

Weekly Booklet



The speech delivered by Ameer  
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# Virtues of the Ahl al-Bayt

Who is meant by the  
Ahl al-Bayt?

Hajj on foot twenty-five times

Fresh dates on a dry tree

The best means of expressing  
devotion

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# فضائل اہل بیت

## Virtues of the Ahl al-Bayt

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Virtues of the Ahl al-Bayt

### Attar's Dua

O Lord of Mustafa! Whosoever reads or listens to the 16-page booklet 'Virtues of the Ahl al-Bayt', bless them abundantly with the blessings of the noble Ahl al-Bayt عليهم الرضوان and grant immense forgiveness to them, their parents, and their entire family.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Excellence of Ṣalāt 'alā al-Nabī

It is narrated by Sayyidunā Anas b. Mālik رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِذَا نَسِيتُمْ شَيْئًا فَصَلُّوْا عَلَيَّ تَذَكُّرًا وَإِنْ شَاءَ اللهُ

meaning, when you forget something, send ṣalāt upon me; إِنْ شَاءَ اللهُ you will remember it.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! Muharram-ul-Haraam is a sacred and sanctified month, and many historical events occurred on its 10th day. In particular, in 61 AH, a very bloody and sorrowful event took place on the Day of Ashura. Here, people commemorate the Day of Ashura with great devotion and make special arrangements for the Īṣāl al-Thawāb (Reward) of the pure Ahl al-Bayt through

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<sup>1</sup> Al-Qawl-ul-Badi', p. 427, Hadith 53

offerings and food (Nazr-o-Niyaz). Gatherings are organised in masjids to highlight the status of the noble Ahl al-Bayt.

What a grand status the pure Ahl al-Bayt hold! The brother of Imam of the Ahl al-Sunnah, Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, Maulana Hasan Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, wrote a very beautiful Manqabat in praise of the Ahl al-Bayt, which I like very much because his poetry is also strictly in accordance with the Shariah. For the sake of seeking blessings, a few verses of this Manqabat are presented:

*Bagh-e-Jannat ke hain behre madh khawan-e-Ahle Bait*  
*tum ko muzda naar ka aye dushmanan-e-Ahle Bait*  
*In ki paaki ka Khuda-e-Pak karta hai bayan*  
*Aayat-e-Tatheer se zahir hai shaan-e-Ahle Bait*  
*In ke ghar mein be-ijazat Jibreel aate nahi*  
*qadr wale jaante hain qadr o shaan-e-Ahle Bait*  
*Rasm ka maidan bana hai jalwa gah-e-husn o ishq*  
*Karbala mein ho raha hai imtehan-e-Ahle Bait*  
*Aye shabab-e-fasl-e-gul yeh chal gayi kaisi hawa*  
*kat raha hai lehlaata bustan-e-Ahle Bait*  
*Kis shaqi ki hai hukumat haaye kya andher hai*  
*din dhare lutt raha hai karwan-e-Ahle Bait*  
*Khushk ho ja khak ho kar khak mein mil ja Furat*  
*khak tujh par dekh to sookhi zaban-e-Ahle Bait*  
*Teri qudrat janwar tak aab se sairab hon*  
*pyaas ki shiddat se tadpe be-zaban-e-Ahle Bait*  
*Fatima ke ladle ka aakhri deedar hai*  
*hashr ka hangama barpa hai miyan-e-Ahle Bait*  
*Waqt-e-rukhsat keh raha hai khak mein milta suhag*  
*lo salam-e-aakhri aye bewagan-e-Ahle Bait*

*Be-adab gustaakh firqa ko suna de aye Ḥasan*

*yun kaha karte hain Sunni dastaan-e-Ahle Bait'*

O lovers of the Ahl al-Bayt! Allah Almighty has praised the pure Ahl al-Bayt in the Magnificent Qur'an and revealed this blessed verse in their honour:

إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

***Allah only wants to remove every impurity from you, O family of the Prophet, and to purify you completely.***<sup>2</sup>

