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*Another Salwaat on Imam Hassan & Hussain(as) IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL. A BRIEF WORD ABOUT IMAM AL-HASSAN AL-MUJTABA (as), OLDER GRANDSON OF THE PROPHET OF ISLAM (P).*

A young brother sent me the following question a few days ago: A shia brother posted this status: The Holy Prophet said: So I started looking in the Sunni references. My focus was to find out whether the Prophet knew that his grandson al-Hussain was going to be martyred, whether he referenced it anywhere, or told anyone. As Ahlu-Sunnah, we believe that the Prophet does not know the future on his own, so it would have to be some form of revelation from God. Here, and for the sake of brevity, I will not mention all the narrations or references that the Sheikh mentioned in his book. Rather, I will focus on three distinctive narrations [from three different Companions] found in Musnad al-Imam Ahmad, followed by some commentary basically grading the level of authenticity of each narration by Sheikh al-Albani. Get more of our great articles. His son is more famous than he is. So whoever authenticated this chain has erred. The Prophet told Umm Salamah to watch the door so no one could come in. Al-Hussain came wanting to enter and I stopped him. But he jumped, entered, and started sitting on the back of the Prophet [al-Hussain was a young child at the time], and on his shoulders. Then, he struck with his hand and came with red clay. So Umm Salamah took it and tied on it in her veil. The issue with Umaarah is not trustworthiness but rather his weak memory which renders this narration as slightly weak. Meanwhile, between his death and the death of Umm Salamah is about 54 years, and between his death and the death of Aisha is about 58 years, and Allah knows best. Also, you notice here the precision of the scholars of Hadith in calculating the difference in death years between narrators. Depending on the gap, this can increase or decrease the likelihood of one narrator meeting the other or hearing from them. Final Verdict on the Hadith As we see from above, every narration has a slight weakness one way or another. Does the story stand. Can we say that the Prophet , for certain, was told that his grandson, al-Hussain , was going to be killed? And the answer is YES. Al-Albani makes the following conclusion after going over more narrations: This is not to mention that some of those chains were graded as Hassan [less authentic than Sahih, yet authentic] by al-Haythamee. And Allah knows best. If the Hadith is narrated through different chains of narrations all with slight weakness, then the chains of narration corroborate each other and the minor weakness is overlooked. This means that the essence of the story holds true. For example, we notice that there is no agreement on who the angel is among the narrations. Therefore, the killing of al-Hussain along many members of his family was a great calamity that afflicted this Ummah. It should ache our hearts just like it ached the heart of our Prophet Muhammad when he was foretold as we saw in the narrations above. But that does not justify the extremism that we see around this whole issue. Some people still scream revenge for al-Hussain up till today. This is not to mention the repulsive self-beating that happens every year on the Day of Ashoura. And recently, we have seen the name of al-Hussain being invoked by some Shia groups fighting on the side of Assad against the oppressed people of Syria. To me, this is the biggest disgrace to al-Hussain whose most important legacy was to fight on the side of the oppressed against the oppressor!!

