

VIRTUES OF IMAM HUSAYN رضي الله عنه

Blessed shrine of Imam Husayn رضي الله عنه

- Hasan and Husayn (رضي الله عنهما) are my two flowers in this world.
- The passion of Imam Husayn (رضي الله عنه) for the worship of Allah.
- Performed 25 Hajj by foot.
- Was forgiven due to the love of Imam Husayn (رضي الله عنه).

Translated into English by:

**Translation Department
(Dawat-e-Islami)**

فضائلِ امامِ حسين رَضِيَ اللهُ عَنْهُ

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THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللهُ عَنْهُ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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The English translation of 'Fazaail Imam-e-Husayn'



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1st Publication: Muharram-ul-Haraam, 1442 AH – (Aug, 2020)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَدَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

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Virtues of Imam Husayn رضي الله عنه

Du'a of Attar:

O Allah Almighty! Whosoever reads or listens to the – pages of the booklet ‘Virtues of Imam Husayn رضي الله عنه’, bless him with the neighbourhood of the Paradise-dweller who is the son of a Paradise-dweller, the companion who is the son of a companion, the grandson of the Prophet, the leader of the youth of Paradise, Imam Husayn رضي الله عنه in Jannat-ul-Firdaus.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet

Sayyiduna Imam Husayn رضي الله عنه narrates that the Beloved Prophet صلى الله عليه وآله وسلم said, ‘The one whom I am mentioned in front of yet he does not send Salat upon me is miserly’. (*Tirmizi, vol. 5, p. 321, Hadees 355*)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

An introduction

The name of the master of Karbala, the leader of the martyrs,

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the high-ranking Imam, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ is 'Husayn', his patronymic (Kunyah) is 'Abu Abdullah' and his titles are 'Sibt-e-Rasoolullah' (i.e. grandson of the Messenger of Allah) and 'Rayhana-tur-Rasool (i.e. the flower of the Messenger)'. He رَضِيَ اللهُ عَنْهُ was born in the fourth year after Hijrah on the 5th of Sha'ban-ul-Mu'azzam in Madinah Munawwarah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husayn' and 'Shabbeer', and referred to him as his own son. *(Usd-ul-Ghaabah, vol. 2, p. 25-26 summarised)*

Kya baat Raza us chamanistan-e-karam ki

Zahra hay kali jis mayn Husayn aur Hasan phool

(Hadaiq-e-Bakhshish, p. 79)

Explanation of the poetry of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ: O Raza! What can be said about that garden of mercy and blessings, in which the bud is Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا and its flowers are Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Tahneek, Azaan and 'Aqeeqah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said the Azaan in the right ear of his beloved grandson, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ, and said the Takbeer in his left ear. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also gave Tahneek to him from his own blessed mouth and made Du'a for him. On the seventh day, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him

‘Husayn’, performed ‘Aqeeqah of a goat, and then said to his blessed mother, Sayyidatuna Fatimah tuz-Zahra رَضِيَ اللهُ عَنْهَا: Just like Hasan (رَضِيَ اللهُ عَنْهُ), shave his hair and give its weight in silver to charity. (*Usd-ul-Ghaabah, vol. 2, p. 24-24 summarised; Sharh Shajarah Qadiriyyah, p. 45*)

Charity equivalent to the weight of the hair

When Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was born to Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا, she رَضِيَ اللهُ عَنْهَا asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shall I not perform the ‘Aqeeqah of my son?’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘No! First shave his hair and give its weight in silver as charity to the people of Suffah and to other poor people. (*Musnad lil Imam Ahmad, vol. 10, p. 340, Hadees 27253*)

Dear Islamic brothers! It is Sunnah to give charity equivalent to the child’s hair in gold or silver. (*Ihya-ul-‘Uloom, Urdu vol. 2, p. 204*) It is Mustahab to perform ‘Aqeeqah (on the seventh day after birth) and when the animal is sacrificed, the hair of the child should be removed using a razor. Charity equivalent to the weight of the hair in silver or gold should be given. Also, after the hair has been removed, saffron should be rubbed on the head; one will be rewarded for this. (*Bahar-e-Shari’at, vol. 3, p. 355-357, selected*)

*Marhaba Sarwar-e-‘Aalam kay pisar aye hayn
Sayyidah Fatimah kay laght-e-jigar aye hayn*

