

Noble Husayn and Wretched Yazid

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Thought-provoking speech of weekly
sunnah-inspiring ijtimā

(For Islamic Brothers)

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

Noble Husayn and wretched Yazid

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet ﷺ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

Translation: “Allah sends 10 mercies upon the one who recites *salat* upon me once, and an angel is appointed to convey that *salat* to me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الْمَادِقَةُ, meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam;
- you will sit in a respectful manner;
- you will refrain from laziness during the *bayan*;
- you will listen to the *bayan* to reform yourself;
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mention of Imams Hasan and Husayn in the Quran

‘Allamah Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ was from among the descendants of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who are commonly referred to as *sayyid*. Born specifically from the progeny of Shaykh ‘Abd al-Qadir Jilani رَضِيَ اللَّهُ عَنْهُ, he was a true friend of Allah Almighty and a devotee of the Messenger. He was born on the first of Ramadan, 1275 AH in Golra

¹ Al-Mu’jam al-Kabir, vol. 8, p. 134, raqm 7611

² Jami’ al-Saghir, p. 81, Hadith 1284

sharif, Rawalpindi (Punjab, Pakistan). He left this temporary world on the 27th of Safar *al-muzaffar*, at approximately 81 years of age.

Alongside his immense spiritual rank, Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ was an erudite scholar who had a deep understanding of the Quran and hadith.

An English priest once approached him and raised a strange objection:

“You Muslims say the Quran contains mention of everything, but this is incorrect. Imam Husayn (رَضِيَ اللَّهُ عَنْهُ) is the grandson of your Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), and he gave huge sacrifices on the plains of Karbala for Islam; he is a monumental figure of your religion and a custodian of the Quran. Despite this, the Quran does not even contain the name of Imam Husayn (رَضِيَ اللَّهُ عَنْهُ). Therefore, it is incorrect for Muslims to say the Quran contains mention of everything.”

Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ listened to this objection calmly. When the priest finished, he replied, “Have you read the Quran?”

“Yes, I have!” said the priest. “In fact, I have it in my pocket right now.” Saying this, the priest took out the Quran from his pocket and said, “Tell me where I should read from.”

Listen to the response of the great scholar, such was his knowledge and erudition: Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ instructed him, “Recite the Quran from wherever you wish.” Thus, the priest sat respectfully and began to recite the Quran with correct pronunciation, as well as in an Arabic accent.

Think for a moment! The priest was a disbeliever but had the Quran on his person. He was a disbeliever, yet he sat respectfully to recite the Quran. He was a disbeliever, yet he recited in an Arabic accent with all necessary rules of pronunciation. Perhaps it was his respect towards the Quran and his attachment to it that led him to Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ in the first place. In any case, the priest began his recitation

with: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

He was immediately stopped by Pir Mehr Ali Shah رَحْمَةُ اللهِ عَلَيْهِ. O listeners, observe the knowledge of a true scholar and devotee of the Messenger! Pir Mehr Ali Shah رَحْمَةُ اللهِ عَلَيْهِ explained:

“According to the science of numerology, بِسْمِ اللهِ amounts to 786. Now write as I say:

The phrase ‘Imam Husayn’ numerically amounts to 210.

The year of Imam Husayn’s birth is 4 AH.

The year of his martyrdom is 61 AH.

The numerical figure of the phrase ‘*karb o bala*’ is 261.

The numerical figure of the phrase ‘Imam Hasan’ is 200.

Imam Hasan’s year of martyrdom is 50 AH.

What does $210 + 4 + 61 + 261 + 200 + 50$ equal to? 786.”

He did not stop there, as Pir Mehr Ali Shah رَحْمَةُ اللهِ عَلَيْهِ continued to say,

“O priest! You have read but one verse of the Quran. This not only mentioned Imam Husayn’s name, but his date of birth, the year he attained martyrdom and even the very place he was martyred. This verse also contains mention of his beloved brother—Imam Hasan—his name and respective year of martyrdom.

This verse also informs us of how these two illustrious personalities are indeed imams. Now bear in mind how this is what I have derived from only one verse of the Quran. If we continue, perhaps we will find many incidents from his blessed life also being mentioned.”¹

¹ Mehr Muneer, pp. 425 - 426

After hearing this, the light of Islam began to shine in the heart of the priest, and he went on to recite the *kalimah* and become a Muslim.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, this narration highlights the profound knowledge possessed by the true scholars of Islam. Look at the beautiful answer given by Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ to the objection which he gave on the spot, without any preparation.

Also, marvel at the comprehensiveness of the Quran! Look at how much can be derived from simply بِسْمِ اللَّهِ. It is not as though بِسْمِ اللَّهِ only contains just as much as Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ explained, as he only mentioned what befitted the situation. If we want to look at what more can be derived from the Quran in this way, let us turn our attention towards the fourth Caliph of Islam, the door of the city of knowledge, Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ. He says, "If I wished, I could fill 70 camels with the tafsir of بِسْمِ اللَّهِ." Meaning, he could pen so much in explanation of بِسْمِ اللَّهِ that 70 camels would be required to lift all the paper he wrote upon!²

Everything we have mentioned so far is only regarding one verse of the Holy Quran. So, how can we ever understand the limitless ocean of knowledge found within its pages?

The incident regarding Pir Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ and the former priest also highlights the grand status of Imam Hasan and Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا. It also shows how the Quran contains their mention in a beautiful manner.

