

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 الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Excellence of *ṣalāt* upon the beloved Prophet ﷺ

Dear Islamic brothers! It is indeed a great blessing to present gifts of *ṣalāt* and *salām* to Allah Almighty's final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and not reciting *ṣalāt* upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is a great deprivation. We should make it a mandatory habit to recite *ṣalāt*.

Let us listen to two *Aḥādīth* narrated by Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ:

(1) Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ states, "My grandfather, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said, 'Whoever hears my mention and does not recite *ṣalāt*, has certainly forgotten the path to Paradise.'"¹

(2) Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ also narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said, "Miserly is the one in whose presence I am mentioned, and he does not recite *ṣalāt* upon me."²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Mu'jam al-Kabir, vol. 2, p. 249, Hadith 2818

² Jam'i Tirmidhi, p. 811, Hadith 3546

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ الْيَتِيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”¹

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sayyidunā Ya‘lā b. Murrah رَضِيَ اللهُ عَنْهُ states:

Once, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the noble Companions رَضِيَ اللهُ عَنْهُمْ were invited somewhere. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ set out to attend the invitation, accompanied by the Companions رَضِيَ اللهُ عَنْهُمْ. On the way, at one spot, they saw the Grandson of the Messenger, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, (who was very young at the time), playing with children. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, swiftly moved towards him and opened his blessed hands, just as a father stretches out both hands for his child to run and embrace him.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

Look at the loving manner of the Grandfather and Grandson here! The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ desired that Imam Ḥusayn رَضِيَ اللهُ عَنْهُ would run and embrace him, but Imam Ḥusayn رَضِيَ اللهُ عَنْهُ began running here and there, (as though he wished for his grandfather to catch him, and just as a child sometimes runs to play, and the father or guardian chases slowly, making the child laugh, similarly) the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ allowed Imam Ḥusayn رَضِيَ اللهُ عَنْهُ to laugh for a while before eventually catching him.

Thousands of salutations upon the blessed gazes of the noble Companions رَضِيَ اللهُ عَنْهُمْ! These very fortunate individuals would note down the blessed mannerisms of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in such great detail. Just as it is mentioned in a narration that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, placed one blessed hand beneath his chin, and the other blessed hand at the back of his head, lovingly kissed his face, and then said: حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ “Ḥusayn is from me and I am from Ḥusayn, أَحَبَّ اللهُ مَنْ أَحَبَّ حَسْبِنَا Allah loves whoever loves Ḥusayn, حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ Ḥusayn is a *sibṭ* among the *asbāṭ*.”¹

The meaning of *sibṭ* and the Eminence of Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

The meaning of *sibṭ* is a tree whose root is singular but whose branches are plentiful. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ḥusayn is a *sibṭ*,” meaning that just as the lineage of Sayyidunā Ya‘qūb عَلَيْهِ السَّلَام flourished through his 12 sons and spread widely, similarly, Ḥusayn is my *sibṭ*, through whom my lineage will continue and spread across the East and West.²

¹ Sunan Ibn Mājah, p. 37, Hadith 144

² Mir‘āt al-Manājīh, vol. 8, p. 479

Here lies a profoundly faith-inspiring point; Allah Almighty states in the noble Quran, in praise of His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have certainly granted you countless virtues.¹

One meaning of *Kawthar* in this verse is abundance of progeny.² This is the eminence of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that though his sons did not survive into adulthood—all of them passed away in childhood—yet Allah Almighty preserved his progeny. Even today, millions of Sayyids exist in the world; this is the abundance of progeny. It is as if the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying that Allah Almighty has bestowed upon me this eminence that my progeny will be abundant and will continue until the Day of Judgment, but the manifestation of this eminence will occur through Husayn, for حُسَيْنٌ سَيْطٌ مِنَ الْأَسْبَاطِ (Husayn is a deeply rooted tree); though he himself may be martyred, through him my progeny will endure until the Day of Judgment.

The Meaning of ‘Husayn is from Me’

Dear Islamic brothers! In the blessed Hadith, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ “Husayn is from me and I am from Husayn.”