### 2: Dua'A Hassan (Duaa\_reads) - Bahrain ( books)

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He arrived at the house of his daughter, took the little baby in his arms, said the Azan and Iqamah in his ears. People around the Prophet saw tears in his eyes. Fatimah asked what was the reason for this, he told her that this boy of hers will achieve martyrdom, but consoled her by adding that God will create a nation who will mourn Husayn till the Day of Judgement. Another famous saying of the Prophet at the same time became synonymous with the name of his grandson Husayn. Husayn is from me and I am from Husayn. One can explain this Hadith that Husayn, being the grand son of the Prophet was from him biologically. How a grandfather was from his grand son needs to be explained. Prophets of God speak spiritually rather than materially. He was for Islam and his whole life was for Islam and its establishment on earth. Any break in this mission would subvert this mission which was the purpose of his creation. The message of the Holy Prophet in this saying was that Husayn will, in some near future save this mission from destruction, hence the very purpose of his being will be saved by the sacrifice of his grandson. He was giving the news of a future occurrence. Indeed he was the founder Like his grandfather of the concept of One God. The Holy Prophet had shown affection and love for his grandson as any grandfather should show, but there was something more positive and profound in this love. Several times when Husayn entered the mosque as a small child the Holy Prophet will put him in his lap and tell his companions that this is Husayn, look at him and remember him. He grew up to be loved by the companions of the Holy Prophet. Whenever Husayn entered the mosque, the Caliph would let him sit beside him and tell the companions to listen to what this young man says. They all valued his advice even at that young age. His main activity in Madinah was to see that the people there know true Islam. He also managed the Trust set up by his father, to help the poor of the city by giving them food and many necessities of life. This was the true Islamic Welfare State in progress where every hungry mouth must have food, every naked person must have clothes and a shelter over his head. He has performed Hajj 24 times during this period. He has also travelled to Yemen and most of the southern part of Hejaz and Najd. It is clear that he did not take any part in any of the expeditions by the Muslim forces under the directions of the three Kholafa. Victors and vanquished were treated the same way. Hazrat Ayesha was returned to Madina under the escort of her brother Muhammad Ibne Abibakr and 40 other men. She also realized that the true instigator of this battle was Muawiya under whose directions both Talha and Zubair started this whole adventure against the legitimately elected Caliph of Islam. When he did not succeed in this he began other tactics to do thsame. His bands of soldiers raided many parts of Iraq to burn and loot villages and destroy communities. He was the commander of a garrison of 10, men along with his elder brother Hasan as and Muhammad Hanafiya. Nevertheless they took full part in these battles and fought with great bravery. This was also over in just one day with total defeat of Khawarij. Both brothers were the chief administrators of this Welfare State where they would seek out those poor adestitute within the state and provide them with the necessities of life. While living with his father in Kufa, Husayn as visited various northern part of the Islamic State. One story goes to say that he visited Azerbaijan and part of Iran of that time. They still have the Trust state which was established by his father and both brothers administered it jointly. Husayn as visited Makka and performed Hajj 9 times during the life time of his brother. After the martyrdom his brother Hasan as Husayn as took the mantle of Imamate and spiritual guidance of the Ummah. It is during this period that during one of his journeys to Makka for pilgrimage, his famous Duas Supplication of Arafah became famous. This is a Dua which at the place of Arafat during the Hajj ritual that Imam recited and many pilgrims heard it and instantly memorised it as was the practice of the people of that time. Imam states the purpose in these words. This kind of complete dependence upon God which is the Hallmark of Islamic teachings, was taught by the Imam to the people of Madinah and Makka, and the whole of Hejaz he visited.. Once a Bedouin asked Imam what is the best thing to do. What if this be not practicable? He then gave whatever money he had with him to fulfill his needs. It was in the month of Rajab 60 Hijri that Moawiya died and his son Yazid succeeded his father on the