Only those who dedicated their lives to understanding the Quran and discovering its secrets are aware of how the Quran mentions the unique

¹ *Tahreek-e-Pakistan Main Ulama-e-kiram Ka Kirdar*, p. 63

² *Al-Itqaan Fi Uloom al-Quran*, p. 586

qualities and excellences of **حَسَنَيْنِ كَرِيمَيْنِ**. Look at how a true scholar and devotee of the Messenger, Pir Mehr Ali Shah **رَحْمَةُ اللهِ عَلَيْهِ** outlined the entire lives of **حَسَنَيْنِ كَرِيمَيْنِ** **رَضِيَ اللهُ عَنْهُمَا** from just one verse of the Quran.

This is Pir Mehr Ali Shah's own scholarly expertise and academic mastery. Besides this, **حَسَنَيْنِ كَرِيمَيْنِ** are explicitly mentioned in several places of the Holy Quran, as found in its 22nd part, Surah Ahzaab, verse number 33:

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

“Allah will only to remove every impurity from you, O People of the House of the Prophet, and make you absolutely pure by cleansing you.”¹

In a hadith found in *Tabarani* and *Muslim*, the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** took *Sayyiduna Ali*, *Sayyidatuna Fatimah* and **حَسَنَيْنِ كَرِيمَيْنِ** **رَضِيَ اللهُ عَنْهُمَا** under his sacred cloak. Having done this, he then recited this verse.² According to another narration, he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** made the following *du'a*, “O Allah! This is my Ahl al-Bayt; cleanse them thoroughly.”³

Allah states in part 25 of the Quran, in verse 23 of Surah Shura:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ

“Say you (O Beloved), 'I do not ask any recompense from you for this (propagation of religion) except (your) love for (my near) relatives.’”⁴

¹ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 33)

² Muslim, p. 940, Hadith 2,404

³ Tirmizi, p. 871, Hadith 3,875

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Shoora, verse 23)

سُلْطَانُ الْبَغْسِيَّاتِ, Sayyiduna Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُ, comments on this:

“When this verse was revealed, the honourable Companions عَلَيْهِمُ الرِّضْوَانُ asked, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are the people of close proximity to yourself whom Allah has ordered us to love?’ In reply, he explained, ‘Ali, Fatimah and their two children (حَسَنَيْنِ كَرِيمَيْنِ رَضِيَ اللَّهُ عَنْهُمَا أَجْمَعَيْنِ).’”¹

Allah also says in part 5 of the Quran, Surah Nisa, verse 54:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

“Or do they envy people (i.e. Muslims) over that what Allah has bestowed upon them from His Grace?”²

Sayyiduna Imam Baqir رَضِيَ اللَّهُ عَنْهُ states regarding this, “In this verse, Allah describes a certain group of individuals who are envied by disbelievers and hypocrites alike due to them being granted divine grace. By Allah, this refers to us, the Ahl al-Bayt.”³

Who are the Ahl al-Bayt?

Apart from what we have just had the honour of discussing, there are many other verses explaining the grandeur and status of the pure Ahl al-Bayt. In fact, one of the virtues of حَسَنَيْنِ كَرِيمَيْنِ is that they are included in the Ahl al-Bayt.

The word *Ahl* refers to someone who bears a tie to something. *Bayt* literally means home or household. Thus, Ahl al-Bayt itself means, ‘people of the household’.

¹ Mu’jam Kabeer, vol. 2, p. 181, Hadith 2575

² [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 54)

³ Al-Sawa’iq al-Muharriqah, p. 190

So, who are the Ahl al-Bayt of the Prophet ﷺ? Who is included in this group? First of all, it is his sacred wives رَضِيَ اللَّهُ عَنْهُنَّ, who the Quran declared as the mothers of the believers. After them, it is all the progeny of the final Prophet ﷺ: his sons, daughters and all the children of his daughters. By extension, whenever the Quran mentions the Ahl al-Bayt, it also refers to حَسَنَيْنِ كَرِيمَيْنِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A brief introduction to Imam Husayn رَضِيَ اللَّهُ عَنْهُ

The master of Karbala, leader of all martyrs, the imam of elevated rank and lofty stature, *Sayyiduna* Imam Husayn رَضِيَ اللَّهُ عَنْهُ is the grandson of the Messenger of Allah ﷺ. His father is *Sayyiduna* Ali, and his mother is *Sayyidatuna* Fatimah رَضِيَ اللَّهُ عَنْهَا.

Born in Madinah on the 5th of Sha'ban 4 AH, he was named Husayn and Shabbir by the final Prophet ﷺ himself.

