

The Life of **رَضِيَ اللهُ عَنْهُ**  
**Imam Husayn**

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima  
(for Islamic Brothers)



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

## The Life of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا حَبِيبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا نُورَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of sunnah i'tikāf.

**Dear Islamic brothers!** Whenever you enter a masjid, make intention of i'tikāf, for you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink, or sleep. This intention should instead be made to please Allah.

In *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

## The excellences of reciting ṣalāt upon the Prophet

The final Prophet of Allah, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ وَكَلَّ بِقَدْرِي مَلَكًا أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُنِي عَلَى أَحَدٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ  
 أَبِيهِ هَذَا فَلَنْ بِنُ فَلَانَ قَدْ صَلَّى عَلَيْكَ

Allah has certainly stationed an angel at my grave, to whom He has granted strength to hear all of creation. Whenever somebody sends ṣalāt upon me until the Day of Judgement, this angel conveys to me his name and his father's name; "So-and-so, son of so-and-so, has sent ṣalāt upon you."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ – "A truthful intention is the best action."<sup>2</sup> O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Majma' al-Zawā'id, vol. 10, p. 251, hadith 17291

<sup>2</sup> Al-Jāmi' al-Ṣaghīr, p. 81, hadith 1284

## The Companion Ya‘lā bin Murrah رَضِيَ اللهُ عَنْهُ explained:

One day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Companions عَلَيْهِمُ الرِّضْوَانُ were invited somewhere to eat. They departed for this together. On the way, they saw the Prophet’s grandson, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ (who was a child at this time) playing in the street.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went towards him quickly, with his sacred arms outstretched (the way a father spreads his arms to hug his child). Imam Ḥusayn رَضِيَ اللهُ عَنْهُ instead started to run here and there (this can be compared to when a child playfully runs around and wants somebody to follow him, causing him to laugh and smile).

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ followed behind, as his grandson laughed.

May endless salam be upon the eyes of the Companions عَلَيْهِمُ الرِّضْوَانُ. These eminent personalities saw Allah’s beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Look at the amazing detail with which they took note of his every action. The narrator continues explaining:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then held his grandson, placed one of his blessed hands on his chin, the other on the back of his neck, and lovingly kissed his face. He then declared, **حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ** – “Ḥusayn is from me and I am from him”; **أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا** – “May Allah love those who love Ḥusayn”; **حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ** – “Ḥusayn is a *sibṭ* from amongst the *asbāṭ*.”<sup>1</sup>

<sup>1</sup> Sunan Ibn Mājah, p. 37, hadith 144

## The meaning sibṭ and the rank of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

Sibṭ refers to a tree with one root and many branches. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said Imam Ḥusayn رَضِيَ اللهُ عَنْهُ is a sibṭ. What this means is, just as Prophet Ya'qūb's lineage continued through his twelve sons, the lineage of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will continue through Imam Ḥusayn رَضِيَ اللهُ عَنْهُ and spread across the world.<sup>1</sup>

We now come to an amazing point of discussion. Firstly, the holy Quran describes the rank of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

We have certainly granted you countless virtues.<sup>2</sup>

One of the meanings of *kawthar* in this verse is an abundance of children.<sup>3</sup>

The Prophet's sons passed away during their childhood. Despite this, Allah Almighty maintained the lineage of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If we look today, we find there are thousands of sayyids across the world. This is a manifestation of this meaning of *kawthar*.

In this way, it is as though Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying:

I was granted a huge number of descendants, and this will remain the case until the Day of Judgement. This facet of my rank will be made apparent through Ḥusayn (رَضِيَ اللهُ عَنْهُ), however, because حُسَيْنٌ سَيْبٌ مِنَ الْأَسْبَاطِ - Ḥusayn (رَضِيَ اللهُ عَنْهُ) is a tree with firm roots.

<sup>1</sup> Mira'āt al-Manājīh, vol. 8, p. 479, with some changes

<sup>2</sup> Al-Quran, part 30, Al-Kawthar, verse 1; translation from Kanz al-'Irfān

<sup>3</sup> Tafsīr Nūr al-'Irfān, part 30, Surah Al-Kawthar, under verse 1, p. 906, with changes

Despite his martyrdom, my family will endure until the Day of Judgement through him.

## Meaning of حُسَيْنٌ مِثِّي

**Dear Islamic brothers!** The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

حُسَيْنٌ مِثِّي وَأَنَا مِنْ حُسَيْنٍ

Ḥusayn is from me and I am from Ḥusayn.