throne of the Arab Empire with Damascus as its capital. Leave him where he is and you will have no problems. Yazid realized that although he had full temporal power and is the virtual ruler of the Arab Empire, but he has no spiritual strength unless the grandson of the Prophet accepts him as such. People in Makka and Madinah would still regard Husayn as their leader if only spiritually. It was dusk and people were getting ready for Maghrib prayers. Imam realized the seriousness of the situation and took his brothers and sons with him. When they arrived at the gate of the palace Imam asked to stay outside and wait and only enter the gates when they hear Imam speak loudly. After these instructions Imam entered the palace. There was Walid sitting in his high chair with Marwan Ibnul Hakam by his side. Imam replied that this is not the matter which can be done in the solitude of the palace, let this matter be brought before the people of Madinah next day in the mosque of the Prophet. Imam stood up to leave while Marwan who was listening to this conversation did not like it and warned Walid that if he lets Husayn go he will loose him. Take the oath now or cut his head off as Yazid suggested in his letter. As Imam said these words loudly, his brothers and sons entered the palace and they all left safely. Imam realized after consulting his friends and relatives that the life of peace for them in Madinah was over. A question is asked sometimes, that why Imam Husayn as had not chosen to come to terms with Yazid as his elder brother, Imam Hasan as had done earlier while dealing with Moawiya. The question does not take into account the difference in the situations of the two brothers. Imam Hasan as had also been installed as the Caliph. Finding that Moawiya had succeeded in,secretly, sowing the seeds of discord and dissent among the Muslims, and had induced the feeling of great insecurity by undermining the machinery for the maintenance of peace, law and order, Imam Hasan as had deemed it expedient to enter into a treaty with him under which the Imam abdicated in favor of his adversary only the adjuncts of worldly power. He did not dissociate himself from the spiritual primacy at all and continued to be the spiritual leader and the Imam of the Ummah. Second point which is equally important is that when Yazid enforced his oath of allegiance over the Muslims, he insisted the people must swear allegiance to him which was totally different from the oath of allegiance of Kholafae Rashidoon. One of the companions of the Prophet in Madinah named Ibn Rabia Al Aswad was prepared to swear allegiance to Yazid in accordance with the old practice but refused to swear allegiance in the form proposed. He was summarily executed. This happened inside the city of Madinah. Where then was there any point in Imam Husayn as trying to make up to Yazid. This is where Imam Husayn as found himself placed in circumstances which were markedly different from those which confronted his elder brother who had abdicated only his temporal power in favor of Moawiya for the restoration of peace and order on the domain of Islam. This kind of oath was entirely out of question for Imam Husayn as to accept. When settlement with Yazid being wholly out of question, the only alternative course open to Imam Husayn as was to oppose Yazid to save and protect the values of Islam from further degradation and to protect the faith itself from destructive inroads of pre-Islamic revivalism. He could, however, have entertained no illusions about the kind of support he could hope to enlist for himself in any conflict with Yazid. The exceedingly unhappy position in which his elder brother had found himself through the treacherous withdrawal of the support given to him in his confrontation with Moawiya, Imam Husayn as therefore thought of entirely new strategy of war with Yazid, for in any case war it had to be. He built no hopes on numerical strength for the success of his cause which was entirely the cause of Islam and saving Islamic values. Imam, after leaving Madinah in the month of Rajab, stayed in Makka for about 5 months. Imam changed the rituals of Hajj into Umra and decided to leave Makka. The date was 8th of Zilhijja 60 Hijri. When people saw the Imam leaving before completing the Hajj they began to ask questions as to why he was leaving in such a hurry. Some doubted his motives, saying that he might be leaving Makka for Iraq to confront Yazid and take power into his hands. To quell these doubts he left a letter with his brother Muhammad-e-Hanafiya which clearly states his purpose of leaving Makka. This map has been regarded as a pioneering effort and a land mark in Islamic history. He met various people and delivered various sermons. What the Imam talked about to these people he met and said in his sermons at various places reflects the true motives he had in his mind. The names of these places Imam passed were mentioned in history books but their exact locations were not traceable in modern geographical maps. After searching in the archives of the British Museum Library a map of 9th Century Hijri was found in which all these names were clearly shown. The reader will see in the

following pages the exact map of Hejaz and Iraq of that time and the exact route the Imam and his Caravan took in 60 Hijiri. There were 14 places in all where the Imam was known to have passed during this journey. The first place was called Saffah. Here the Imam stayed for the night. The next morning when he was preparing to leave for his next Manzil that he met the famous poet Farazdaq who was coming from Iraq and was going to Makka for pilgrimage. When he learnt that Imam was proceeding for Iraq he tried to persuade him not to go there. The 2nd Manzil was Dhatul - Irq. Here the Imam stayed the night. Abdullah brought his two sons Aun and Muhammad to accompany the Imam. Abdullah also tried to persuade the Imam to postpone his journey and return to Madina. From here the Imam sent a letter to one of his friends in Kufa asking about the situation there. Qais Ibn Mushahir took the letter for the Imam. He also met Abdullah Ibn Mutee who was also coming from the troubled land of Iraq.