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*woh qismat keh charagh-e-harmayn aye hayn
aye Musalmano! Mubarak keh Husayn aye hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Nine sayings of the Beloved Prophet ﷺ

‘I am from Husayn رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ is from me, Allah Almighty loves the one who loves Husayn

رَضِيَ اللهُ عَنْهُ), Husayn is a Sibt from the Asbaat’. (Tirmizi, vol. 5, p. 429, Hadees 3800)

Under this Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes: i.e. ‘it is as though me and Husayn are one, and every Muslim should love both of us. Loving me is loving Husayn and loving Husayn is loving me’, the Beloved

Prophet ﷺ was aware of the upcoming events which is why he ﷺ explained such matters to the Ummah. ‘Sibt’ refers to a tree which has one root and many branches; thus, (it is as though the Beloved Prophet

ﷺ is saying) my lineage will live through Husayn, and the East and West will be filled with his offspring. One can observe this today; there are many Sayyids in the East and West, and one can also see that there are few Hasani Sayyids and many Husayni Sayyids,

which is the result of this statement. (*Mirat-ul-Manajih, vol. 8, p. 480*)

Ya shaheed karbala faryad hay

Noor-e-Chashm-e-Fatimah faryad hay

Aah! Sibt-e-Mustafa faryad hay

Haye! Ibn-e-Murtada faryad hay

(*Wasail-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

‘Hasan and Husayn (رَضِيَ اللهُ عَنْهُمَا) are the leaders of the youth in Paradise’. (*Tirmizi, vol. 5, p. 426, Hadees 3793*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states: Those who die in their youth and enter Paradise, their leaders will be Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا. Otherwise, everyone will enter Paradise young, therefore, this does not necessitate that Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا will be the leaders of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or the other prophets. (*Mirat, vol. 8, p. 475*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

‘Hasan and Husayn (رَضِيَ اللهُ عَنْهُمَا) are my two flowers in this world’. (*Bukhari, vol. 2, p. 547, Hadees 3753*)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: The meaning of this saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is

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that Imam Hasan and Imam Husayn (رَضِيَ اللهُ عَنْهُمَا) are the flowers of Paradise in this world which I (the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) have been granted. Their bodies give off the fragrance of Paradise, which is why the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would smell them both and would say to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ:

رَضِيَ اللهُ عَنْهُمَا يَا أَبَا رَبِّحَاتَيْنِ i.e. 'Peace be upon you, O father of two flowers'. (*Mirat, vol. 8, p. 462*)

In another place, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: (it means) Just as the gardener loves the flower the most from amongst the entire garden, similarly, Imam Hasan and Imam Husayn (رَضِيَ اللهُ عَنْهُمَا) are more beloved to me than the world and everything in it. Offspring are known as flowers, and from amongst the grandchildren of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, these two sons were most beloved to him. (*Mirat, vol. 8, p. 475*)

Un do ka Sadaqah Jin ko kaha mayray phool hayn

Kijiye Raza ko hashr mayn khandan misaal-e-gul

(*Hadaiq-e-Bakhshish*)

O the devotee of the Companions and the Ahl-e-Bayt, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ explains this couplet of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in the following

manner: The words ‘*un do*’ (meaning, ‘those two’) refer to Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُمَا. A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has presented the mediation of both of these blessed individuals in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. by the means of these two flowers of yours, have such grace upon Raza on the Day of Judgement that he also begins to bloom like a flower. (*Dost kisay banaya jaye*, p. 21)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

‘These two sons of mine are the sons of my daughter, O Allah عَزَّوَجَلَّ! I love them both, so You love them also, and love the one who loves them’. (*Tirmizi*, vol. 5, p. 427, *Hadees 3793*)

It is stated in *Mirat*: i.e. They are in the place of my sons, but in reality, they are the sons of my daughter and I love them like my own sons. Keep in mind that it is the speciality of Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا that her offspring are the progeny of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his lineage continued through them. Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا are the progeny of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the source of his descendants. Usually, the lineage is through the father and not the mother, however, honour can be via the mother also. The word ‘Aal’ can be applied to both, the children of the son as well as the children of the daughter. (*Mirat*, vol. 8, p. 476)