This means, “Ḥusayn and I are two bodies, but one soul. Love for me is love for Ḥusayn, and love for Ḥusayn is love for me. Whoever attempts to battle Ḥusayn actually attempts to battle me.”

Remember! Via prophetic foresight, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was aware of Imam Ḥusayn’s upcoming fate on the plains of Karbala. This is why he exhibited such immense and profound love for his grandson.<sup>1</sup>

## The virtues of loving Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said:

أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا

Allah loves he who loves Ḥusayn.<sup>2</sup>

سُبْحَانَ اللهِ **Dear Islamic brothers!** Think about this for a moment! Having heartfelt love for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ has such excellence, that whoever loves the imam becomes a beloved of Allah Almighty.

<sup>1</sup> Mira'āt al-Manajīh, vol. 8, p. 479, summarized

<sup>2</sup> Sunan Tirmidhī, p. 857, hadith 3782 Selected

## “They shall be with me”

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ said:

If a person loves me for worldly reasons; then know a worldly person will love anybody, be they pious or evil. As for those who love me only for the sake of Allah Almighty, they shall be with me on the Day of Judgement like this.

After saying this, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ joined his index and middle finger.<sup>1</sup>

## Forgiven for loving Ḥusayn رَضِيَ اللهُ عَنْهُ

The scholar Ibn Jawzī رَحِمَهُ اللهُ عَلَيْهِ writes:

One day, ‘Amr bin Layth’s رَحِمَهُ اللهُ عَلَيْهِ army was assembled in front of him. As he looked across the vastness of it he thought to himself, “If only I was present in Karbala with Imam Ḥusayn رَضِيَ اللهُ عَنْهُ. If I had an army of this size with me then, I would sacrifice them, my honour, my name, and myself at the imam’s feet.”

A saint of the time then saw the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream, who said, “Tell ‘Amr bin Layth’s I am aware of his thoughts and have accepted them. Allah Almighty will grant him great reward for this.”<sup>2</sup>

After ‘Amr bin Layth رَحِمَهُ اللهُ عَلَيْهِ passed away, someone saw him in a dream and asked, “How did Allah Almighty deal with you?” He replied, “Allah Almighty forgave me, due to the thought I had out of love for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ.”<sup>3</sup>

<sup>1</sup> Maqtal al-Ḥusayn, p. 76, number 115

<sup>2</sup> Būstān al-Wā’izīn, p. 213, selected extracted

<sup>3</sup> Madārīj al-Nubuwwah, part 1, p. 305, summarised

سُبْحَانَ اللَّهِ – Look at the immense reward of loving Imam Ḥusayn رَضِيَ اللهُ عَنْهُ!

May Allah Almighty grant us true, unshakeable, and deep-rooted love for the esteemed imam. May He make our upcoming generations true devotees of the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## A brief introduction to the esteemed imam

- Imam Ḥusayn رَضِيَ اللهُ عَنْهُ is the grandson of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His father is the fourth Caliph of Islam, ‘Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ, whilst his mother is Lady Fātimah رَضِيَ اللهُ عَنْهَا.
- He was born in Medina, on the 5<sup>th</sup> of Sha‘bān, in the fourth year after hijrah.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Ḥusayn and Shabbīr.
- His *Kunya* is Abū ‘Abdullah. His titles include سَيِّدُ رَسُولٍ (The Messenger’s grandson) and رَيْحَانَةُ الرَّسُولِ (The Messenger’s flower).<sup>1</sup>

News of Imam Ḥusayn’s birth spread quickly, as did news of his upcoming martyrdom later in life. The Archangel Jibrīl عَلَيْهِ السَّلَامُ exclaimed, “O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Your nation will martyr your grandson.” The angel then presented some soil of Karbala to the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; soil from the exact place the esteemed imam would be later martyred.<sup>2</sup>

That which was destined came to pass. Whilst standing up against the tyrant Yazīd, upholding the truth, defending the Prophet’s religion, enduring untold oppression, facing immense difficulty, and showing the

<sup>1</sup> Sawānih-i-Karbālā, p. 103

<sup>2</sup> Sawānih-i-Karbālā, p. 106

highest degree of steadfastness; with honour, bravery, and grandeur, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ and 72 of his loyal associates were martyred on the plains of Karbala, on the 10<sup>th</sup> of Muharram 61 AH.