His teknonym is Abu Abdullah, and his titles include سَيِّدُ رَسُولٍ (grandson of the Messenger ﷺ) and رِيحَانَةُ الرَّسُولِ (flower of the Messenger ﷺ).¹

When speaking about Imam Hasan and Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا, the Messenger of Allah ﷺ said, "These two sons of mine are the leaders of the youth in Paradise."²

In another hadith, the final Prophet ﷺ said, مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي "Whosoever loves these two, loves me", and مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي "and whosoever has animosity towards them, has animosity towards me."³

¹ *Sawanih Karbala*, p. 103

² *Mu'jam Kabeer*, vol. 2, p. 174, Hadith 2549

³ *Mu'jam Kabeer*, vol. 2, p. 182, Hadith 2581

In an expression of love and affection, the Messenger of Allah ﷺ said the following regarding Imam Hasan and Imam Husayn: هُمَا رَيَحَاتَانِ مِنَ الدُّنْيَا “They are my two flowers in the world.”¹

Our beloved master, the leader of all Prophets ﷺ would smell Imam Hasan and Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا and hold them against his blessed chest.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, Imam Husayn’s رَضِيَ اللَّهُ عَنْهُ blessed birth was also accompanied with the news of his impending martyrdom. *Sayyiduna* Jibreel عَلَيْهِ السَّلَام presented himself in the court of the Prophet ﷺ and said, “O Messenger of Allah ﷺ! Your grandson shall be martyred by your ummah.” Upon this, some of the earth of Karbala, the place where Imam Husayn was to be martyred, was also presented to the Prophet ﷺ.³

Dear Islamic brothers, whatever was written in destiny came to pass. Whilst opposing the wretched Yazid along with 72 of his loyal companions, whilst upholding the banner of truth, whilst defending the religion of his grandfather, whilst withstanding unimaginable oppression, whilst steadfastly maintaining his honour during greatly painful events, and with unmatched bravery, Imam Husayn رَضِيَ اللَّهُ عَنْهُ was martyred on the plains of Karbala, on the 10th of Muharram, 61 AH.

For the rest of time, *Sayyiduna* Imam Husayn رَضِيَ اللَّهُ عَنْهُ set a matchless example of how to stand against falsehood and uphold the truth. He showed the true reality of religiosity, proclaiming the true way to live and pass away with honour. The lesson of bravery, courage,

¹ Tirmizi, p. 856, Hadith 3,777

² Tirmizi, p. 856, Hadith 3,779

³ *Sawanih Karbala*, p. 106

steadfastness and patience he taught us will forever remain as a guide for us all.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the incident of Karbala is known to all. We read and hear a lot about it, but if we want to find out in detail from authentic sources what occurred in Karbala, we should read two books of Maktaba-tul-Madinah: *Sawaanih-i-Karbala* and *Aaina-i-Qiyamat*.

Today, we will have the honour of learning some priceless lessons from the incident of Karbala **إِنْ شَاءَ اللَّهُ**. Firstly, bear in mind that we are all Husayni **أَلْحَقْدِلِيْهِ**. We are disgusted by Yazid, as well as his cruelty and oppression. Not only are we repulsed by Yazid now, we always have been and always will be.

Now, let us move onto observing the beautiful life of *Sayyiduna* Imam Husayn **رَضِيَ اللَّهُ عَنْهُ**, learn some invaluable lessons from the incident of Karbala, and fill our hearts with these Madani pearls of wisdom. By acting upon what we learn today, we hope to prove ourselves as being truly Husayni.

1. Religious zeal tempered with wisdom

The first lesson we will draw from the blessed life of Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** is: religious zeal being tempered with wisdom.

Sometimes, Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** is incorrectly portrayed as being over-exuberant or over-zealous (**مَعَادَ اللَّهِ**). Some people falsely say that as soon as Yazid become head of state, Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** stormed to Karbala with his group of 72 to fight Yazid's army and was martyred whilst fighting tooth and nail. This is not the case.

Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** was an individual who had great religious zeal. He would not only read Quran and hadith but understand them deeply. The

hidden secrets of Islam were not hidden from him, as his complete comprehension of the religion was thorough. For this reason, the zeal and enthusiasm he had was not simply raw emotion or over-exuberance. In fact, it was religious zeal and religious enthusiasm.

The martyrdom of Imam Husayn رَضِيَ اللَّهُ عَنْهُ in Karbala was predestined to occur. The means that led to this event were all destined to take place. The great Imam himself knew about his impending martyrdom but did not act except with wisdom and tactfulness. It is not the case that he simply charged into Karbala and fought until he was martyred. The reality is that every step, every action and every breath of the great Imam was filled with great wisdom. His every decision was imbued with vast intellect, as well as deep-rooted understanding of Quran and hadith. Whilst acting upon every facet of Islam, he sacrificed everything for the religion.

There are two points of discussion here:

Firstly, Yazid wanted Imam Husayn رَضِيَ اللَّهُ عَنْهُ to pledge allegiance (*bay'ah*) to him. However, the great Imam did not give in to the personal interests of Yazid, completely and utterly rejecting any oath of allegiance the wretched leader sought.

Secondly, when Imam Husayn رَضِيَ اللَّهُ عَنْهُ took practical steps to oppose Yazid, he did so with wisdom. Yazid the wretched came into power in Rajab, 60 AH, and wrote a letter to Walid, the governor of Madinah. In this letter, Yazid expressed his selfish desire for Imam Husayn رَضِيَ اللَّهُ عَنْهُ to pledge the oath of allegiance to him and ordered Walid to ensure this took place.

Walid had a message conveyed to Imam Husayn رَضِيَ اللَّهُ عَنْهُ on the same night, and so the great Imam went to Walid. Walid began demanding Imam Husayn رَضِيَ اللَّهُ عَنْهُ to pledge an oath of allegiance to Yazid. Not only did Imam Husayn رَضِيَ اللَّهُ عَنْهُ completely reject this demand, he left Madinah with his family and travelled to Makkah.