Sayyidunā ‘Amr b. Sulaym رَضِيَ اللهُ عَنْهُ states: This verse of *Taṭ-hīr* (the verse describing purity) was revealed in the house of the Mother of the Believers, Sayyidatunā Umm Salamah رَضِيَ اللهُ عَنْهَا. When this blessed verse was revealed, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called Imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا and Sayyidatunā Fāṭima al-Zahrā رَضِيَ اللهُ عَنْهَا, covered them in his blessed cloak, and prayed: O Allah! These are my Ahl al-Bayt; remove impurity from them and purify them thoroughly. At that time, Sayyidunā ‘Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُ was behind the blessed back of the Mercy to the Worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>3</sup>

### Who is meant by the Ahl al-Bayt?

Who is meant by the Ahl al-Bayt? Regarding this, Maulana Sayyid Muhammad Na‘īm al-Dīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ states: This refers to the Mothers of the Believers, Sayyidah Fāṭima, Mawlā ‘Alī, and Imams Ḥasan and Ḥusayn رَضُوا اللهُ عَلَيْهِمْ.<sup>4</sup>

### The Order of Superiority

O lovers of the Ahl al-Bayt! Those whose status is such that even Sayyidunā Jibrīl عَلَيْهِ السَّلَام does not enter their home without permission—how were they treated by

<sup>1</sup> Zouq-e-Naat, pp. 100-103

<sup>2</sup> Al-Quran, Al-Ankabut, verse 33; translation from Kanz al-‘Irfān

<sup>3</sup> Tirmidhi, vol. 5, p.141, Hadith 3216 selected

<sup>4</sup> Tafseer Khazain-ul-Irfan, Part 22, Al-Ahzab, under verse 33, p. 780

people! For the sake of worldly love, worldliness, and to protect their power, they were subjected to untold oppression.

The rank of Imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا is very high, but according to us, the Ahl al-Sunnah, the order in terms of rank is as follows:

Mufti Muhammad Amjad ‘Alī al-A‘ẓamī رَحِمَهُ اللهُ عَلَيْهِ states:

All the Companions, whether of high or low rank (and none among them is low), are all people of Paradise. After the Prophets and Messengers, the most superior of all Allah’s creation—among humans, jinn, and angels—is Sayyidunā Abū Bakr, then Sayyidunā ‘Umar, then Sayyidunā ‘Uthmān, then Mawlā ‘Alī رَضِيَ اللهُ عَنْهُمْ. Anyone who considers Mawlā ‘Alī رَضِيَ اللهُ عَنْهُ superior to al-Ṣiddīq or al-Fārūq رَضِيَ اللهُ عَنْهُمَا is a misguided person of a corrupt sect. After the four Rightly Guided Caliphs, superiority is for the remaining of the ‘*Asharah Mubasharah*, Imam Ḥasan and Ḥusayn, the participants of Badr, and the participants of *Bay‘at al-Riḍwān*.<sup>1</sup>

### Status of the Hasnain Karimayn

Dear Islamic brothers! The more beloved a person is to Allah Almighty, the tougher is their trial; furthermore, as ranks increase, the trial also becomes more severe. Understand it like this: the exams for the first, second, third, fourth, and fifth classes are not as tough, but the exams for matriculation and the classes after that are more severe. Thus, as the class level rises, the exam becomes more difficult, and the certificate obtained after a difficult exam carries more significance. The trial of Imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا was also very severe, and they were successful in their trial. Allah Almighty granted them great statuses. There are many narrations and faith-refreshing incidents regarding their status; a few are presented for the sake of seeking blessings:

### He arrived upon hearing the sound of crying

One day during childhood, the crying of Sayyid al-Shuhadā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ reached the blessed ears of the Mercy to the Worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He came to

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<sup>1</sup> Bahar-e-Shariat, vol.1, p.241, 249, 254 Part 1

Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا and said: Daughter! Do not make him cry, because his crying causes me heartfelt grief.<sup>1</sup>

Dear Islamic brothers! The Hasnain Karimayn رَضِيَ اللهُ عَنْهُمَا had great acceptance in the court of Allah Almighty, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also loved them immensely. The lives of both personages were spent in obedience to Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, any Muslim who, along with correct beliefs, loves them both in the true sense, will **إِنْ شَاءَ اللهُ** attain great success.