Such a phrase is used in Arabic to express deep love for someone. The meaning of this statement is that Husayn رَضِيَ اللهُ عَنْهُ and I are two bodies with one soul; my love is Husayn's love, and Husayn's love is my love. Similarly, whoever attacks Husayn رَضِيَ اللهُ عَنْهُ should not imagine that he is attacking Husayn رَضِيَ اللهُ عَنْهُ, but rather, he is attacking me. It is noteworthy

¹ Al-Quran, Surah al-Kawthar, verse 1; translation from Kanz al-'Irfān

² Tafsīr Nūr al-'Irfān, part 30, Surah al-Kawthar, under verse 1, p. 906

that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had foreseen through Prophetic insight the events and incidents that were to befall Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ on the plains of Karbala, which is why he expressed such deep affection for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ.¹

The virtue of love for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

Furthermore, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, also stated that أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا “Allah Almighty loves whoever loves Ḥusayn.”²

سُبْحَانَ اللهِ! Dear Islamic brothers! Ponder upon this! What a great virtue it is to hold sincere love for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, as whoever loves Imam Ḥusayn رَضِيَ اللهُ عَنْهُ becomes beloved to Allah Almighty.

He will be with us in Paradise!

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ stated:

"Whoever loves us for worldly reasons—indeed, worldly people may love anyone, whether good or bad. However, the one who loves us purely and solely for the sake of Allah Almighty, he and we will be together like this on the Day of Judgment."

Saying this, he joined his index finger and the one next to it.³

Forgiveness granted by virtue of love for Ḥusayn

Imam Ibn al-Jawzī رَحِمَهُ اللهُ عَلَيْهِ writes:

Once, Sayyidunā ‘Amr bin Layth’s army was assembled before him. Seeing the vastness of his army, he thought to himself:

¹ Mir’āt al-Manajīh, vol. 8, p. 479, summarised

² Jāmi‘ al-Tirmidhī, p. 857, Hadith 3782, selected

³ Maqal al-Ḥusayn li al-Ṭabarānī, p. 76, number 115

"Would that I had been present in Karbala at the time of Imam Ḥusayn's martyrdom, with such an army as mine, I would have sacrificed my life, my splendor, and my entire army at his feet."

In that era, a saint had a dream of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, "Tell 'Amr bin Layth that we are aware of the thought that came to his heart, and we have accepted his intention. Allah Almighty will grant him a great reward for this intention."¹

It is written in books:

After the passing of Sayyidunā 'Amr bin Layth رَضِيَ اللهُ عَلَيْهِ, someone saw him in a dream and asked, "How did Allah Almighty deal with you?" He replied: "By the blessing of the single thought which came to my heart out of love for Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, Allah Almighty forgave me."²

سُبْحَانَ اللهِ! Such a great reward was granted for expressing love for Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ! May Allah Almighty grant all of us true, firm, and sincere love for Imam Ḥusayn رَضِيَ اللهُ عَنْهُ. May Allah Almighty also make our progeny true and firm devotees of the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ.

أَمِينُ بِنَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Aḥādīth on the virtues of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding Imam Ḥasan and Imam

¹ Bustān al-Wā'izīn, p. 213 selected

² Madārīj al-Nubuwwah, Juz' 1, p. 305, summarised

Ḥusayn رَضِيَ اللهُ عَنْهُمَا, "These two sons of mine are the leaders of the youth of Paradise."¹

In one blessed Hadith it is stated: مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي "Whoever loves these two [Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا] has loved me, وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي and whoever holds enmity towards these two, holds enmity towards me."²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also used to say, هُمَا رِيحَاتَايَ مِنَ الدُّنْيَا "Ḥasan and Ḥusayn are my two flowers in this world."³

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to smell Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا and hold them to his chest.⁴

The Blessed Five

Narrations mention:

Once, the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited his beloved daughter, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. At that time, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ was asleep. Imam Ḥasan رَضِيَ اللهُ عَنْهُ asked for milk. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up and milked a goat with his merciful hands. Before he could give it to Imam Ḥasan رَضِيَ اللهُ عَنْهُ, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ also asked for milk. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Son! Your brother asked for milk first, so we will give it to him first, then to you." Seeing this, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا said, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! It seems you love Ḥasan more!"