From Rajab to Zul-Hijjah, i.e., for around five months, Imam Husayn رَضِيَ اللَّهُ عَنْهُ stayed in Makkah *al-mukarramah*. In this time, he remained completely silent. He received a continuous flood of letters from the people of Kufa, who requested:

“O honourable one! Yazid is a major transgressor and oppressor. We do not want to pledge our allegiance to him. As of now, there is none more rightful to the caliphate than you on the face of the earth. You are capable of stopping Yazid’s tyranny. We ask you to come to Kufa, and we shall pledge oaths of allegiance to you. Our bodies, lives and wealth are all at your service.”

Now, a matter of Shari’ah arises. On one hand, we have a person who is incapable to become the caliph. On the other, we have a capable individual, who is eligible to become caliph. If the Muslims request the capable individual to accept the post of caliph so that the ummah are safeguarded from the tyranny of the incapable person, it now becomes necessary for the capable individual to accept this post and aid the oppressed.

As the people of Kufa were consistently asking for help by writing letters to him, Shari’ah had now made it necessary upon Imam Husayn رَضِيَ اللَّهُ عَنْهُ to take physical steps to stop Yazid. Otherwise, the people of Kufa could have made the following excuse on the Day of Judgement, “O Allah Almighty! We requested help from Imam Husayn رَضِيَ اللَّهُ عَنْهُ many times, but as he did not come, we were forced to pledge our allegiance to Yazid despite him being an oppressor and an evil transgressor.”

As Shari’ah had now made it a must for Imam Husayn رَضِيَ اللَّهُ عَنْهُ to take physical action, the great Imam displayed profound wisdom by first sending his (paternal) cousin, Imam Muslim رَضِيَ اللَّهُ عَنْهُ, to Kufa in order to assess the situation there.

After carrying out other acts of wisdom, Imam Husayn رَضِيَ اللَّهُ عَنْهُ then set out for Kufa himself. Sadly, the people of Kufa proved to be disloyal.

Their writing of letters and calling of Imam Husayn to Kufa was so the Yazidi army could intercept the great Imam and his group. Imam Husayn رَضِيَ اللَّهُ عَنْهُ was still travelling when the Yazidi army arrived and obstructed his path. Eventually, reaching the plains of Karbala, Imam Husayn defended Islam with his sacred life. Seventy-two of his followers were martyred, with the great Imam ultimately becoming a martyr himself.

Dear Islamic brothers, we need to truly become Husayni in every sense of the word. Imam Husayn رَضِيَ اللَّهُ عَنْهُ understood the Quran, and so we should try our best to understand it too. Imam Husayn was a scholar of hadith; we should also strive hard to acquire knowledge of hadith. Moreover, Imam Husayn رَضِيَ اللَّهُ عَنْهُ understood our religion and acted upon all facets of it perfectly. We should all try to build up religious zeal within ourselves and accept every order of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In accordance with these orders, we should also invite others towards righteousness.

From the time Yazid came to power, all the way until his own martyrdom in Karbala, Imam Husayn رَضِيَ اللَّهُ عَنْهُ displayed the highest levels of wisdom. We should also try to invite others towards righteousness by employing wisdom. May Allah Almighty grant us the ability to act upon whatever has been said.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2. The true battle in Karbala was against irreligiosity

Dear Islamic brothers, there is a fundamentally important aspect behind the incident of Karbala. This lies in answering certain questions. Firstly: who did Imam Husayn رَضِيَ اللَّهُ عَنْهُ stand up against? Everyone knows the answer: the great Imam stood up against Yazid. Then another question

arises: did Imam Husayn رَضِيَ اللَّهُ عَنْهُ have any personal enmity or dispute with Yazid? Once again, everybody knows the answer: Imam Husayn رَضِيَ اللَّهُ عَنْهُ had no personal animosity against Yazid. مَعَادَ اللَّهِ did the great Imam seek power or personal gain? No! By Allah, Imam Husayn رَضِيَ اللَّهُ عَنْهُ did not stand up against Yazid in order to gain power.

Thousands of positions of power or high ranks cannot match the rank of even the water that washed the blessed feet of Imam Husayn رَضِيَ اللَّهُ عَنْهُ. He is the leader of the youth in Paradise and the grandson of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What was it then that caused Imam Husayn رَضِيَ اللَّهُ عَنْهُ to stand in opposition to the tyrant Yazid? There is a simple and easy answer to this question: Imam Husayn رَضِيَ اللَّهُ عَنْهُ actually stood in opposition to irreligiosity.

Yazid was against Islam and sought to violate its rulings and system. He was of ill-character, and he sought for illicit behaviour to become commonplace. Adding to his list of negative traits, he was also oppressive and an open transgressor. For these reasons, Imam Husayn رَضِيَ اللَّهُ عَنْهُ took physical action against this tyrant. When the great Imam headed towards Kufa with his companions, the Yazidi army obstructed them, causing Imam Husayn رَضِيَ اللَّهُ عَنْهُ to deliver a *khutbah*. In this, he explained the ultimate objective behind what was to occur at Karbala and the philosophy behind his actions.