### 3: Husayn ibn Ali - Wikipedia

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Al-Husayn wrote back to them saying that he would send his cousin Muslim ibn Aqeel to report to him on the situation. He broke the news to his supporters and informed them that people had deserted him. Then, he encouraged anyone who so wished, to leave freely without guilt. Most of those who had joined him at various stages on the way from Mecca now left him. Maqatal al-Husayn The painting commemorating the death of Imam Husayn at the Battle of Karbala , though its focus is his half brother Abbas ibn Ali on a white horse [39] On his path towards Kufah, Al-Husayn encountered the army of Ubaydullah ibn Ziyad. He told them that he intended to proceed to Kufah with their support, but if they were now opposed to his coming, he would return to where he had come from. However, the army urged him to choose another way. Thus, he turned to left and reached Karbala, where the army forced him not to go further, and stop at a location that was without water. Husayn answered again that he had responded to the invitation of the people of Kufa but was ready to leave if they now disliked his presence. He also ordered Umar to cut off Husayn and his followers from access to the water of the Euphrates. He addressed the Kufans in vain, rebuking them for their treachery to the grandson of Muhammad, and was killed in the battle. In total, around 72 men, and a few ladies and children, had been on the side of Al-Husayn. Ali had been unable to fight in the battle, due to an illness. In addition, Zaynul-Abidin and other relatives of Husayn were taken hostage. They were taken to meet Yazid in Damascus , and eventually, they were allowed to return to Al-Medinah. No other people are worse than Iraqis and among the Iraqis, the people of Kufa are the worst. But when ibn Ziyad arrived in Kufa, they rallied around him and killed Imam Husayn who was pious, observed the fast, read the Quran and deserved the caliphate in all respects [46] After his speech, the people of Mecca joined him to take on Yazid. When he heard about this, Yazid had a silver chain made and sent to Mecca with the intention of having Walid ibn Utbah arrest Ibn al-Zubair with it [46] Eventually ibn al-Zubayr consolidated his power by sending a governor to Kufah. Soon, he established his power in Iraq, southern Arabia , the greater part of Al-Sham , and parts of Egypt. Yazid tried to end his rebellion by invading the Hijaz , and took Medina after the bloody Battle of al-Harrah followed by the siege of Mecca but his sudden death ended the campaign and threw the Umayyads into disarray with civil war eventually breaking out. This essentially split the Islamic empire into two spheres with two different caliphs, but soon the Umayyad civil war was ended, and he lost Egypt and whatever he had of Al-Sham to Marwan. This coupled with the Kharijite rebellions in Iraq reduced his domain to only the Hijaz. Qasim was also the grandfather of Imam Jafar al-Sadiq. He beheaded him and crucified his body, reestablishing Umayyad control over the Empire. Zaydis believe that on the last hour of Zayd, Zayd was also betrayed by the people in Kufah who said to him: What do you have to say on the matter of Abu Bakr and Umar ibn al-Khattab? The Abbasid caliph al-Muqtadir d. He thus tried to completely eliminate the sign of the sacred place of Ziyarat; he transferred the head of Husayn to Ashkelon in secrecy, so that pilgrims could not find the place.

### 4: Martyrdom of Imam al-Hussain (R.A)

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Home Who is Hussain? The Full Story of Hussain ibn Ali No more than 50 years had passed since the death of Muhammad the last Prophet of Islam and the Muslim Empire was sliding into corruption under a tyrant from the Ummayyad dynasty, Yazid. Whilst Yazid was in equal parts feared and despised for his ruthlessness, Hussain was admired and respected by society at large. Hussain had a choice to make. To endorse Yazid would no doubt mean a handsome reward and a life of luxury. To refuse would invariably lead to his own demise. What should he do? What would you or I do? As he waited, pondering his next move, messages of support began to arrive from across the empire. Once they reached Karbala, forces surrounded their small band and blocked their access to the water supply. With both camps stationed at Karbala, a stalemate ensued. Hussain had made it clear that he could not, and would not, bow to Yazid. After a week, word reached Hussain that Yazid had sent orders that he was not to be allowed to leave Karbala until he had taken an oath of allegiance. The end was drawing close. That night Hussain assembled his group, stressing to them that it was his life that Yazid wanted and that they might be able to escape. There he stood, amongst his family and companions, all having been deprived of water in the scorching desert for three days, pleading with them to leave him and save themselves! After a few days of this stalemate, the government forces were commanded to attack and kill Hussain and his companions. Throughout the day the forces of Yazid asked Hussain for his allegiance, yet Hussain resisted. Eventually Hussain was alone with no one left to support him. Fatigued, thirsty, and heavily wounded, Hussain fell to the ground as the women and children looked on. She refused to be subdued and put her fear to one side so she could hold to account those responsible for the moral decay of society. Despite the pervasive sexism of society at the time, Zainab managed to lead and inspire both men and women. Today millions of people pay homage to Hussain ibn Ali for his stand and annually mourn the tragic Battle of Karbala in which Hussain, his family and loyal companions were brutally killed one by one. Pilgrims from all walks of life visit the Imam Hussain shrine to pay their respects in the city of Karbala, Iraq. Millions of people from all walks of life visit the resting place of Hussain and his companions in Karbala, Iraq.