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "I love them both. Indeed, I, you, these

¹ Al-Mu'jam al-Kabir, vol. 2, p. 174, Hadith 2549

² Al-Mu'jam al-Kabir, vol. 2, p. 182, Hadith 2581

³ Jam'i Tirmidhi, p. 856, Hadith 3777

⁴ Jam'i Tirmidhi, p. 856, Hadith 3779

two [meaning Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا], and this one who is sleeping [meaning Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ] will be in the same place on the Day of Judgment."¹

Light for Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates:

One night, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was leading the ‘Ishā’ prayer. The young Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا were also present there. Whenever the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prostrate, both of them would climb onto his blessed back. When the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would raise his head from prostration, he would gently pick them up and place them on the ground. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prostrate again, both of them would do the same. Upon completing the prayer, he took both into his lap. I stepped forward and asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Should I take them home?” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted permission.²

Imam Ḥusayn's acts of worship

Dear Islamic brothers! Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was extremely devout, pious, and abstinent. Imam Ibn al-Athīr al-Jazarī رَحِمَهُ اللهُ عَزَمَهُ writes:

Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ performed prayer abundantly, fasted, performed Hajj, gave charity, and undertook every virtuous act.³

¹ Tārīkh Madīnat Dimashq, vol. 14, p. 164

² Tārīkh Madīnat Dimashq, vol. 14, pp. 158-159

³ Usd al-Ghābah, vol. 2, p. 27, number 1173

Imam Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ states, “My father, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ used to perform a thousand *nawāfil* (voluntary prayers) daily.”¹

It is also narrated about Imam Ḥusayn رَضِيَ اللهُ عَنْهُ that he performed 25 Hajj pilgrimages on foot.²

Imam Ḥusayn's four favourite acts of worship

On the night of ‘Āshūrā’, in the plains of Karbala, the noble Imam رَضِيَ اللهُ عَنْهُ said to his brother Sayyidunā ‘Abbās, the Flag-bearer رَضِيَ اللهُ عَنْهُ:

Please postpone the battle until tomorrow by any means possible, so that we might worship Allah Almighty tonight. Allah Almighty knows well that I love performing prayer, reciting the noble Quran, supplicating greatly, and seeking forgiveness abundantly.³

O devotees of the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ! Love compels obedience. What kind of love do we have for Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ? Let us ponder! The night of 10th Muḥarram was the last night of Sayyidunā Imam Ḥusayn’s apparent life, yet look at his zeal and passion for the worship of Allah Almighty.

If only we, the devotees of Imam Ḥusayn, would also spend our days and nights in worship and spiritual striving, following in the footsteps of our Beloved! Remember! It is stated in a blessed Hadith: "A person will be with whom he loves."⁴ If we merely claim to love Imam Ḥusayn رَضِيَ اللهُ عَنْهُ with our tongues but do not adopt the blessed way of Imam Ḥusayn

¹ Al-‘Iqd al-Farīd, vol. 3, p. 114, summarised

² Tārīkh Madīnat Dimashq, vol. 14, p. 180

³ Al-Kāmil fī al-Tārīkh, vol. 3, p. 166

⁴ Ṣaḥīḥ al-Bukhārī, p. 934, Hadith 3688

رَضِيَ اللهُ عَنْهُ, then our love is incomplete, for a devotee follows in the footsteps of his beloved.

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ adorned his blessed face with a beard, a cherished Sunnah of his grandfather, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His father, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ also had a thick beard. Let us ponder whether this Sunnah of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present on our faces? Imam Ḥusayn رَضِيَ اللهُ عَنْهُ offered the last *Fajr* prayer of his blessed life in congregation in his tent, even while the enemy brandished swords from all sides.

The true love for the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ lies in following them. From the blessed life of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ we learn that we should offer all five prayers in congregation and be prepared to make every kind of sacrifice for the sake of Islam.

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

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The noble Imam's love for the poor

A beautiful quality of Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was that he cared deeply for the poor, the needy, and orphans. He once said, “We are Ahl al-Balā’ (meaning, we face many trials in this world); we have abandoned worldly comforts and pleasures, extinguished all our desires, and dedicated our lives to fulfilling the wishes of others.”¹

سُبْحَانَ اللهِ, What eminence the Imam رَضِيَ اللهُ عَنْهُ possessed!