Imam Husayn رَضِيَ اللَّهُ عَنْهُ said:

“O people! The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever sees an oppressive ruler who makes haram into halal, breaks the covenant of Allah Almighty, opposes the sunnah of the Messenger, and spreads sin and mischief amongst the servants of Allah; if a person sees such a ruler, and as per their capability, does not invite them towards goodness

through their speech or action, that person shall be with the ruler (they shall be both punished equally).¹

Hear this, O people! These individuals (Yazid and his followers) have sought to make obeying Satan necessary, and they have abandoned obeying Allah. They have spread discord, crossed the boundaries of Allah, made haram into halal, and halal into haram. I am rightful of this (it is compulsory for me to stop Yazid and his oppression)."

O devotees of the Companions and Ahl al-Bayt! O devotees of Imam Husayn! Every single word from this *khutbah* indicates Imam Husayn رَضِيَ اللَّهُ عَنْهُ fought against irreligiosity. Imam Husayn رَضِيَ اللَّهُ عَنْهُ fought against oppression and transgression. Imam Husayn رَضِيَ اللَّهُ عَنْهُ stood as firm as a mountain against all forms of sin and disobedience. Imam Husayn was a protector of Islam, and اَلْحَمْدُ لِلَّهِ we are also Husayni. اَلْحَمْدُ لِلَّهِ we are the servants of Imam Husayn and what he stood for. We have hatred for Yazid, his followers and everything they represented.

Having said all of this, we must take a deep look at ourselves. Does our very being bear witness to us being Husayni? Does our clothing signify we love Imam Husayn رَضِيَ اللَّهُ عَنْهُ? Our faces, appearances, manner of living, and behaviour; do these all prove we are Husayni? If they do not, then o devotees of the Messenger! O devotees of the Companions and Ahl al-Bayt! O devotees of Imam Husayn! Think carefully! What direction are we going in? The core of Imam Husayn's رَضِيَ اللَّهُ عَنْهُ objective in battle was to oppose and uproot irreligiosity. He fought to remove anti-Islamic practices and uphold the religion of Islam. We must think carefully.

Those who call themselves Husayni or servants of Imam Husayn nowadays; are they inadvertently aiding the cause of irreligiosity? Consider this: Yazid was a fornicator and adulterer. Is adultery not becoming more prominent in society today? Yazid wanted to live

¹ Tareekh Tabari, vol. 3, p. 306

completely liberated and detached from Islam. In modern society, is this not becoming more apparent? Are more and more people not wanting to live without Islam to guide them? Yazid was also immodest; he had no shame or decency. Cast your attention to modern life again; is indecency and shamelessness not becoming more prevalent than ever? Yazid did not care to offer salah. Is the amount of people who are careless about their salah not growing day by day?

The masjids are becoming increasingly less populated, but gatherings of sin are attended in huge numbers: disbelief, fraud, adultery, sin, oppression, wrongdoing, and fighting are increasing daily. Are all the people who commit these atrocities rightful of calling themselves Husayni? No, absolutely not!

Those who weigh up Islam in accordance with the limited parameters of their imperfect intellect, those who **مَعَآذَ اللَّهِ** point fingers at what the Quran and Sunnah ordain, or those who sit on social media and television speaking against Islam; are these people rightful to call themselves Husayni? Absolutely not!

On the other hand, those who try to refrain from sin, who offer salah, and are religious-minded; they must also take a good look at themselves! Despite all of these good actions, they do not stand in opposition to the rise of Yazidi actions! They do not stand to oppose the growing storm of sins we see rising on a daily basis! They do not stand to oppose irreligiosity! They do not invite towards good nor forbid evil. Despite all of their good deeds, do these people possess Husayni zeal?

اللَّهُ! اللَّهُ! Now look at our beloved Imam Husayn **رَضِيَ اللَّهُ عَنْهُ**! Look at his unmatched resolve and determination. Look at how passionately he acted upon all tenets of Islam. Even on the fields of Karbala, he invited the Yazidi army towards goodness. They were drunk with power at that stage and carrying out all forms of oppression and injustice they could. Despite this, Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** still forbade them from evil. This

continued until battle broke out on the morning of 10th Muharram, before which the great Imam delivered another *khutbah*. Even at that time, he still presented the Yazidi army with an invitation to righteousness and instructed them to refrain from their oppressive, unjust behaviour.

اللَّهُ أَكْبَرُ! Imam Husayn رَضِيَ اللَّهُ عَنْهُ called the oppressive Yazidis towards righteousness on the plains of Karbala. Is it then not a right upon those who call themselves Husayni to spread this call to righteousness far and wide? Is it not a right upon the servants of Imam Husayn رَضِيَ اللَّهُ عَنْهُ to carry on this blessed practice of his? Is it not rightful for them to oppose and battle against the rising storm of sins?

As we look around us, immodesty is spreading fast. Islam, its teachings, Quran and hadith are increasingly neglected or ignored entirely. Should those who call themselves Husayni not sacrifice their time and wealth in order to spread the call to righteousness far and wide? Should they not sacrifice their time and wealth to help in the forbidding of evil? Should they not come forward into the field of physical action?

O devotees of Imam Husayn! We are Husayni without doubt. As servants of the illustrious Imam, it certainly becomes a right upon us to learn lessons from the pure life of Imam Husayn رَضِيَ اللَّهُ عَنْهُ. It also becomes a right upon us to call others towards righteousness and forbid evil with wisdom. We must do so whilst following the Quran, sunnah, and remaining within the boundaries of shariah.