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*Hay Rutbah is liye kaunayn mayn 'asmat ka ghiffat ka
Sharaf haasil hay in ko Daman-e-Zahrah say nisbat ka
Inheen kay mah paray do jahan kay laaj walay hayn
Yeh wohi hayn majma' Bahrayn sar chashmah hidayat ka*

(Daywan-e-Saalik)

Under the words of this Hadees, 'O Allah! I love them both, so You love them also, and love the one who loves them', Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: The purpose of mentioning this Du'a was to instruct Sayyiduna Usamah رَضِيَ اللهُ عَنْهُ (who was present at that time) to love Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا, because loving them is a means of attaining the love of Allah Almighty. Remember! True love is something that flows like electricity; if someone loves another person, he also loves his offspring, family members, servants and even his hometown. (*Mirat, vol. 8, p. 476*)

Sayyidah zahirah Tayyibah Tahirah
Jan-e-Ahmad ki Rahat lakho salaam
Hasan-e-Mujtaba Sayyid-ul-askhiyar
Rakab-e-dawsh-e-'izzat peh lakho salaam
Dur-e-durj najaf mehr-e-burj sharaf
Rang-e-roye shahadat peh lakho salaam

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once asked who was the most beloved to him from the Ahl-e-Bayt. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Hasan and Husayn, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا: ‘Bring me my sons’, and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would smell them and embrace them. (*Tirmizi, vol. 5. P. 428, Hadees 379*)

O devotees of the companions and the Ahl-e-Bayt! Why would the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not smell them when they were his flowers, and flowers are to be smelled! His embracing of them to his chest was an expression of his profound love for them. From this, we come to know that smelling one’s children, loving them and embracing them is a Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirat, vol. 8, p. 478*)

Dear Islamic brothers! After the Quran, the most authentic books are the six books of Ahadees which are referred to as the ‘Sihah Sittah’, i.e. the six authentic books. One of these books is known as ‘Sunan Tirmizi’; it is stated in this book that the King of Saints, Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ states: Sayyiduna Imam Hasan رَضِيَ اللهُ عَنْهُ resembled the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to chest, and Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ resembled the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from chest to toenails. (*Tirmizi, vol. 5, p. 430. Hadees 3804*)

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The Imam of love and devotion, the great devotee of the companions and the Ahl-e-Bayt, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes:

*Ma' doom na tha saaya-e-Shah-e-Saqalayn
Us noor ki jalwah gah thi Zaat-e-Hasanayn
Tamseel nay us sayah kay do hissay kiye
Aadhay say Hasan banay hayn Aadhay say Husayn
(Hadaiq-e-Bakhshish)*

Explanation of the poetry of Raza: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not have a shadow, however, the shadow of the illuminating Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could be observed in the form of Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا. Imam Hasan رَضِيَ اللهُ عَنْهُ would resemble him from his blessed head to his blessed chest, and Imam Husayn رَضِيَ اللهُ عَنْهُ would resemble him from his blessed chest to his blessed feet.

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: Remember! Sayyidatuna Fatima Zahra رَضِيَ اللهُ عَنْهَا completely resembled the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to toe, and this resemblance was distributed amongst her sons. (*Mir'aat, vol. 8, p. 480*)

*Rasul-ul-Allah ki jeeti jagti tasweer ko daykha
Kaya nazarah jin aankhon nay tafseer-e-nubuwwat ka
(Daywan-e-Saalik)*

Resembling the righteous

O devotees of the companions and the Ahl-e-Bayt! Innately resembling the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also a blessing of Allah Almighty. The one who changes an action of his to resemble the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be forgiven. So, what can be said about the magnificence of the one whom Allah Almighty made to resemble His beloved; which is why this Hadees is brought in the virtues of the Ahl-e-Bayt.