### Fresh dates on a dry tree

O lovers of the Ahl al-Bayt! The Hasnain Karimayn رَضِيَ اللهُ عَنْهُمَا were unparalleled in piety and generosity. Along with this, these personages were also possessors of miracles. Accordingly, once Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ passed by a date orchard during a journey where all the trees had dried up. Sayyidunā ‘Abdullāh b. Zubair رَضِيَ اللهُ عَنْهُمَا was also with him on this journey. Imam Ḥasan رَضِيَ اللهُ عَنْهُ stayed in this orchard, and the servants spread a bedding under a dry tree for rest.

Sayyidunā ‘Abdullāh b. Zubair رَضِيَ اللهُ عَنْهُمَا requested: “O Grandson of the Messenger! If only there were fresh dates on this dry tree so we could eat to our fill.” Hearing this, Imam Ḥasan رَضِيَ اللهُ عَنْهُ recited a prayer in a low voice, by the blessing of which that dry tree became green and lush within a few moments and fresh ripe dates appeared on it.

Seeing this sight, a camel-driver exclaimed: “This is all a feat of magic.”

Sayyidunā ‘Abdullāh b. Zubair رَضِيَ اللهُ عَنْهُمَا scolded him and said: “Repent! This is not magic, but the accepted prayer of the Prophet’s (grand)son.”<sup>2</sup>

Dear Islamic brothers! Despite being such a magnificent personality, Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ used to remain trembling with the fear of Allah.

<sup>1</sup> Mu’jam Kabeer, vol.3, p.116, Hadith 2847 selected

<sup>2</sup> Shawahid-un-Nubuwwah, p. 227 selected

## The weeping of Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ

Imam Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ states:

One night, I was worshipping in the Holy Ka‘bah when I saw a person who had hidden his face in a blanket and was praying at the door of the Holy Ka‘bah, weeping in such a way as if a great sinner—or someone who has committed a major sin—weeps out of awe while repenting. In short, that person continued to weep all night with the blanket wrapped around his face. I thought that some major crime must have been committed by this poor person, and I felt great pity for him. When he was about to leave, I could not restrain myself and I called out to him: “O brother! Please show me your face and tell me your name so that I may pray for your forgiveness.”

Hearing my words, the person stopped, removed the cloth from his face, and said: “My name is Ḥasan.” Since Sayyidunā Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ recognised Imam Ḥasan رَضِيَ اللهُ عَنْهُ as soon as he saw the face, he was startled that this is the Leader of the Generous, the one who rode upon the blessed shoulders of Mustafa, the Beloved Prophet’s grandson, Imam Ḥasan رَضِيَ اللهُ عَنْهُ.

Sayyidunā Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ states: “I ran forward in embarrassment, fell at his feet and said: ‘Master! You belong to such an exalted household, and what can be said of your piety and worship! Despite this, you weep so much!’”

Hearing this, Imam Ḥasan رَضِيَ اللهُ عَنْهُ was once again overcome with emotion and began to say while weeping:

O Ḥasan al-Baṣrī! This is a court where even great people fear to set foot. My grandfather, the Mercy to the Worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, used to say to my mother: “O Fāṭima! Do not think that you are my daughter; rather, perform deeds, perform deeds, perform deeds.” O Ḥasan al-Baṣrī! Understand well that when the Leader of Women, Sayyidatunā Fāṭima al-Zahrā, is in need of deeds, then what status do I hold?”

Sayyidunā Ḥasan al-Baṣrī رَحِمَهُ اللهُ عَلَيْهِ states: “The moving words of Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ had a great effect on me; I let out a cry and fell unconscious. When

I regained consciousness, Imam Ḥasan رَضِيَ اللهُ عَنْهُ had already departed.”<sup>1</sup>

Dear Islamic brothers! The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying to Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا to “perform deeds” is actually an emphasis and encouragement for deeds; otherwise, one narration states that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for the people of major sins.<sup>2</sup>

When he will intercede for those who commit major sins, then how would he leave his own Ahl al-Bayt? The status of the pure Ahl al-Bayt is such that sinners like us will take refuge in their shadow. Remember! The greater the status of someone, the more deeds they perform. In any case, there is an emphasis for the Ummah that it should not be negligent of pious deeds under any circumstances.