This is the lesson taught to us by Karbala and the noble character of Imam Husayn رَضِيَ اللَّهُ عَنْهُ.

Pious Deed number 3

Dear Islamic brothers, you just heard of how Imam Husayn رَضِيَ اللَّهُ عَنْهُ called towards righteousness on the plains of Karbala. You are also

aware that despite being on a battlefield surrounded by swords and enemies, Imam Husayn رَضِيَ اللهُ عَنْهُ did not abandon his salah. If we are Husayni and truly love the great Imam, we should all try our absolute best to be punctual in salah. Read salah yourself and invite others to do the same.

Shaykh-i-Tariqat, the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has granted us the *72 Pious Deeds* booklet. From amongst the good deeds listed within, pious deed number 3 is: “Today, have you given invitation to offer salah in your home, market, or wherever you were during the times of salah before offering salah yourself? (If only we would take someone with us to the masjid for all five salah).”

Through the blessings of acting upon this pious deed, not only will we begin offering salah on times ourselves, but we also attain the great reward of calling others towards righteousness. Also, if somebody responds to our call and becomes punctual in offering salah, we will be immensely successful in the Hereafter اِنْ شَاءَ اللهُ.

The grandfather of Imam Husayn, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever does not invite towards righteousness nor forbid evil is not from us.”¹

We seek refuge in Allah!

O devotees of the Messenger! Let us ponder over this blessed hadith. Someone who does not invite towards goodness and forbid evil is not upon the path of Imam Husayn’s grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. How could they then call themselves Husayni?

May Allah make us all truly Husayni and grant us the ability to spread the call to righteousness.

¹ Tirmizi, p. 471, Hadith 1,921

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

3. What Karbala teaches us: recognizing our obligations

Dear Islamic brothers, we have just had the honour of listening to the *khutbah* of Imam Husayn رَضِيَ اللَّهُ عَنْهُ, which he delivered when the Yazidi army obstructed his path. In this *khutbah*, the great Imam precisely described the evil of the Yazidis and ended with اَنَا أَحَقُّ مِنْ غَيْرِي, meaning, “I am more rightful than anyone else to stop Yazid from enacting his tyranny.”

It is as though the noble Imam is saying, “I am the grandson of the Messenger, and my status demands that I be the first to stop Yazid from his oppression. I will come forward to defend the religion of my grandfather, as well as save the ummah from Yazid and protect it from impurity.”

This one statement of Imam Husayn رَضِيَ اللَّهُ عَنْهُ sums up the essence of the incident of Karbala. Why did Imam Husayn make all these sacrifices? Why did he withstand hunger and thirst? This is because Imam Husayn was cognisant of his obligations. He was well aware of his position, and he understood his personal responsibilities. He knew about the importance of his duties and the obligations that came with being so auspiciously ranked.

To carry out his weightily, important responsibilities, he even left Madinah *al-Munawwarah*, the city of his grandfather, and then Makkah al-Mukarramah. Recognizing the importance of his obligations and setting out to fulfil them, Imam Husayn رَضِيَ اللَّهُ عَنْهُ headed towards Kufa, eventually leading to him being surrounded by the Yazidi army at Karbala. Despite this, he did not take a step back from his obligations.

An army of thousands was brought in front of him, yet he still did not move an inch from his responsibilities. They tried to tempt him with wealth and worldly gain, but he remained as steadfast as ever.

The Yazidi army committed horrific atrocities and tried everything to stop the great Imam; they attempted to sway him with offers of wealth, tried to intimidate him, martyred his brother, nephew and even his son in front of his eyes, fired an arrow into the throat of the infant Ali Asghar رَضِيَ اللهُ عَنْهُ, until the Imam himself became martyred.

Sacrifice after sacrifice, hardship after hardship, difficulty after difficulty, but *Sayyiduna* Imam Husayn رَضِيَ اللهُ عَنْهُ did not take a single step back from his responsibilities and obligations. For the rest of the time, the noble Imam gave his followers the following lesson: whenever it comes to your obligations and responsibilities, excuses are not to be made, sacrifices are made instead.

O devotees of Imam Husayn! Let us now ponder over our own state. There are people who make excuses to avoid their obligations. When you invite someone to offer salah, they shamelessly say, "My clothes are not clean." Another might say, "I am busy now", or "Mawlana, earning halal is also an act of worship."

Some do not fast in Ramadan, because they lack the will to fast while working. Some do not perform Hajj despite it being obligatory upon them, because they want to marry their children off first. Others are involved in an interest-based business but change its name and say, "This is not interest!"

Some people even consume intoxicating things and try to comfort their hearts by saying, "Oh, this isn't haram." Many people wrongly interpret Islam, run away from obligations and make excuses for everything, yet still have the audacity to call themselves Husayni.

Think carefully! Is this what it means to be Husayni? Imam Husayn رَضِيَ اللَّهُ عَنْهُ is the one who withstood great difficulties in Karbala in order to fulfil his obligations, sacrificing his household and even himself in the process. Then there is us, who cannot even sacrifice our sleep in order to fulfil an obligation. Time is something we cannot even think of sacrificing; our shops and businesses cannot even remain closed for a few minutes. The grandfather of Imam Husayn, the mercy for all worlds, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ “Each of you is a guardian, and each of you will be questioned regarding their subjects.”¹

This blessed hadith teaches us that we are all guardians. We are guardians of not only ourselves, but our children and household. We are all directly responsible, and we shall be asked if we fulfilled all of our responsibilities.