*This is a beautiful Dua which was passed on by Imam Hussain (AS) to his son Imam Zain al Abideen (AS) on the day of Ashura. Dua recited by www.enganchecubano.comn Mukhtar Ali Translation.*

All major Fiqhi i. Jurisprudential, Aqida, and, Political differences discussed Download from Kindle: Allah loves whosoever loves Husain. Husain is a Sibte among the Asbat. According to Takhreej and Ahkaam of ahlus-sunna panel all the narrators are completely relied upon thiqa and this hadith is absolutely authentic] Other Books which narrate this hadith: Imam al-Hakim said after it: The Bouquet of flowers! It is narrated from Prophet salallahu alaihi wasalam that he placed his blessed saliva on his Lips, made dua for him and named him Hussain RA.. The Prophet salallahu alaihi wasalam used to honour them both and deal with them very gently, the net result is that Hussain RA lived during the times of Prophet Salallahu alaihi wasalam and attained his Suhbah till the Prophet saw died being happy with him [Note: This is perfect example of him being a Sahabi, whereas Yazid was not, so those who send Yazid to paradise and hypocritically use Radhi Allah with him though they deem it impermissible for other non- Sahaba should have some shame and fear Allah] Hadrat Abu Bakr RA used to respect you immensely, so did Umar RA and Usman RA , you stayed with your father Ali RA and narrated from him, also took part in the battles of Jamal and Safeen alongside your father, you were an obedient son till finally your father got martyredâ€¦. Ibn Zubayr were in the beginning defeated and you even got your own brother beaten and imprisoned, your importance increased in the sight of people but still people used to respect Imam Hussain RA more than you and stuck to him because he was grandson of Prophet saw , son of his daughter and during that time there was none like him, inspite of all that the Yazidi kingdom became enemy of you. When people of Kufa heard about your arrival, they gathered around you and took bayah on your hand for the Khilafah of Imam Hussain RA , they also took an oath that they will help you with their lives and properties, at that time 12, people agreed to give bayah, this number soon increased to 18,[other narrations say that it reached 40,], then Muslim bin Aqeel RA wrote to Imam Hussain RA that he should now come to Iraq as the passage was clear and people were ready to give bayah, Imam Hussain left Mecca upon this Message Note: Do not indulge in dispute and fitnah, stay united together, follow the sunnah of Prophet saw , whosoever does not fight me, I will not fight him i. Muslim bin Aqeel but I swear upon Him besides whom there is none worthy of worship, If you stop following your Imam and broke the pledge on his hand, then I will fight you Yazid quickly snatched the powers from hands of Nauman and made UbaidUllah ibn Ziyad the Hakim of Kufa along with Basra, Yazid did this on advice of his slave called Sarjoon from whom he used to take advices, Sarjoon said deceivingly: Yazid said ofcourse why not, Sarjoon then said: This was the first major blunder of Yazid to safeguard his own Malookiyah] Yazid then wrote to Ibn Ziyad: He arrived in Kufa with 17 people and soon vast number of people gathered around him, suddenly Muslim bin Uqba said on behalf of Yazid Get back O people this is the Ameer Ubaid Ullah Ibn Ziyad, when people heard this they become extremely sad and confused. Muslim bin Aqeel ra does not kill Ibn Ziyad! Ubayd Ullah gave dirhams to his slave Muaqal and ordered him to visit different houses by saying that Ibn Ziyad has only come to give bayah but to indirectly find where people were giving bayah to Muslim bin Aqeel â€¦ then there is a long story of how the slave found Muslim bin Aqeel, tried to outsmart him but Muslim bin Aqeel the great found out his reality and turned the tables around and soon Muslim changed his location to house of Sharik who was amongst the top leaders. Sharik got informed that UbaydUllah wants to meet him, Sharik sent a message through Hani that he should send Muslim bin Aqeel to his house so that he can kill Ibn Ziyad. When Muslim arrived Sharik advised him to hide in the camp and when Ibn Ziyad sits down, he shall call for water and then point towards you, you should then come and kill him, however when Ibn Ziyad came and sat, Sharik pointed towards Muslim but he changed his mind and did not come out from the hidden place, rather a slave-girl came with a bowl of water and she saw Muslim hiding in the camp which made her turn back. Sharik asked for water again by saying: Give me water even if my life has to be taken! Soon the guard of Ibn Ziyad understood all this, he quickly gestured towards Ibn Ziyaad and he got up from the place and went out and then ran away. We could have easily killed him today. I remembered a saying of