### Hajj on foot twenty-five times

Sayyidunā Imam Ḥasan and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا performed Hajj on foot 25 times.<sup>3</sup>

### Why on foot despite having mounts?

Someone asked Imam Ḥasan al-Mujtabā رَضِيَ اللهُ عَنْهُ “Why do you go on foot despite having mounts?” He replied: “I feel ashamed to go riding towards the court of my Master and Lord.”<sup>4</sup>

### Setting a slave free

Once, Imam Ḥasan رَضِيَ اللهُ عَنْهُ ordered his servant to bring food. When he reached near him with the food, he happened to stumble, due to which the food fell upon Imam Ḥasan رَضِيَ اللهُ عَنْهُ and his clothes became soiled with it. Since that servant was a knower of the Holy Qur’an, this blessed verse came upon his tongue:

<sup>1</sup> Awraq-e-Gham, p. 298 selected

<sup>2</sup> Tirmidhi, vol. 4, p. 198, Hadith 2444

<sup>3</sup> Mustadrak, vol. 4, p. 160, Hadith 4841; Mu’jam Kabeer, vol. 3, p. 115, Hadith 2844

<sup>4</sup> Ma’rifat-us-Sahabah, vol.2, p.7, Hadith 1769 selected

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ط

*and control rage, and forgive people.<sup>1</sup>*

“And those who swallow their anger and those who forgive people.” Meaning, the quality of a believer is that he is forgiving, not one who stays on the lookout for an opportunity to take revenge immediately, as is our way—that if someone scolds us in front of four people, we try to humiliate them in front of a thousand people—whereas our pious predecessors رَحْمَةُ اللهِ عَلَيْهِم did not take revenge on anyone for the sake of their own self.

Anyway, when the servant recited this blessed verse, at that very moment, it was uttered by the blessed tongue of Imam Ḥasan رَضِيَ اللهُ عَنْهُ: قَدْ عَفَوْتُ عَنْكَ meaning, I have forgiven you. Upon hearing this, the servant recited the final part of the blessed verse:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

*and Allah loves the righteous.<sup>2</sup>*

Upon this, Imam Ḥasan رَضِيَ اللهُ عَنْهُ said: أَنْتَ حُرٌّ لِرُوحِهِ اللهُ meaning, you are free for the sake of Allah.<sup>3</sup>

Dear Islamic brothers! Did you see! Despite his clothes being ruined, how Imam Ḥasan رَضِيَ اللهُ عَنْهُ treated his servant with excellent character. Reflect! If we were to be stumbled upon by some servant or employee, such sentences would immediately come out of our mouths: “Are you blind? Can’t you see where you’re going? What was the hurry? You have destroyed my clothes, etc., etc.”

Some wealthy people even hurl a few abuses on such occasions, and thus, whether the employee is a sinner or not, the employer certainly becomes a sinner. Look at how well-mannered our pious predecessors رَحْمَةُ اللهِ عَلَيْهِم used to be; Imam Ḥasan رَضِيَ اللهُ عَنْهُ gave his servant such a beautiful punishment for his mistake that he set him free.

<sup>1</sup> Al-Quran, Al-Al e Imran, verse 134; translation from Kanz al-‘Irfān

<sup>2</sup> Al-Quran, Al-‘Imran, verse 134; translation from Kanz al-‘Irfān

<sup>3</sup> Tafseer Ruh-ul-Bayan, Part 4, Aal-e-Imran, under verse 134, vol.2, p.95 summarised

May Allah Almighty bless us with the spiritual benefits and blessings of these holy souls.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O lovers of the Ahl al-Bayt! Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا, both princes, were of immense greatness and their trials were also equally severe.

### Martyred by being poisoned

Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ was martyred by being poisoned. Such was the state of his patience and self-control that he did not reveal the name of the poisoner until his last breath. Because evidence is necessary and if a witness is not presented, a charge cannot be laid; therefore, the accusation of poisoning cannot be levelled against anyone. In any case, he رَضِيَ اللهُ عَنْهُ did not reveal the name of the poisoner, lest it happen that he names someone based on his conjecture and they had not given the poison, resulting in them being punished without reason. In the end, he رَضِيَ اللهُ عَنْهُ was martyred.