Now imagine the Day of Judgement. The floor will be made from copper, searingly hot and scorching. The sun will be raining fire from the sky. Everyone who ever lived will be gathered together with impending punishment looming. Will our baseless excuses work there? Will we not be held accountable for our responsibilities? We should fear how Islamic teachings are being increasingly ignored in the name of fashion, liberty or modernism.

O devotees of Imam Husayn! Imagine it is said to you on the Day of Judgement, “The noble grandson of the final and most beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was martyred in the state of hunger and thirst seeking to protect Islam and fulfil his obligations. Have you also made any sacrifices?” What answer will we give then? No amount of verbal eloquence will come to use. Even if we do give an excuse, when will it even be accepted? That is the Day of punishment and reward, the Day of justice.

¹ Bukhari, p. 620, Hadith 2409

O devotees of the Messenger! This is the time to fulfil your obligations and carry out your responsibilities. We may be able to trick ourselves into a false sense of security with our excuses and false reasoning, but if the mercy of Allah Almighty does not accompany us, and we do not attain the grace of the final Prophet ﷺ, then without doubt, we will not even smell the fragrance of Paradise. If Hell becomes our abode, what will we do? If the scorching black flames, large scorpions and huge snakes envelop our weak bodies, what will we do? If we are made to drink the flowing pus from the bodies of those in Hell, what will we do?

Dear Islamic brothers, this world is temporary and will come to an end. If we are made to face a difficulty in this world, it should not be a cause of sorrow. Sometimes you will have to close your shop for a while in order to pray. Your heart is inclined to adopting the latest fashion trends, but you adopt patience and suppress your desires. Your heart desires sin, but you control yourself and display patience. Imam Husayn رَضِيَ اللَّهُ عَنْهُ made many sacrifices to protect the teachings of the religion we act upon today. If we make these small sacrifices and we are granted Paradise for the sake of Imam Husayn رَضِيَ اللَّهُ عَنْهُ and through the mercy of the Prophet ﷺ, it is an easy sacrifice to make.

O Allah Almighty! Grant us the ability to fulfil our obligations for the sake of Imam Husayn رَضِيَ اللَّهُ عَنْهُ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

4. Imam Husayn رَضِيَ اللَّهُ عَنْهُ was oppressed at Karbala

Dear Islamic brothers, look at the incident of Karbala from another perspective. Who was the oppressor at the plains of Karbala? It was Yazeed. Who were the oppressed? It was Imam Husayn رَضِيَ اللَّهُ عَنْهُ and his

companions. We learn that being oppressive is a trait of Yazeed, and patiently bearing oppression is from the character of Imam Husayn رَضِيَ اللَّهُ عَنْهُ. Those who call themselves Husayni must remain patient even if they are faced with mountains of oppression. They must never become the oppressors as this is the attribute of Yazeed.

We might say we have not oppressed anyone, but if we contemplate deeply, it is possible that a large number of us have imitated the oppressors. Yes! This is the truth. We do not understand the true meaning of oppression. Oppression does not only refer to killing and stealing; oppression can take many forms. Here is a summary of what Imam Ahmad Raza Khan has stated: Oppression is every injury or difficulty inflicted upon a person's religion, honour, life, body, wealth or heart. This can be by way of the tongue, an action or by abandoning an act [i.e. not completing a task which has consequently caused someone difficulty]. There are 18 types of oppression, and there are countless examples for each one.¹

Dear Islamic brothers, here are some examples of oppression:

- Approaching someone with the sleeves rolled up, resulting in hurting his feelings, is oppression;
- Looking at someone with a frown can make them feel uncomfortable; this is oppression;
- Not repaying a loan;
- Swearing;
- Taunting;
- Mocking;
- Ridiculing;
- Intentionally mispronouncing someone's name;
- Stealing;

¹ *Fatāwā Razawiyyah*, vol. 24, pp. 459 - 460

- Looting;
- Accepting bribes;
- Charging interest;
- Losing money by gambling;
- Purposely adding/deducting to measurements and weights;
- Disrespecting parents;
- Causing harm to neighbours;
- Being loud during the nights and disturbing others;
- Throwing rubbish on the pathway;
- Parking incorrectly and creating difficulty for others;
- Making accusations;
- Slandering;
- Using someone's possessions without their permission.

These are all forms of oppression. It does not matter if it seems like a minor form of oppression or a major form of oppression; it is still oppression. If we wish to become true Husaynis, and if we are truly distant from Yazid, we must refrain from all forms of oppression and become noble people. If, Allah forbid, you have oppressed someone, repent and seek forgiveness from them immediately.

Remember, a nobleman does not only display his noble qualities in front of noble people. The one who is truly noble will of course be pious in front of other noble people, but he will also act similarly before immoral individuals too. Some people say: We treat good people well, and we deal with evil people in an evil manner. Such people should ponder; are we imitating Imam Husayn رَضِيَ اللَّهُ عَنْهُ or Yazid?

اَلْحَبِشُ لِلّٰهِ Imam Husayn رَضِيَ اللَّهُ عَنْهُ displayed nobility towards his companions, as well as when facing Yazid. So, how can we say we cannot be noble during this era? Nobility was practised in the past, it is practised today, and it will continue until the Day of Judgement. Thus, we will have to be noble in order to be successful.