They showed the rest of the world how to stand against falsehood and uphold the truth. Their sacrifice was a lesson is what truly being religious means. They taught us how to live and die with honour, bravery, steadfastness, patience, and contentment with the will of Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Imam Ḥusayn's virtues in light of hadith

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا, “These two sons of mine are the leaders of Paradise’s youth.”<sup>1</sup>

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said:

مَنْ أَحَبَّهَا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهَا فَقَدْ أَبْغَضَنِي

Whoever loved these two surely loved me, and whoever held enmity against these two held enmity against me.<sup>2</sup>

In another hadith it was declared:

هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا

They are my two flowers in this world.<sup>3</sup>

<sup>1</sup> Mu’jam al-Kabīr, vol. 2, p. 174, hadith 2549

<sup>2</sup> Ibid, vol. 2, p. 182, hadith 2581

<sup>3</sup> Sunan al-Tirmidhī, p. 856, hadith 3777

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would lovingly smell imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا and hold them to his chest.<sup>1</sup>

## Destined for Paradise

A narration describes how one day, the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited his beloved daughter, Lady Fāṭimah رَضِيَ اللهُ عَنْهَا.

Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ was sleeping at that time. Imam Ḥasan رَضِيَ اللهُ عَنْهُ then asked for milk. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then proceeded to milk a goat with his own sacred hands. Before he bestowed this milk to Imam Ḥasan رَضِيَ اللهُ عَنْهُ, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ also then asked for some.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, “Son, your brother asked for milk first. I shall first give this to him and then yourself.” Upon hearing this, Lady Fāṭimah رَضِيَ اللهُ عَنْهَا said, ‘O Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! It seems as though you favour Ḥasan رَضِيَ اللهُ عَنْهُ more.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “I love them both. Certainly, I, you two (Ḥasan and Ḥusayn), and this sleeper (‘Alī) رَضِيَ اللهُ عَنْهُ will be together on the Day of Judgement.”<sup>2</sup>

## Light for Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا

The Companion Abū Hurayra رَضِيَ اللهُ عَنْهُ reports:

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was leading ‘ishā’ salah. Imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا were with him. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated, they sat on his back. When he raised his head, he gently held and placed them upon the ground.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated again after this, they proceeded to sit upon his back again. After salah, he sat his

<sup>1</sup> Ibid, hadith 3779

<sup>2</sup> Tarīkh Madīna Dimashq, vol. 14, p. 164

grandsons in his lap. I went to him and asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Shall I take them home?” He gave me permission to do so.

A narration then describes what happened after this: due to the dark, these two esteemed young imams رَضِيَ اللهُ عَنْهُمَا felt uneasy returning home. Lightning then illuminated the sky, which lit the path for them until they returned home.<sup>1</sup>

**Dear Islamic brothers!** Imam Ḥusayn رَضِيَ اللهُ عَنْهُ possessed excellent character. Here are some famous parables from his life regarding this.

## Imam Ḥusayn’s acts of worship

**Dear Islamic brothers!** Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was amazingly pious and a great worshipper. The scholar Ibn Athīr Jazrī رَحِمَهُ اللهُ عَلَيْهِ writes, “Imam Ḥusayn رَضِيَ اللهُ عَنْهُ would offer salah, fast, perform ḥajj, gave charity, and enact other righteous actions in great amounts.”<sup>2</sup>

The son of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, Imam Zayn al-‘Abidīn رَضِيَ اللهُ عَنْهُ said, “My honourable father would offer a 1000 cycles of optional salah throughout the day and night.”<sup>3</sup>

It is also reported the esteemed imam رَضِيَ اللهُ عَنْهُ performed 25 ḥajj on foot.<sup>4</sup>

## Imam Ḥusayn’s 4 favourite acts of worship

On the night of ‘Ashurā, when Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was in Karbala, he said to his brother ‘Abbās رَضِيَ اللهُ عَنْهُ:

Kindly find a way to delay the fighting until tomorrow, so I may worship Allah Almighty on this holy night. Allah Almighty knows

<sup>1</sup> Tarīkh Madīna Dimashq, vol. 14, pp. 158-159

<sup>2</sup> Usd al-Ghāba, vol. 2, p. 27, number 1173

<sup>3</sup> Al-‘Iqd al-Farīd, vol. 3, p. 114, selected

<sup>4</sup> Tarīkh Madīna Dimashq, vol. 14, p. 180

well how much I love offering salah, reciting the holy Quran, making dua to Him, and seeking forgiveness.<sup>1</sup>