¹ Kashf al-Mahjūb, p. 115

Love for the poor and needy

On one occasion, the blessed wife of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ sent him a message that they had prepared excellent food and perfume at home for him and that he should bring anyone he deemed worthy to their home. Upon hearing this message, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ went to the masjid, gathered the poor and needy who were there, and brought them home. He then said to his blessed wife, "I swear upon my right over you! You will not save any food or perfume."

So, his noble wife did exactly as instructed, presenting all the food and perfume. Imam Ḥusayn رَضِيَ اللهُ عَنْهُ fed those poor and needy people, gifted them clothes, and applied perfume to them.¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers! What greatness! Look at how deeply Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ loved the poor! Would that we too would love the poor, be of assistance to them, and share in the sorrows of the needy, orphans, and the helpless.

The importance of consoling the poor

To appreciate the significance of consoling the poor, consider that Allah Almighty commanded His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُ

And affiliate your soul with those who call upon your Lord morning and evening seeking His pleasure;²

This blessed verse was revealed concerning those noble Companions رَضِيَ اللهُ عَنْهُمْ who had previously lived lives of slavery; they were poor.

¹ Makārim al-Akhlaq li al-Ṭabarānī, p. 104, number 172, selected

² Al-Quran, Surah al-Kahf, verse 28; translation from Kanz al-'Irfān

Regarding them, Allah Almighty commanded His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "O beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Keep yourself attached with these poor Companions!"

Sayyidunā Khabbāb رَضِيَ اللهُ عَنْهُ says:

After the revelation of this blessed verse, the situation became such that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain seated with us. We would only leave if we took permission ourselves; otherwise, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never rise and leave us sitting there.¹

Dear Islamic brothers! We too should love the poor, the needy, and orphans, foster affection for them in our hearts, treat them with respect, and strive to be their support as much as possible.

May Allah Almighty grant us the ability to act upon this.

An act that makes one beloved to Allah Almighty

The Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحِمَهُ اللهُ عَلَيْهِ states,

O wealthy ones! If you desire the good of this world and the Hereafter, then show compassion to the poor through your wealth!² Then he رَحِمَهُ اللهُ عَلَيْهِ narrated a blessed Hadith that the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "People are dependents upon Allah Almighty. The most beloved to Allah Almighty is he who is most beneficial to Allah Almighty's dependents."³

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is the religious movement that shares the sorrows of the holy Prophet's distressed

¹ Tārīkh Madinat Dimashq, vol. 10, pp. 447-448

² Faṭḥ al-Raḥmān, p. 127

³ Mawsū‘at, Ibn Abī al-Dunyā, vol. 4, p. 159, Hadith 24

Ummah. Dawat-e-Islami's department, FGFR, specifically works for this purpose: to care for the poor, the helpless, orphans, and the needy, to assist them, to support them in difficult times, and to help those afflicted by calamities and hardships. You too should support FGFR! Participate in righteous actions! **إِنَّ شَأْنَهُ**! You will attain countless blessings in this world and the Hereafter.

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ is forgiving

Dear Islamic brothers! A beautiful practice of Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was that he would forgive anyone who caused him discomfort. It is narrated that ‘Iṣām bin Muṣṭaliq, who bore malice towards Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, once began speaking ill of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in the presence of Imam Ḥusayn رَضِيَ اللهُ عَنْهُ. Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ neither said anything nor did he retaliate. Instead, he recited **أَعُوذُ** بِاللهِ مِنَ الرَّحْمَنِ الرَّحِيمِ and بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and then recited these verses:

**خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّا لَنَرَاكَ مِنَ الشَّيْطَانِ نَزْغًا
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾**

‘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.¹

¹ Al-Quran, Al-Baqarah, verse 199-201; translation from Kanz al-‘Irfān

Then he said: "(O 'Iṣām) lighten your burden upon yourself! I ask Allah Almighty for forgiveness for you and for myself." ¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers! Reflect! What beautiful conduct, what excellent character! The person opposite is speaking ill, and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ is supplicating for his forgiveness. This is a very beautiful formula for eliminating hatred and increasing love; we too should adopt this way.