The Desire for Strength and Power

The desire for power is a deadly spiritual illness. To become true devotees of Imam Husayn رَضِيَ اللهُ عَنْهُ, we must free ourselves of this trait. This is because the ones who oppress are usually those with strength and power. Yazeed was intoxicated by his desire for rule and power, which led him to oppress the Ahl al-Bayt. If he possessed humility, he would not have had the courage to do such a thing.

Remember, it is not necessary to actually possess power when having a desire for strength and power. There are many people who do not possess power but think of themselves to be mighty and strong. Mawlana Rum رَحْمَةُ اللهِ عَلَيْهِ states:

Nafs-i-Kas Rah Firawn Naist

Laik Oo Rah Awn Kas Rah Awn Naist

Meaning: “Whose *nafs ammaara* is not Firawn? Yes! Firawn received the throne of Egypt; not everyone is given a throne.”

Whoever frees himself of this desire, refrains from selfishness, keeps his *nafs* in check and suppresses the evil desires within himself can truly refrain from oppressing others. Look around you. Those who adopt humility do not cause harm to others. If they unknowingly cause someone harm, they waste no time in seeking forgiveness. The one who is not humble is always ready for confrontation and argument.

If we wish to become true devotees of Imam Husayn, we must control our *nafs ammaara* and adopt humility. Remember, adopting humility does not mean you should begin to fear people. Fearing people is cowardice. Imam Husayn رَضِيَ اللهُ عَنْهُ was not a coward; he showed extraordinary levels of bravery. Humility is not acquired through fearing people. True humility is acquired through the fear of Allah Almighty.

Sayyiduna Sulayman عَلَيْهِ السَّلَام is a prophet of Allah. He عَلَيْهِ السَّلَام had a famous bird known as the Hudhud. On one occasion, the Hudhud

travelled somewhere without the permission of *Sayyiduna* Sulayman عَلَيْهِ السَّلَام. This caused *Sayyiduna* Sulayman عَلَيْهِ السَّلَام to become very upset. So, he said, “When the Hudhud returns, I will punish him.” When the Hudhud returned and saw *Sayyiduna* Sulayman عَلَيْهِ السَّلَام in a state of fury, he adopted humility. He entered the prophet’s court whilst dragging his wings on the ground, and whilst remaining within the boundaries of respect, he mentioned being presented in the court of Allah Almighty on the Day of Judgement. Upon hearing this, *Sayyiduna* Sulayman عَلَيْهِ السَّلَام began to tremble and forgave the Hudhud.¹

We ask Allah Almighty to grant us fear of Him. If only we would become embodiments of humility! If only we would become true noble devotees of Imam Husayn. We can bear being oppressed, but we can never think of being the oppressor.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللہُ عَلَی مُحَمَّد

Department for relations with sports personalities

اَلْحَمْدُ لِلّٰہِ Dawat-e-Islami, the movement of prophetic devotees, is carrying out religious works in over 80 departments. Just as Dawat-e-Islami is spreading the call towards righteousness among those who are affiliated to various other fields, the “Sports Department” has been established to provide these services to sports personalities too. The main objective of this department is to invite sportspersons towards righteousness and towards affiliating themselves with the religious environment of Dawat-e-Islami, thereby giving them the mindset to

¹ *Tafsīr al-Khāzin, Para 19, Surah Al-Naml, ayat 21, vol. 3, p. 342*

rectify themselves and people of the world. اَلْحَمْدُ لِلّٰهِ this department is carrying out these works among sportspersons and their families.

صَلُّوْا عَلَيَّ الْحَبِيْب صَلَّيْ اللّٰهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers, as we approach the end of the bayan, I will now have the honour of mentioning the virtue of the Sunnah and some etiquettes of life. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: مَنْ تَبَسَّكَ يَسْتَقِي عِنْدَ فَسَادٍ اَمَّتِي فَلَهُ

اَجْرُ مِائَةِ شَهِيدٍ “Whosoever holds firm to my Sunnah when my Ummah is facing tribulation, he will receive the reward of 100 martyrs.”¹

صَلُّوْا عَلَيَّ الْحَبِيْب صَلَّيْ اللّٰهُ عَلٰى مُحَمَّدٍ

Visiting the sick is a Sunnah

Here are two narrations of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. Whosoever visits a sick person, he sits in the gardens of Paradise. When he stands, 70,000 angels supplicate for him until the night.²
2. Whosoever visits his sick Muslim brother with the hope of attaining reward, he will be distanced from Hell by 70 years.³

O devotees of the Prophet! Visiting the ill is a Sunnah of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

- Whenever the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم received news that his companions were ill, he would visit them.

¹ *Zuhd Kabeer*, p. 118, Hadith 207

² *Shu'ab al-Īmān*, vol. 6, p. 531, Hadith 9,171

³ *Sunan Abī Dāwūd*, p. 500, Hadith 3,097

- If someone remained absent from the masjid for three days, the noble Prophet ﷺ would enquire about them. If they were ill, the Prophet ﷺ would visit them.¹

Announcement

The remaining Sunnahs and etiquettes of visiting the sick will be mentioned in the study circles. Therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Musnad Abi Ya'la*, vol. 3, p. 141, Hadith 3,429