**Dear Islamic brothers!** Love leads to obedience. So we should ask ourselves: what is our love like for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ? Think about this for a second: The night of the 10<sup>th</sup> of Muḥarram was the final night of his visible life, yet he desired to spend it worshipping Allah Almighty. If only us devotees of Imam Ḥusayn followed in his example, and spent our days and nights worshipping Allah Almighty like this. Remember, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has told us, “You will be with those you love.”<sup>2</sup> If we claim to love Imam Ḥusayn رَضِيَ اللهُ عَنْهُ but fail to follow in his footsteps, then our love is weak, because a devotee follows his beloved. Imam Ḥusayn رَضِيَ اللهُ عَنْهُ adopted the sunnah of his esteemed grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by growing a beard. His father, Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ also had one. Do we follow this sunnah?

Whilst surrounded by enemies, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ performed the final fajr salah of his life, in a congregation held in a tent. So come to know; true love for the Prophet’s family is to follow in their footsteps. From the sacred life of Imam Ḥusayn, we learn we must try our absolute best to offer all five salah in congregation, and constantly remain prepared to sacrifice for the sake of Islam.

May Allah Almighty give us true love for the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ!

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## The forbearing imam

**Dear Islamic brothers!** Imam Ḥusayn رَضِيَ اللهُ عَنْهُ had a beautiful habit of forgiving people who hurt him. For example, ‘Iṣām bin Muṣṭaliq had

<sup>1</sup> Al-Kāmil Fī Tarīkh, vol. 3, p. 166

<sup>2</sup> Ṣaḥīḥ al-Bukhārī, p. 934, hadith 3688, extracted

hatred for the imam's father, Sayyiduna 'Alī رَضِيَ اللهُ عَنْهُ, and began speaking ill of him in front of the imam himself. Instead of reacting, the imam did not respond or do anything to retaliate. He recited اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ and بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ, and then these verses of the holy Quran:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١١٦﴾ وَإِن يَنْزَعَنَّكَ مِنَ الشَّيْطٰنِ نَزْعٌ  
فَاسْتَعِذْ بِاللّٰهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٧﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰئِفٌ مِّنَ الشَّيْطٰنِ تَدَاكَّرُوا  
فَإِذَا هُمْ مُبْصِرُونَ ﴿١١٨﴾

'Dear Beloved Prophet,' adopt forgiveness and enjoin righteousness and turn away from the ignorant. And 'O listener,' If you are tempted by a whisper from Satan, then seek refuge in Allah; indeed He is All-Hearing, All-Knowing. Indeed, when the pious are affected by a thought from Satan, they recollect (Divine command) thereupon they see clearly."<sup>1</sup>

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ then said to 'Iṣām bin Muṣṭaliq, "Do not burden yourself. I ask Allah Almighty to forgive you and I."<sup>2</sup>

سُبْحٰنَ اللّٰهِ **Dear Islamic brothers!** Look at the amazing character and manners on display here. Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was faced with somebody speaking ill of his own father, and in response, he made dua for that person's forgiveness. This is a wondrous way to increase mutual love and remove hatred.

The holy Quran declares:

<sup>1</sup> Al-Quran, part 9, Al-A'rāf, verses 199-201; translation from Kanz al-'Irfān

<sup>2</sup> Tafsīr Baḥr Al-Muḥīṭ, part 9, Al-A'rāf, under verse 201, vol. 4, p. 570

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٣﴾

Repel evil with what is best; then he, between whom and you there is enmity, will become as though he is a close friend.<sup>1</sup>

*Tafsīr Şīrāṭ al-Jinān* explains this verse as follows:

This verse informs us how Islam teaches Muslims to have admirable, upright, and impeccable character. We are to repel evil with good. If somebody hurts us, we are to show patience. If somebody deals with us ignorantly, we are to show forbearance in return and overlook the bad treatment we are dealt.<sup>2</sup>

May Allah Almighty grant us ability to be forgiving and strength to respond to evil with kindness.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Imam Ḥusayn's poetry

Ishāq bin Ibrāhīm explains how Imam Ḥusayn رَضِيَ اللهُ عَنْهُ once went to a graveyard and recited some Arabic poetry (the translation of which is as follows):

I called to the people of the grave, yet they remained silent. The soil instead responded: “Do you know what I do with those residing in me? I chew their flesh, rip their clothes, melt their eyes, and mix them into the earth. I separate their joints, break

<sup>1</sup> Al-Quran, part 24, Al-Sajdah, verse 34; translation from Kanz al-‘Irfān