Prophet salallahu alaihi wasalam that he said: Imaan is opposite of attacking in Ghafalah and a Momin never attacks in Ghafalah, therefore I did not like to kill him in your house. After three days Sharik passed away himself. Strict search orders and Muslim bin Aqeels courage. UbaydUllah ibn Ziyaad after Isha got down from his palace, addressed his governing party asking them to immediately bring Muslim bin Aqeel to him, he gave strict search orders i. Abdur Rahman said you will be dealt with peacefully, hence you gave your hand to him and you were put on a donkey back, your sword was taken from you and you even lost control over yourself and you also cried at that time as you knew that soon you will be martyred, so you became disappointed in yourself and said Inna Lillahi Wa Inna Ilaihi Rajiun, a man close to you said: A person who is searched upon like you does not cry like this, you replied: By Allah Im not crying upon myself but Imam Hussain, rather I cry for his children because they have set off towards you from Mecca, then you turned towards Muhammad bin Ashash and told him to take your message to Imam Hussain RA , but the messenger inbetween refused to take it and said whatever has been decided by Allah has to happen. The historians say that when Muslim bin Aqeel RA reached the door of Ibn Ziyad there was a group of Sahaba present there whom you recognized and they were asking for permission to talk with Ibn Ziyaad By Allah you will not be allowed to drink from it until you drink the boiling water i. May you perish, you talk to me about boiling water and Hell? Whereas you deserve it more to be in Hell fire. Then you sat down with extreme thirst and took a painful breath. If he is intending to kill me then there is no need for me to say salaam to him and If he is is not then I will say Salaam to him. Ibn Ziyad came near you and said: O Ibn Aqeel you came to create discord and make people fight with one another though they were united? You replied I have for sure not come for this purpose, however the people of city say that your father has killed their good men, treated them like Qaisar o Qasra treated their people, therefore I came to do Justice on the criteria of Kitab i. O Fasiq Naudhobillah Such a great deed and that too from you? Why did you not do this work when you were busy drinking alcohol in Madina? By Allah He knows that you are not truthful and you have talked without knowledge, whereas you are more deserving of such character Magnificent answers by Muslim bin Aqeel RA O Fasiq your nafs has misguided you and has become a shield between you and Allah and Allah did not consider you deserving for this job, you replied: Who is deserving for it then? Ameer ul Momineen Yazid. Alhamdulillah Ala Kulli Haal, we agree upon whatever decision Allah makes between us and you. Do you assume any share in leadership? Ibn Ziyad said What If I kill you in a way in which nobody else was killed? You said O Umar there is mutual relationship between you and me therefore I have an urgent need from you and it is a secret, therefore come towards a corner of this palace so that I can tell you, he refused to raise up with you until Ibn Ziyad told him to do so and he stood near Ibn Ziyad, Hadrat Muslim said: There is debt upon me in Kufa of Dirhams kindly give it on my behalf, bury my body by asking permission from Ibn Ziyad and please inform Imam Hussain RA that I had written to him that people were with him and I think he is coming but now people turned out to be deceivers , Ibn Abi Waqqas presented all these to Ibn Ziyad but Ibn Ziyad accepted all the Wasiyahs and said If Imam Hussain RA is coming towards us then we will not stop our hands over him too i. O Allah do justice between us and those who betrayed us. Then a man sliced his sword on your neck and he was called Bakeer bin Hamran, then he throw your head from the top and after this threw your remaining body too. A Poet said beautifully: If you do not know what death is then look at the martyrdom of Ibn Aqeel in market who was martyred on order of a Jabir Hakim and he became the tale of all travelers, Look at the breave man whose face was cut by swords. Then Ibn Ziyad killed other people too who supported Muslim bin Aqeel and sent his head Mubarak to Yazid Lanat Ullah and even wrote letters to him about them. When you told him, he said: I tell you for the sake of Allah that If you do not return home then By Allah whosoever that is ahead of you none of them will safeguard you i. Hadrat Hussain RA replied: Whatever you have said is not hidden from me however Allah does not change his Amr order and after saying this you marched towards Kufa. Khalid bin Al Aas said: Many so called well-wishers have often betrayed and even killed. The enemies made Imam Hussain ra lead in prayer Al Mundhuri bin al Mashmal narrates that when Imam Hussain ra reached Iraq and got off, he quickly ordered his fighters to drink and collect water, also give water to their animals.. Imam Hussain RA ordered his Ashaab to drink as much water as they can, provide water to their horses and also horses of the enemies. Many historians narrate that when the time for Dhuhrr arrived, Hajjaj bin Masrooq said adhaan on