(*Mirat, vol. 8, p. 480*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

‘The one who loved Hasan and Husayn (رَضِيَ اللهُ عَنْهُمَا) loved me and the one who showed animosity towards them has shown animosity towards me’. (*Mustadrak, vol. 4, p. 156, Hadees 4830*)

‘May Allah Almighty befriend the one who befriends Husayn; Husayn is a Sibt from the Asbaat’. (*Tirmizi, vol. 5, p. 429, Hadees 3800*)

‘Hasan belongs to me and Husayn belongs to Ali’. (*Fayz-ul-Qadeer, vol. 3, p. 551*)

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: The meaning of this statement is that the elder child belongs to the grandfather, whereas the younger child belongs to the father; this division is to express honour. (*Mirat, vol. 8, p. 479*)

‘The one who wishes to look at a man of Paradise’ or (in

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another narration it states:) ‘the leader of the youth of Paradise, then he should look at Husayn ibn Ali’. (*Al-Sharaf-ul-Mu`abbad li Aal-e-Muhammad lil Nabhaani, p. 69*)

Husayn Ibn-e-Ali ka sadqah

Hamaray Ghaus-e-jali ka sadaqah

‘ata madinay mayn ho shahadat

Nabi rahmat Shafi’h-e-Ummat

(Wasail-e-Bakhshish)

Four incidents regarding Imam Husayn رضي الله عنه

(1) Love for the poor and destitute

The wife of Sayyiduna Imam Husayn رضي الله عنه brought him a message saying, ‘we have prepared some delightful food and perfume for you, look for people that are of a similar status and bring them with you and come to us’. Sayyiduna Imam Husayn رضي الله عنه went to the Masjid and took all the poor people who were there to his home.

The neighbouring women came to his wife and said: ‘By Allah! Poor people have gathered at your home.’ Then Sayyiduna Imam Husayn رضي الله عنه went to his wife and said: ‘I swear by the right that I have over you! You will not save the food and perfume.’ Thus, she did not. He رضي الله عنه then fed the poor people, clothed them and applied perfume to them. (*Husn-e-Akhlaq, p. 62*)

(2) Charity and spending in the way of Allah Almighty

Once, a poor person passed through the streets of Madinah and arrived at the house of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ, and knocked on his door. Then he began to recite some poetry: ‘The one who placed hopes in you and the one who knocked on your door, he is never hopeless. You are the possessor of generosity and munificence, rather, the fountainhead of generosity and munificence.’

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was offering Salah in his home. Then, (after finishing Salah) he went to the door and saw that a Bedouin was standing before him whose appearance revealed that he was poor and hungry. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ said to his slave, Qanbar: ‘How much wealth do we have remaining?’ He said: ‘There are two hundred dirhams remaining which are to be spent on your family according to your command.’ Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ said: ‘Go and bring all of it, for a person has arrived who is in more need of these dirhams than my family.’

Thus, he رَضِيَ اللهُ عَنْهُ gave all of those dirhams to that poor person and said: ‘Take this and I seek your forgiveness as there is not much and we have been commanded to be generous in every state; these are just a few (dirhams), but if I had more, I would give them to you also.’ The poor person accepted the dirhams and left in a state of happiness whilst making Du’a for him and praising him. (*Ibn-e-‘Asakir, vol. 14, p. 185 summarised*)

Virtues of Imam Husayn رَضِيَ اللهُ عَنْهُ

Muflees-o-na char-o-khastah haal hun

Makhzan-e-jaud-o-'ata faryad hay

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

(3) He made Du'a for the one who cursed him

Once, a man by the name of 'Isaam Bin Mustaliq, who had hatred for Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, began to curse Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and his father Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ in front of him. Instead of rebuking him or responding in kind, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ recited أَعُوذُ بِاللَّهِ بِسْمِ اللَّهِ, and then recited these blessed verses:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٤٤﴾ وَإِنَّمَا يَنْزَعَنَّكَ مِنْ

الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا

مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

And, O Beloved; adopt forgiveness, and command good, and turn away from the ignorant. And O listener! If a whispering from Satan provokes you; so, (immediately) seek refuge in Allah; indeed, He is All-Hearing, All-Knowing. Indeed, those who fear

(Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open-up.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf. Verses 199,200,201)

He رَضِيَ اللهُ عَنْهُ then said: 'Keep a light burden upon yourself, and I seek forgiveness from Allah for you and myself.' Alongside this, he رَضِيَ اللهُ عَنْهُ displayed so much compassion, gentleness and good character towards him that his hatred changed in to love at once, and he was compelled to say:

وَمَا عَلَى وَجْهِ الْأَرْضِ أَحَبُّ إِلَيَّ مِنْهُ وَمِنْ أَبِيهِ i.e. 'There is no one more beloved to me in the world than Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and his father, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ'. (Tafseer Bahr-ul-Muheet, vol. 4, p. 446; Tafseer Qurtubi, vol. 4, p. 250, summarised)