<sup>2</sup> Tafsīr Şīrāṭ al-Jinān, part 24, Al-Sajdah, under verse 34, vol. 8, p. 641, with changes

their bones, disintegrate their bodies, and lengthen their hardship.<sup>1</sup>

## Calamity in the grave

When the Prophet's grandson, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ came across graves, he would say:

These appear outwardly serene, but on the inside, they are filled with calamity. O slaves of Allah Almighty! Do not busy yourselves in the world. Indeed, you shall only take your deeds with you to the grave. Do good deeds and never become negligent of them.<sup>2</sup>

**Dear Islamic brothers!** We learn that Imam Ḥusayn رَضِيَ اللهُ عَنْهُ used to visit graveyards. We should too, so we may take heed and remind ourselves of our true purpose in life. Go, recite Al-Fātiḥa for the deceased, and pray for their forgiveness. Close your eyes and think about how you will join them one day. The dark, lonely, and terrifying grave will be your abode. Your beauty will be destroyed and your strength rendered meaningless. Your eyes will melt, and your body torn apart. You will be laid to rest in soil. Allah Almighty will then resurrect you on the Day of Judgement. You will then stand before Him and be held accountable for your actions.

Travel to the cemetery regularly to remind yourself like this. **إِنْ شَاءَ اللهُ**. The rust of the heart will be taken away. You will develop hatred for sins and a mindset to perform good deeds. May Allah Almighty grant us the ability to do this.

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّنْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Tarīkh Madīna Dimashq, vol. 14, p. 187

<sup>2</sup> Būstān al-Wā'izīn, p. 157

## A speech of the imam رَضِيَ اللهُ عَنْهُ

Finally, let us now listen to a speech delivered by Imam Ḥusayn رَضِيَ اللهُ عَنْهُ on the 10<sup>th</sup> of Muḥarram, in Karbala.

O slaves of Allah Almighty! Fear Him and protect yourselves from the world. If anybody were to remain in this world forever, it would have been the prophets, but Allah Almighty made this world a place of tests. The inhabitants of this world were made to perish. Whatever is new will become old. Worldly bounties will all finish. The happiness here is short-lived.

Prepare your belongings for the upcoming journey, and without doubt, the best thing to have with you is taqwā. Fear Allah Almighty, so you may be successful.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Sunnahs and manners of wearing shoes

**Dear Islamic brothers!** Here are some sunnahs and manners of wearing shoes, taken from the booklet *101 Madani Pearls*, authored by Mawlana Muhammad Ilyas Attar al-Qadiri.

- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Wear shoes often, for as long as a person does so, it is as though he is riding ‘an animal or conveyance’.”<sup>2</sup>
- Shake your shoes before wearing them to remove any insects or stones.
- Wear the right shoe first then the left, and remove the left shoe first then the right.

<sup>1</sup> Tarīkh Madīna Dimashq, vol. 14, p. 218

<sup>2</sup> Ṣaḥīḥ Muslim, p. 1161, hadith 2096

- The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If any of you want to put on your shoes, put the right on first. If you want to take them off, remove the left first. Let the right foot be first when wearing and last when removing.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Announcement

More sunnahs and manners related to wearing shoes shall be discussed in study circles. Please do join them to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The 6 ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and 2 duas recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



### 1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِيِ  
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

Saints of Islam have quoted, that whoever recites this ṣalāt upon the Prophet at least once on the night between Thursday and Friday on a regular basis, then as they are passing away, they will be blessed with a vision of Allah’s beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They will even see him

<sup>1</sup> Ṣaḥīḥ al-Bukhārī, vol. 4, p. 65, hadith 5855

when they are being buried, to the extent they will see him lowering them into the grave with his own merciful hands.<sup>1</sup>

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

The Companion Anas رَضِيَ اللهُ عَنْهُ narrates, that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Whoever recites this ṣalāt upon me whilst standing, then prior to him sitting; and if he recites it whilst sitting, then before he stands, his sins will be forgiven."<sup>2</sup>

## 3. 70 doors of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

70 doors of mercy are opened for whoever recites this.<sup>3</sup>

## 4. The reward of 600,000

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً يَدْوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam, that by reciting this ṣalāt once, a person attains the reward of reciting ṣalāt