order of Imam Hussain RA and Imam Hussain RA came out addressing both his companions and enemies explaining why he has come here and also that he received many letters from Ahlul Kufa i. Hurr said No You lead us all and we will pray behind you Subhan Allah. Imam Hussain RA led them all in prayer, after this Imam Hussain RA returned back to your camp and your companions also gathered around you whereas Hurr returned back to his army and everyone was ready for orders at their places. We are not amongst those people who wrote you letters and we are ordered not to separate from you when we meet and to take you to Ibn Ziyad Dying is more worthy than doing this i. Imam Hussain RA said to his companions to ride their horses, and the ladies of his family also got ready, when you planned to go back the enemy stood inbetween your way and stopped you. I have not been ordered to fight you, but I have just been ordered not to get separate from you until I bring you to Ibn Ziyad in Kufa. Imam Hussain RA started to walk the other way, Hurr started to walk with you too and said: Imam Hussain RA replied: You are trying to scare me of death? I will give the same reply as was given by a person from the tribe of Aws when he was going to help Prophet salallahu alaihi wasalam his brother said: Where are you going? I am sure you will be killed, at this the former replied: When Hurr heard this poetry from you, he along with his Ashaab turned away from you but still walked along i. Tell me about people from whom you have come , one amongst them answered: The leaders are against you and they have bribed people immensely and filled their bags with wealth and from this they have bought them The Messenger of Imam Hussain ra martyred â€some people who support you today, their swords will be against you tomorrow. Imam Hussain RA said: What do you know about my messenger who brought messages to me He asked who is your messenger? Qais bin Mashar as Sayyid. Ibn Ziyad ordered your messenger to send Lanah upon you and your father i. Hadrat Ali , but the messenger praised you and your father rather sent Lanah upon Ibn Ziyad and his father instead cant help laughing at this. Ibn Ziyad became angry and ordered him to be thrown from the top of his palace, he was thrown and he got martyred. Among the Believers are men who have been true to their covenant with Allah: O Allah make Jannah a residing place for him, gather him and us with your mercy. Look what you have with yourself, I see with you nothing but a small group of ahlul bayt and few other Mujahideen , whereas I see even the outer area of Kufa being jam packed with horses and armies. I ask you by Allah not to move another inch towards them. Imam Hussain RA said to him: May Allah give you Jaza but did not accept his proposal, Ibn Adi said Al Widah to you and Imam Hussain RA marched towards Kufa Allahu Akbar, May our parents be taken ransom for the bravery of this great grandson of Prophet salallahu alaihi wasalam, without any doubt Hussain is from Prophet and Prophet is from Hussain as sahih Hadith states The Tragedy of Karbala Then you marched towards the left and reached Nainwa, there you saw a man with a crossbow coming on his horse, he came and said Salam to Hurr but did not say Salam to you Imam Hussain RA did not want to kill Muslims! Become a wall between them and water i.