### Martyrdom of Ali Asghar رَضِيَ اللهُ عَنْهُ

Along with other martyrs of Karbala, little ‘Alī Asghar رَضِيَ اللهُ عَنْهُ was also present in the plain of Karbala, whose age at that time was six months and his tongue had become like a thorn due to thirst. However, wretchedness overcame the Yazidi army and one of them, a cruel and merciless person named Hurmula b. Kahil, fired an arrow which struck the throat of little ‘Alī Asghar! He gave a shudder, struggled, and became still.<sup>1</sup>

Ah! What a strange sight it was that even a six-month-old child was not spared! How much grief must the Exalted Imam, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, have felt! Furthermore, the Exalted Imam رَضِيَ اللهُ عَنْهُ saw his young son, the likeness of Mustafa, Sayyidunā ‘Alī Akbar رَضِيَ اللهُ عَنْهُ his nephew Sayyidunā Qāsim b. Ḥasan رَضِيَ اللهُ عَنْهُمَا, and his two nephews Sayyidunā Muhammad and Sayyidunā ‘Awn رَضِيَ اللهُ عَنْهُمَا being

<sup>1</sup> Awraq-e-Gham, p. 487

martyred before him; rather, he saw the entire family being cut down before him.

### Martyrdom of the Exalted Imam رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! Along with so many sorrows, if there is also hunger and thirst, a man is completely broken. But despite this, not a single tremor of wavering came to the steadfastness of the Exalted Imam, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ. He took his sword, Dhulfiqār, entered the battlefield and fell upon the enemies.

The enemies tightened the circle; finally, Sayyid al-Shuhadā, the one who rode upon the shoulders of Mustafa, the piece of the heart of Fāṭima, the light of the eyes of Mustafa, Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, on Friday the 10th of Muharram-ul-Haraam, before the Zuhr prayer, having remained hungry and thirsty for three days, having seen the blossoming flowers of his family drenched in dust and blood before his own eyes and having endured the grief of their martyrdoms, came down to the ground in a wounded state.

Shimr Zil-Jawshan climbed upon his blessed chest; he was close to separating his sacred head from his blessed body, but he said to him: “Let me perform one final prostration in the court of my Lord.” He stepped down from the blessed chest and he went into prostration; in the state of prostration itself, Shimr Zil-Jawshan separated your sacred head from your blessed body.<sup>1</sup>

O followers of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ! O those who eat and serve his Niyaz! The one whose Niyaz you eat with passion for the sake of seeking blessings, he had his head severed in the state of prostration; therefore, do not just become Niyaz-eaters, become performers of Salah as well. Remember! The food cooked for the *Īsāl al-Thawāb* (Reward) of the pious predecessors رَحِمَهُ اللهُ عَلَيْهِمْ is called Niyaz out of respect, and there is no harm in saying so according to Shariah; rather, it is completely permissible. The food of Niyaz is in the name of Allah alone, but if it is to transmit the reward of the elders, it is called “Niyaz”, and if it is for the purpose of transmitting reward to common people, it is called “Fatiha”.

We eat the Khichra of Sayyid-ush-Shuhada’s Niyaz with passion, drink Sherbet and

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<sup>1</sup> Al-Kamil fit-Tareekh, vol.3, p.430,432 selected

cold water, but we miss our prayers, whereas the Exalted Imam, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ remained hungry and thirsty for three days and was martyred but continued to perform regular prayers in the plain of Karbala. Although the Exalted Imam رَضِيَ اللهُ عَنْهُ was in a state of trial, even then at the last moment he gave the lesson to the world that Yazid tried very hard to make me bow, but I sacrificed the children of my household and shed even the last drop of my blood but did not bow before Yazid; rather, I have bowed in the court of my Lord.

O lovers of the Ahl al-Bayt! It was known that a believer does not bow before anyone except Allah Almighty, no matter how many mountains of oppression and tyranny are broken—the perfect believer succeeds in managing himself. In short, this was the share of the Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, and it was a gift from Allah Almighty that he was completely successful in the trial.

Allah forbid! If Imam Ḥusayn رَضِيَ اللهُ عَنْهُ had given the oath of allegiance to Yazid and bowed before him, then bowing before an oppressor would have become an evidence for the coming Ummah, but he did not bow and he continued the supremacy of the word of truth until he was martyred and attained eternal life. Finally, a time also came when Yazid and his army were torn to pieces and destroyed, and today no one is ready to sympathise with him, but الْحَمْدُ لِلَّهِ! The candle of devotion to the Exalted Imam, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, is still alight in millions of hearts today.