Asl-e-Nasl-e-Safaa Wajh-e-Wasl-e-Khuda

Bab-e-fazl-e-Wilayat pay lakhaun salaam

(Hadaiq-e-Bakhshish)

Explanation of the poetry of Raza: Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ is the root and foundation of the pure Sayyids, the means of gaining proximity to Allah Almighty and the door to attaining the virtue of sainthood, countless salutations be upon him. (Karamaat-e-Shayr Khuda, p. 13)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Virtues of Imam Husayn رَضِيَ اللهُ عَنْهُ

(4) An example of generosity

The riding animal of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ once passed by some poor people whilst they were eating some leftover pieces of food. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ gave them Salaam and they invited him to eat, upon which he رَضِيَ اللهُ عَنْهُ recited the following part of Verse 83, Part 20, Surah al-Qasas:

لِّلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا^ط

those who do not seek arrogance in the land nor disorder;

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, Verse 83)

He رَضِيَ اللهُ عَنْهُ then dismounted from his ride and ate with them. After this, he رَضِيَ اللهُ عَنْهُ said: 'I accepted your invitation, now accept mine.' Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ then made them mount the riding animal and took them to his house, where he رَضِيَ اللهُ عَنْهُ fed them, clothed them and gave them some dirhams. *(Husn-e-Akhlaq, p. 63)*

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The passion of Imam Husayn رَضِيَ اللهُ عَنْهُ for the worship of Allah

O devotees of Imam Husayn! Our master, the martyr of Karbala, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was a great worshipper. On the night of Aashura (10th of Muharram), Imam Husayn رَضِيَ اللهُ عَنْهُ said to his beloved brother, Sayyiduna Abbas 'Alamdaar رَضِيَ اللهُ عَنْهُ: 'This war should be delayed until tomorrow by any means, so that we can spend this night in the worship of Allah Almighty.' Allah Almighty is well aware that Salah, recitation of the Quran, making Du'a and seeking forgiveness in abundance is very dear to me. (*Al Kamil fi Tareekh, vol. 3, p. 415*)

Dear Islamic brothers! Love causes one to imitate (the beloved). What is the state of our love towards Imam Husayn رَضِيَ اللهُ عَنْهُ? We should ponder and reflect. The 10th of Muharram was the final night of Imam Husayn's رَضِيَ اللهُ عَنْهُ physical life, however, look at his passion for worshipping Allah Almighty. Even at the time of his martyrdom, he رَضِيَ اللهُ عَنْهُ was prostrating in the court of Allah Almighty.

Is doganah per fida sari namazayn jis mayn

Dhar-e-hulaqom peh sarkham ho 'ibadat kay liye

(Daywan-e-Saalik)

If only! If only! If only the servants of Imam Husayn رَضِيَ اللهُ عَنْهُ would follow in the footsteps of their beloved and spend their lives in worship and devotional acts. Remember! It is stated in

Virtues of Imam Husayn رَضِيَ اللهُ عَنْهُ

a blessed Hadees: ‘A person will be with the one he loves.’ If we claim to love Imam Husayn رَضِيَ اللهُ عَنْهُ with our tongues but do not adopt the blessed ways of Imam Husayn رَضِيَ اللهُ عَنْهُ, then our love is deficient, because a true devotee follows every action of his beloved.

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ had adorned his blessed face with the Sunnah beard of his beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his father, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ also had a thick beard. We should also ponder as to whether we have this blessed Sunnah adorning our faces or not? Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ offered his final Fajr Salah in his tent, in congregation, whilst the enemies had surrounded them with swords from all directions. True love for the Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ is to follow them.

The blessed life of Imam Husayn رَضِيَ اللهُ عَنْهُ teaches us that we ought to offer our five daily Salahs in congregation, and if time comes, we should be prepared to sacrifice everything for the sake of Islam. May Allah Almighty grant us true love for the companions and the Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The services of Da’wat-e-Islami in terms of developing and increasing love for the companions and the Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ within the hearts (of the Muslims) is not in need of any introduction. اَلْحَمْدُ لِلّٰه! For many years now, the devotee of Imam Husayn رَضِيَ اللهُ عَنْهُ, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ, دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

has been encouraging the devotees of Imam Husayn رَضِيَ اللهُ عَنْهُ to travel in the Madani Qafilahs during the days of Aashura for the Isaal-e-Sawaab of Imam Husayn رَضِيَ اللهُ عَنْهُ and the other martyrs of Karbala in order to spread the call to righteousness. In order to increase your passion, the number of the devotees of the Companions and the Ahl-e-Bayt who travelled during these days in the last two years are mentioned below:

