prepared his sister and his son for the speech that would silence the silencers. And in his last sajda — the longest sajda — he turned his cheek to the earth and said: Be.

Kun fa-yakun is the Author's signature at the end of Yaseen. Hasbi Allah — Allah is enough for me — is Husayn's signature at the end of Ashura. The same hand wrote both.

Today, on the day of the day, the sura asks: are you with the One whose word is Be? Then come back to Him through the door that Husayn (pbuh) opened on this earth, on this date, on this afternoon.



DAY 10 - REFLECTIONS

Be - and it is

What has Husayn (pbuh) said "Be" to in my life over these ten days?

On this Ashura, what am I bringing back to Allah that I will not take back from Him again?

A dua for today

O Master, by Your name Kun fa-yakun, by the sajda of Husayn (pbuh) and by the patience of his sister, be enough for me as You were enough for him. Bring me back to You, and do not return me to anyone else.



Ziyara Aale Yaseen

سَلَامٌ عَلَىٰ آلِ يَاسِينَ

Peace be on Aale Yaseen – 37:130

In the name of Allah, the
Beneficent, The Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Peace be upon the Household of
Yaseen.

سَلَامٌ عَلَىٰ آلِ يَاسِينَ

Peace be upon you, O caller to
Allah and interpreter of His Verses.

السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّانِي آيَاتِهِ

Peace be upon you, O door to Allah
and applier of His religion.

السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدِيَانَ دِينِهِ

Peace be upon you, O viceroy of
Allah and backer of His right.

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ

حَقِّهِ

Peace be upon you, O Argument of
Allah and sign of His volition.

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَلِيلَ

إِمْرَاتِهِ



السَّلَامُ عَلَيْكَ يَا تَالِيَّ كِتَابِ اللَّهِ

Peace be upon you, O reciter of the
Book of Allah and its interpreter.

وَتَرْجُمَانَهُ

السَّلَامُ عَلَيْكَ فِي أَنْاءِ لَيْلِكَ وَأَطْرَافِ

Peace be upon you at the hours of
Your night and the two ends of Your
day.

نَهَارِكَ

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

Peace be upon you, O herald of
Allah on His lands.

السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ

Peace be upon you, O covenant of
Allah that He has made and
confirmed.

وَوَكَّدَهُ

السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ

Peace be upon you, O Promise of
Allah that He has assured.

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلْمُ الْمُنْصُوبُ

Peace be upon you, O appointed
pennon,

وَالْعَلْمُ الْمُنْصُوبُ

poured knowledge,

وَالْعَوْنُ وَالرَّحْمَةُ الْوَاسِعَةُ

aid, and expansive mercy.



This is verily a promise that shall never be belied.

وَعْدًا غَيْرَ مَكْدُوبٍ

Peace be upon you whenever you rise (to undertake the mission).

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ

Peace be upon you whenever you sit.

السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ

Peace be upon you whenever you recite and elucidate.

السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ

Peace be upon you whenever you offer prayer and supplicate.

السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتُقَدِّتُ

Peace be upon you whenever you genuflect and prostrate (yourself for Allah).

السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ

Peace be upon you whenever you profess Allah's Godhead and profess His All-greatness.

السَّلَامُ عَلَيْكَ حِينَ تُهَلِّلُ وَتُكَبِّرُ

Peace be upon you whenever you praise Allah and implore for His forgiveness.

السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ

Peace be upon you whenever you begin and end your day.

السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَتُمْسِي

Peace be upon you in the night when it draws a veil

السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا أَيْعَشَى



and the day when it shines in
brightness.

وَالنَّهَارِ إِذَا تَجَلَّىٰ

Peace be upon you, O entrusted
leader.

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ

Peace be upon you, O favored and
expected.

السَّلَامُ عَلَيْكَ أَيُّهَا الْمَقْدَّمُ الْمَأْمُورُ

Peace be upon you to the ultimate
meaning of peace.

السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

I solicit you, O my master,

أَشْهَدُكَ يَا مَوْلَايَ

to testify to me that I bear witness
that there is no god but Allah;

أَبِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

One and Only Lord and having no
associate,

وَحْدَهُ لَا شَرِيكَ لَهُ

and that Muhammad is His servant
and messenger.

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

There is no one more beloved by
Allah than him and his household.

لَا حَبِيبَ إِلَّا هُوَ وَأَهْلُهُ

And I solicit you, O my master, to
testify to me that I bear witness

وَأَشْهَدُكَ يَا مَوْلَايَ



that `Ali the Commander of the
Faithful is His argument,

أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ

al-Hasan is His argument,

وَالْحَسَنَ حُجَّتُهُ

al-Husayn is His argument,

وَالْحُسَيْنَ حُجَّتُهُ

`Ali the son of al-Husayn is His
argument,

وَعَلِيِّ بْنِ الْحُسَيْنِ حُجَّتُهُ

Muhammad the son of `Ali is His
argument,

وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ

Ja`far the son of Muhammad is His
argument,

وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ

Musa the son of Ja`far is His
argument,

وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ

`Ali the son of Musa is His
argument,

وَعَلِيِّ بْنِ مُوسَى حُجَّتُهُ

Muhammad the son of `Ali is His
argument,

وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ

`Ali the son of Muhammad is His
argument,

وَعَلِيِّ بْنِ مُحَمَّدٍ حُجَّتُهُ



and al-Hasan the son of `Ali is His argument.