Dear Islamic brothers! Imam Ḥusayn رَضِيَ اللهُ عَنْهُ gave a sacrifice for the religion and he sacrificed his body, heart, wealth, rather his entire household in the path of Allah, whereas we listen to the stories of their sacrifices, raise slogans in passion, and then sit down satisfied instead of working for the religion. It is the grace of Allah Almighty that the religion of Islam reached us in the true sense, but now distance from the religion is gradually occurring; if this remains our state, what will become of our forthcoming generations? There are many countries which were previously centres of Islam, but when Muslims showed negligence, made the “world” the purpose of life and only acquired worldly knowledge, then due to distance from the religion, the masjids present there were locked up.

Today our state is also somewhat similar; we too are only acquiring worldly

knowledge, we do not remember the six Kalimahs, rather we do not even remember Iman-e-Mufasssal and Iman-e-Mujmal, we perform Salah but do not know the obligatory (*farḍ*) acts of Salah, we perform Wudu but do not know the obligatory (*farḍ*) acts of Wudu; the same is the state of other matters. Due to not raising children in the true sense, the situation is such that the father who brought him up by sacrificing his own needs, the son cannot lead his funeral prayer because he is modern, he does not know how to perform Salah correctly, he has never even considered out of forgetfulness that I should also memorise the Dua for the funeral, and he does not even know how many Takbirs are said in the funeral prayer?

Many people, when they stand to perform the funeral prayer, poor souls, complete the prayer by looking at each other out of the corners of their eyes, and some poor souls raise their hands to their ears at the time of Takbirs like the Eid prayer; so they participate in the funeral prayer merely in a ritualistic manner. The situation of the ritual bath of the deceased is also somewhat similar—the father’s body is lying in the house but the son cannot give the bath because he has never learned how the deceased is given a bath. The father also never encouraged the son throughout his life to learn the ghusl of the deceased, and then the poor man has to suffer the consequences after death.

If the son gives the bath to the father, there will be emotion in it, there will be sadness, there will be pain, and it will be his desire that I give the bath to my father while keeping as many Sunnahs as possible in mind; therefore, for this purpose, he will look at the method of ghusl from books and give the bath according to it, whereas contrary to this, will another person take so much care of the Sunnahs? Similarly, if the son leads the funeral prayer of the father, tears will also be trickling from his eyes and a state of emotion and grief will also overcome him, whereas another person will not lead the funeral with such emotion and sadness.

### The best means of expressing devotion

O lovers of the Ahl al-Bayt! The Exalted Imam, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, gave the sacrifice because he wanted to see the tree of Islam green and lush, but unfortunately, we are trampling over everything ourselves.

Where all our education, all our business, and all our sciences and arts are for the

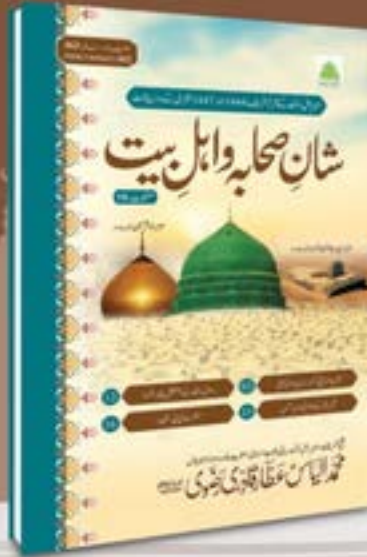
world, oh if only we would also take out a little of our time for the sake of Islam, for the preservation of which Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, attained the title of “Sayyid al-Shuhadā” and irrigated it with his blood.

Oh if only we too would learn to leave our children, our homes, and businesses, and following in the footsteps of the Exalted Imam, we too would undertake journeys for the religion; one must go out in the path of Allah for purpose of transmitting reward to Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, one must walk on the path of the Sunnahs, learn the Sunnahs oneself and teach them to others as well.

May Allah Almighty grant us all the passion to present sacrifices for Islam by following in the footsteps of the Exalted Imam.

اُمِّيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next Weekly Booklet



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