Allah Almighty states in the noble Quran:

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

And, goodness and evil cannot be equal. Repel evil with what is best; then he, between whom and you there is enmity, will become as though he is a close friend.²

In *Tafsīr Ṣirāṭ al-Jinān*, it is stated:

From this verse, it is known that the religion of Islam has provided Muslims with the loftiest, comprehensive, and most excellent teachings of ethics: repel evil with good, such as enduring patiently when someone causes you distress, demonstrating forbearance and tolerance when someone behaves ignorantly or foolishly, and practicing forgiveness and overlooking when mistreated!³

May Allah Almighty also grant us the ability to forgive and to respond to evil with good.

¹ Tafsīr Baḥr al-Muḥīṭ, part 9, Al-A'rāf, under verse 201, vol. 4, p. 570

² Al-Quran, Ha Mim Sajdah, verse 34; translation from Kanz al-'Irfān

³ Tafsīr Ṣirāṭ al-Jinān, part 24, Hā Mīm Sajdah, under verse 34, vol. 8, p. 641

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Imam's admonitory poetry

Sayyidunā Ishāq bin Ibrāhīm رَضِيَ اللهُ عَنْهُ states:

Once, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, visited a graveyard and recited Arabic verses (the translation of which is as follows): "I called out to the inhabitants of the graves, but they remained silent. Then the soil of their graves replied to me, saying: 'Do you know what I have done to my dwellers? I have torn their flesh, ripped their garments, melted their eyes and mingled them with the earth, separated their joints, broken their bones, completely decomposed their bodies, and the calamities upon them have prolonged.'"¹

The calamity lies within the graves

It is narrated concerning Imam Ḥusayn رَضِيَ اللهُ عَنْهُ that whenever he would see graves, he would say:

From the outside, these graves appear pleasant, but the calamity lies within them. Allah! Allah! O servants of Allah, do not become engrossed in this world! Indeed, the grave is the abode of deeds (meaning only one's deeds will accompany them there); perform pious deeds! Do not be heedless about them!²

Dear Islamic brothers! It is evident that Imam Ḥusayn رَضِيَ اللهُ عَنْهُ used to visit graveyards. We too should visit graveyards for admonition, recite Fātiḥah for the Muslims buried there, supplicate for their forgiveness, and simultaneously take heed. While sitting there, close your eyes and ponder, contemplate that soon you too must come here. This will be my final

¹ Tārīkh Madīnat Dimashq, vol. 14, p. 187

² Bustān al-Wā'izīn, p. 157

abode! The loneliness, dread, and darkness of the grave! Ah! The grave will destroy my beauty, all strength and power will vanish, my eyes will melt and flow away, flesh will fall off. Ah! This beautiful body of mine will be mingled with the soil, and then, on the Day of Judgment, I must rise and appear before Allah Almighty and give accountability for my deeds.

In this manner, let us make it a habit to visit graveyards for reflection and admonition. **إِنْ شَاءَ اللهُ**! The rust of the heart will be removed, hatred for sins will be gained, and a mindset for performing good deeds will be formed.

May Allah Almighty grant us all the ability to act.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A sermon by the Imam of high status

Finally, let us listen to a lesson-filled sermon by the Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ: As mentioned in *Tārīkh Ibn ‘Asākir*, on the morning of 10th Muḥarram, the day of Karbalā, Imam Ḥusayn رَضِيَ اللهُ عَنْهُ, delivered a sermon, saying:

O servants of Allah! Fear Allah Almighty! And beware of this world! Indeed, if anyone were to live forever in this world, then certainly the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ would have remained forever. However, Allah Almighty created this world for trial, and all its inhabitants are destined for annihilation. The new things of this world are destined to become old, its bounties are to cease, its joys are to end. Therefore, prepare your provisions for the journey! Indeed, the best provision for the journey is piety. Fear Allah Almighty, so that you may be successful!¹

¹ Tārīkh Madīnat Dimashq, vol. 14, p. 218

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

May Allah Almighty grant us the ability follow the example of Sayyidunā
Imam Husayn رَضِيَ اللهُ عَنْهُ . آمِينَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