وَالْحَسَنُ بْنُ عَلِيٍّ حُجَّتُهُ

I also bear witness that you are verily the argument of Allah.

وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ

You all are the first and the last.

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ

And (I bear witness) that your (promised) Return is undoubtedly true

وَأَنَّ رَجْعَتَكُمْ حَقٌّ لَا رَيْبَ فِيهَا

“On the day when its belief avails not a soul

يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا

which theretofore believed not,

لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

nor in its belief earned good by works,”

أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

death is true,

وَأَنَّ الْمَوْتَ حَقٌّ

and Nakir and Nakir are true.

وَأَنَّ نَكِيرًا وَنَكِيرًا حَقٌّ

And I bear witness that the Raising for death is true,

وَأَشْهَدُ أَنَّ النَّشْرَ حَقٌّ

the Resurrection is true,

وَأَلْبَعَثَ حَقٌّ



the Discriminating Bridge is true,

وَأَنَّ الصِّرَاطَ حَقٌّ

the Watchtower is true,

وَأَلْمِرْصَادَ حَقٌّ

the Balance (of deeds) is true,

وَأَلْمِيزَانَ حَقٌّ

the Gathering is true,

وَأَلْحَشْرَ حَقٌّ

the Reckoning is true,

وَأَلْحِسَابَ حَقٌّ

Paradise and Hell are true,

وَأَلْجَنَّةَ وَالنَّارَ حَقٌّ

and the promise of Paradise and
the threat with Hell are true.

وَأَلْوَعْدَ وَالْوَعِيدَ بِهِمَا حَقٌّ

O My master! Certainly wretched is
he who opposes you

يَا مُؤَلَّيْ شَقِييَ مَنْ خَالَفَكَ

and certainly happy is he who
obeys you.

وَسَعِيدَ مَنْ أَطَاعَكَ

So, testify to me all that which I
have besought you to testify.

فَأَشْهَدُ عَلَى مَا أَسْأَلُكَ عَلَيْهِ

I am verily an ally of you

وَأَنَا وَليُّكَ



and denouncing your enemy.

بِرِّيْ مِنْ عَدُوِّكَ

The truth is only that which you accept,

فَالْحَقُّ مَا رَضَيْتُمُوهُ

the wrong is only that which you disallow,

وَالْبَاطِلُ مَا أَسْخَطْتُمُوهُ

the good is only that which you enjoin,

وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ

and the evil is only that which you forbid.

وَالْمُنْكَرُ مَا هَيْبْتُمْ عَنْهُ

My soul is thus believing in Allah;

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ

One and Only Lord and having no associate,

وَحُدَّةٌ لَا شَرِيكَ لَهُ

and also in His Messenger, in the Commander of the Faithful,

وَبِرَّسُوْلِهِ وَبِأَمِيْرِ الْمُؤْمِنِيْنَ

and in you all, O my master, from the beginning to the end.

وَبِكُمْ يَا مَوْلَايَ أَوَّلِكُمْ وَآخِرِكُمْ

I have prepared myself to back you

وَنُصِرْتِي مَعَدَّةً لَكُمْ

and my love is sincerely dedicated to you.

وَمَوَدَّتِي خَالِصَةً لَكُمْ

Respond! Respond!

أَمِيْنَ أَمِيْنَ



Towards Arba'een

The first ten days are over. Yaseen has been read; the seventy-two have been mourned; the day has been observed. But the sura did not end with the trumpet — it ended with return. Wa ilayhi turja'oon. To Him you will be brought back.

Forty days from Ashura is Arba'een. It is the first time Sayyida Zaynab (pbuh) and Imam Sajjad (pbuh), released from captivity, returned to Karbala to greet the grave of Husayn. Every year, millions walk that same return. We do not need to be in Karbala in body to do the same in heart.

Carry one phrase from these ten readings into the next thirty days. Recite Yaseen once a week through Safar. Let your heart — your qalb — keep turning. The whole sura was a single training in this. The whole Muharram was a single permission.

And on the twentieth of Safar, send your Salaam ahead: As-Salaamu alayka ya Aba Abdillah.



A closing dua

O Master, You who taught the Qur'an, who placed its heart in the chest of Sura Yaseen, and who placed the heart of Your Prophet (pbuh) in the chest of his grandson Husayn (pbuh) — thank You for ten mornings in Your company.

Forgive what was distracted in my recitation, what was rushed in my reflection, and what was unfinished in my journaling. Forgive the heart that turned slowly, and accept the heart that turned at all.

By the standing of Habib Najjar in the marketplace of Antioch, by the standing of Habib ibn Mazaahir at the side of Husayn, by the patience of Sayyida Zaynab in the court of Yazid, by the survival of Imam Sajjad on the road back to Madina, and by the kun fa-yakun of the One whose hand holds the kingdom — let me too return to You.

Wa aakhiru da'wana an il-hamdu lillahi rabbil 'alameen.



Notes



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