- ❖ Approximately 97,206 brothers travelled in 13,635 Madani Qafilahs in 1439 AH, i.e. 2018 AD.
- ❖ Approximately 90,000 Islamic brothers travelled in Madani Qafilahs in Pakistan, whereas 7,218 travelled in India in 1440 AH, i.e. 2019 AD.

*Aal say ashab say qaaim rahay
Ta abd nisbat aye nanaye Husayn
Sadaqah shahzadoon ka Aaqa kijiye
Kijiye rahmat aye nanaye Husayn
Her wali ka wasitah attar per
Kijiye rahmat aye nanaye Husayn*

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Abundance of fasting and Salah

‘Allamah Ibn-e-Aseer Jazari رَحِمَهُ اللهُ عَلَيْهِ states: Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ would offer Salah, observe fast, perform Hajj,

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give charity and perform all righteous actions in abundance.

(Usd-ul-Ghaabah, vol. 2, p. 28, Raqm 1173)

The son of Sayyiduna Imam Husayn, Sayyiduna Imam Zayn-ul-Aabideen رَضِيَ اللهُ عَنْهُ states: ‘My father, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ would offer 1000 units (Rak’ah) of Nawafil Salah in the day and night. *(‘Iqd-ul-Fareed, vol. 3, p. 114)*

He رَضِيَ اللهُ عَنْهُ was very fond of performing Hajj, and it is narrated that he رَضِيَ اللهُ عَنْهُ performed Hajj 25 times by foot. *(Ibn-e-Asakir, vol. 14, p. 180)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The ‘Imamah of Imam Husayn رَضِيَ اللهُ عَنْهُ

A Taabi’i Saint رَحِمَهُ اللهُ عَلَيْهِ states: I visited Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and saw that he رَضِيَ اللهُ عَنْهُ was wearing an ‘Imamah, and some of his blessed hair were showing from beneath the ‘Imamah. *(Majma’-ul-Zawaa'id, vol. 5, p. 256, Hadees 8671)*

His love for his noble father

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ had an immense amount of love for his father, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ, which is why he رَضِيَ اللهُ عَنْهُ named all of his sons ‘Ali’. His eldest son’s name is ‘Ali Akbar رَضِيَ اللهُ عَنْهُ’. The middle son is famously known as ‘Imam Zayn-ul-Aabideen’, however his actual name is ‘Ali Awsat رَضِيَ اللهُ عَنْهُ’, and the youngest son is known as ‘Ali Asghar رَضِيَ اللهُ عَنْهُ’. (Besides Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ,

the other two sons were martyred in the plains of Karbala alongside their noble father).

*Is shaheed bala shah-e-gulgaun qaba
Baykas-e-Dasht-e-Ghurabat peh lakho salaam
(Hadaiq-e-Bakhshish)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Love for Imam Husayn

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ said:

مَنْ أَحَبَّنَا لِلَّهِ كُنَّا نَحْنُ وَهُوَ يَوْمَ الْقِيَامَةِ كَهَاتَيْنِ

Meaning, ‘Whoever loved us for the sake of Allah Almighty, he and us will be like this on the Day of Judgement’, he رَضِيَ اللهُ عَنْهُ indicated with his index finger and middle finger. (*Mu’jam Kabeer, vol. 3, p. 125, Hadees 2880*)

*Sahabah ka gada hun aur ahl-e-Bayt ka Khadim
Yeh sab hay aap hi ki tu ‘inayat ya Rasool Allah
(Wasail-e-Bakhshish)*

Sincere wish

Allamah Abdur-Rahman Ibn-e-Jawzi رَحِمَهُ اللهُ عَلَيْهِ states: The entire army of Sayyiduna ‘Amr Bin Lays رَحِمَهُ اللهُ عَلَيْهِ was once