<sup>1</sup> Afḍal al- Ṣalawāt 'alā Sayyid al-Sādāt, p. 151 Summarized

<sup>2</sup> Afḍal al- Ṣalawāt 'alā Sayyid al-Sādāt, p. 65

<sup>3</sup> Al-Qawl al-Badī', p. 277

600,000 times.<sup>1</sup>

## 5. Being close to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ.

The Companions عَلَيْهِمُ الرِّضْوَانُ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبُقْعَةَ الْبُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “My intercession becomes wājib for whoever recites ṣalāt like this.”<sup>3</sup>

## 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

<sup>2</sup> Al-Qawl al-Badī’, p. 125

<sup>3</sup> Al-Tarḡīb wa al-Tarḥīb, vol. 2, p. 329, hadith 31

The Companion ‘Abdullah Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates; the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Seventy angels write good deeds for a thousand days, for whoever recites this.”<sup>1</sup>

## 2. An easy way to spend every night in worship

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this dua three times; it is as if he attained Laylat al-Qadr.”<sup>2</sup>

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

## Halqa schedule for weekly gathering - overseas - 11<sup>th</sup> July 2024

Teaching sunnahs and manners – **5 minutes**

Memorising dua – **5 minutes**

Summary – **5 minutes**

**15 minutes** in total

## More sunnahs and manners related to wearing shoes

- Men must wear male footwear and women female footwear.

<sup>1</sup> Majma‘ al-Zawā‘id , vol. 10, p. 254, hadith 17305

<sup>2</sup> Tarīkh Ibn ‘Asākir, vol. 19, p. 155, hadith 4415

- Somebody once told Lady ‘Āisha رَضِيَ اللهُ عَنْهَا a woman was wearing male footwear. She replied, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent curse upon women who resemble men.”<sup>1</sup>
- Remove your shoes before sitting down, as this allows the feet to rest.
- Leaving upturned shoes as they are and not turning them over is a means of poverty. In the book *Dawlat-i-Bē Zawāl*, it is written that if a shoe is left upturned overnight, Satan sits upon it and it becomes his throne.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Dua to be protected from an enemy’s harm

According to the schedule of Dawat-e-Islami’s weekly gathering, we shall now memorise a dua. This week, we will learn the dua to be recited when one seeks protection from enemies.

اللَّهُمَّ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

Our Lord! Do not make us a trial for the oppressive people. And grant us salvation through Your Mercy from the disbelieving nation.”<sup>3-4</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Method of collective Fikr-e-Madinah (72 Pious Deeds)

<sup>1</sup> Sunan Abū Dawūd, vol. 4, p. 84, hadith 4099

<sup>2</sup> Sunni Bahishtī Zēwar, part 5, p. 601

<sup>3</sup> Al-Quran, part 11, Yūnus, verses 85-86; translation from Kanz al-‘Irfān

<sup>4</sup> Faizān-i-Dua, p. 255

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Pondering (over the Hereafter) for a moment is better than the worship of 60 years.”<sup>1</sup>

Let’s make good intentions’ before filling in the Pious Deed booklet:

1. To please Allah Almighty, I will carry out today’s Fikr-e-Madinah (i.e. self-accountability) myself through the Pious Deed booklet and persuade others as well.
2. I will praise (i.e. thank) Allah Almighty for the Pious Deed which I practised.
3. I will regret the Pious Deed which I did not practise and try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any such Pious Deed which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Pious Deed).
6. I will act afterwards or tomorrow on the Pious Deed which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Pious Deed booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Pious Deed booklet (i.e. carry out Fikr-e-Madinah)

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<sup>1</sup> Al-Jāmi’ al-Ṣaghīr, p. 365, hadith 5897

tomorrow as well.

9. I will not consider it a usual formality but fill in the Pious Deed booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Pious Deed you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Pious Deed booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## How to do collective accountability - 72 Pious Deeds

### The 56 daily Pious Deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?

10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?

31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?

50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

## Record of Qufi-i-Madinah

- Communicating through writing - **12 times**
- Communicating through gestures - **12 times**
- Conversing without looking into the other's eyes - **12 times**

## Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?

63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

### Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

### Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

### Lifelong 2 Pious Deeds

71. Have you read the lifetime syllabus?
72. Did you travel in an uninterrupted 12 month Madani Qafila? Did you complete various educational courses?

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## The Ameer of Ahl al-Sunnah's prayer

O Allah Almighty! For whoever who sincerely acts upon the Pious Deeds booklet, fills it in after taking daily account of himself, and submits it to his relevant responsible Islamic brother on the 1<sup>st</sup> of every calendar month; do not give him death until he recites the kalima.

اٰمِيْنُ بِجَايَا خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