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gathered before him, and when he رَحِمَهُ اللهُ عَلَيْهِ saw how vast his army was, he رَحِمَهُ اللهُ عَلَيْهِ began to cry and said to himself: 'If only I was present at the martyrdom of Imam Husayn رَضِيَ اللهُ عَنْهُ with an army like this; I would sacrifice my life, honour and my entire army for him.' A Saint of that time was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Inform 'Amr Bin Lays (رَحِمَهُ اللهُ عَلَيْهِ) that we are aware of the thought that entered his heart and we have accepted his intentions; may Allah Almighty reward him immensely for his intentions and wishes.' When the Saint who witnessed this dream informed Sayyiduna 'Amr Bin Lays رَحِمَهُ اللهُ عَلَيْهِ of these glad tidings, he رَحِمَهُ اللهُ عَلَيْهِ was overcome with joy and began to weep profusely. (*Bustan-ul-Wa'izeen, p. 240, summarised*)

He was forgiven due to his love for Imam Husayn رَضِيَ اللهُ عَنْهُ

Sayyiduna 'Amr bin Lays رَحِمَهُ اللهُ عَلَيْهِ was seen in a dream after his death and was asked, 'How did Allah Almighty deal with you?' He رَحِمَهُ اللهُ عَلَيْهِ said, 'Allah Almighty forgave me'. He was then asked, 'Why were you forgiven?' He said, 'Allah Almighty forgave me due to this good intention of mine'. (*Madarij-ul-Nubuwwat, vol. 1, p. 305 summarised*)

May Allah Almighty shower mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

His age

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was 56 years, 5 months and 5 days old at the time of his martyrdom. (*Sawanih Karbala*, p. 170)

Karbala kay jaan nisaron ko salam Fatimah Zahra kay piyaron ko salaam

Ya Husayn Ibn-e-Ali mushkal kusha ap kay sab jaan nisaron ko salam

Jo Husayni qafilay mayn thay Shareek

Kehta hay attar saroon ko salam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Pher Bula karbala ya Shah-e-Karbala

Phir bula Karbala, Ya
Shah-e-Karbala

Apna Rauzah dikha Ya
Shah-e-Karbala

Tayray darbar ko, is kay anwaar ko
Aah! Kab pa'on ga, Ya
Shah-e-Karbala

Mayn nay choomi nahin Karbala ki
zameen

Ayk arsa huwa, Ya Shah-e-Karbala

Kuwcha-e-Pak ko, khas ko kha
shaak ko

Chumoon aa kar Shaha, Ya
Shah-e-Karbala

Aysa pa'on Junoon, charkanon mayn
sunoon

Karbala karbala Ya Shah-e-Karbala

Az paye char yar, ay
Shah-e-Ziwaqaar

Apna shayda bana, Ya
Shah-e-Karbala

Chashm-e-nam dijiye apna gham
dijiye

Az tufayl-e-Raza Ya Shah-e-Karbala

Khuwab mayn aaye, jalwah dikhaiye

Az paye Mustafa, Ya Shah-e-Karbala

Is gunahgar ko, khuwar-o-badkaar
ko

Jaysa bhi hay nibha Ya
Shah-e-Karbala

Ibn-e-shah-e-'arb! Marz-e-'isiyan
say ab

Daydo mujh ko shifa Ya
Shah-e-Karbala

Aik mazloom ko apnay maghmoom ko

Aaftoon say churra Ya
Shah-e-Karbala

Mayray ugray chaman per karam ki
bharan

Ab tu barsa shaha, Ya
Shah-e-Karbala

Del ko mil jaye chayn al madad ya
Husayn

Hun bahut ghamzadah, Ya
Shah-e-Karbala

Ab ho rukhsat khazan, khil uthay
gul sitaan

Woh chala do huwa, Ya
Shah-e-Karbala

Zaulfiqar Ali, jab 'ado per chali

Qahr sa cha gaya, Ya
Shah-e-Karbala

Aah! Dushman mayray khaun kay
piyasay huway

Laykay talwar aa, Ya Shah-e-Karbala

Sun lo faryad ko ao imdad ko

Ibn-e-mushkilkusha, Ya
Shah-e-Karbala

Ho muyassar imam ab shahadat ka
jaam

Kardo haq say Du'a, Ya
Shah-e-Karbala

Janab-e-karbala kash! ,attar ka

Chal paray Qafilah, Ya
Shah-e-Karbala

(Wasail-e-Bakhshish, p. 528)