## 6: Did the Prophet Know that his Grandson al-Hussain was Going to be Martyred? | www.enganchecubano.com

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He was born in Medina, on the night of the 15th day of Ramadan, three years after the hijra AD. When Imam Hassan a. Then he sacrificed a ram for him in the ceremony of aqiqa. Then he shaved his hair. So the weight of Imam Hassan a. Then he ordered his hair to be perfumed. Give them something as an inheritance". As for Hussain, he has my generosity and my bravery. Abu Bakr, Hind bint the daughter of Suhayl b. So she killed him with poison. Zayd, Imam Hassan a. He had black eyes, smooth cheeks, thick beard, and curly, plentiful hair. His neck was as white as a jug of silver. His body was good. He had large shoulders, and big fleshy bones. He was of medium height; neither long nor short. He was handsome; the best of all people in face". When he mentioned death, he wept. When he mentioned the grave, he wept. When he mentioned the resurrection, he wept. When he mentioned crossing the sirat a kind of bridge which only the righteous can cross on the road to Paradise , he wept. When he mentioned the standing before Allah swt , he fainted. When he mentioned Paradise and Fire, he shook as the sick person did. So he asked Allah swt to make him enter Paradise and to protect him from Fire. He gave people from his property twice in the way of Allah swt. He mentioned Allah swt in all conditions whether pleasant or otherwise. They the historians said: So everyone respected him. Everyone loved him when he associated with him. When his friend or his enemy heard him talking or delivering a speech, he was sorry that he Imam Hassan a. Mats were spread out at the door of his house. When he came out and sat, the street was over crowded. When he knew that, he stood up and entered his house. So the people could pass. One day he passed by poor persons. The poor persons were sitting on the ground. There were pieces of bread before them. They were picking up the pieces of bread and eating them. When they saw Imam Hassan a. Then he invited them and gave them food and clothes. The following are some examples of Imam Hassan a. A man came to him and asked him for a need. He Imam Hassan a. So some of those who were sitting with Imam Hassan a. Do you not know that doing good should be optional, namely without request. As for him whom you give after the request, you give him after he has lost face. He may spend his night restless and sleepless. He rocks between despair and hope. He does not know whether he will face a sad answer or a glad success. He comes to you while he shakes all over and his heart is afraid of you. Then if you met his need through losing face, that losing face would be greater than what he has obtained from your favor. So one of those who were sitting with him said to him: Do you give the poet who disobeys the Merciful Allah and tells lies? It is an act of kindness to avoid the evil. So Imam Hassan a. All the money was given to the Bedouin, so he said: Our gifts are many, The hopeful enjoy them, Our selves give generously before the request, For fear of losing face. One day Imam Hassan a. The black boy was eating a piece of bread and giving a piece of bread to his dog. Then Imam Hassan a. He bought the black boy and the wall the garden where he lived. He freed the black boy and made him possess the wall. He was one of the two persons in whom the progeny of the Apostle of Allah, may Allah bless him and his family, was limited. He was one of the twelve Imams whose obedience Allah swt made incumbent on people. He was among those whose love Allah swt made reward for the message. Thus whoever cleaves to them does not go astray. He bequeathed him to look after his position and the position of his taxes sadaqat and he wrote him a covenant of succession which is well-known. His testamentary trusteeship is obvious in terms of the outlines of religion, the essential characteristic of wisdom and good-breeding. A great number of scholars have reported this trusteeship and many of the men of understanding have realised the truth of this through his attitude to the world. When Imam Ali a. He reminded them of his right to authority. The followers of his father pledged allegiance to him in terms of fighting those he fought and making peace with those with whom he made peace. He assumed the succession in the best manner though the time of his succession was short. So he was able to protect the religion and to spare the blood of the believers. In the Peace Treaty, he followed the teachings, which he reported on the authority of his father on the authority of his grandfather, may Allah bless him and his family.

Apparently, his succession was seven months and twenty days. After the Peace Treaty had been concluded, Imam Hassan a. So his house became as a second haram a sacred sanctuary for people to visit. Through these two sacred places Imam Hassan a. He was the stronghold of knowledge and shelter of Muslims. Meanwhile there were many knowledgeable people all around him. Anyhow such knowledgeable people were the students of Imam Hussain a. So they learned knowledge from him and reported it on his authority. Allah swt granted Imam Hassan a. Thus he Imam Hassan a. I have been given poison to drink, and have spewed my liver into the basin. I am aware of the person who poisoned me and from where I have been made a subject to this deceitful action. I will oppose him before Allah, the Great and Almighty. He gave Imam Hussain a. Abu al-Faraj al-Isfahani said: However, the existence of Imam Hassan a. Abu Waqqas troubled him very much. So he gave them poison to drink, and they died of it. So there were various revolutions throughout history. In this connection Allah swt , the Exalted, says: However, banu the sons of Umayya and Marwan b. Do you want people to call this day the Battle of the Gray Mule? By Allah swt , they are, with us, nothing but an itching of the head. You have broken the agreement which was made between you and us.

*Small Stories of Hazrat Imam Hassan (R.A) & Hussain (R.A) Story 1. Hazrat Sayyiduna Imam Hussain (R.A) is the beloved son of Hazrat Sayyiduna Ali and Bibi Fatima (R.A) and the most beloved grandson of Rasoolullah (S.A.W).*

Hazrat Imam Hassan R. A and the most beloved grandson of Rasoolullah S. Our Beloved Prophet S. W gave the Azaan in his right ear and the Iqaamah in his left ear. He then placed his blessed saliva in the mouth of Hazrat Imam Hussain R. W commanded Hazrat Bibi Fatima R. Hazrat Imam Hussain R. A was without doubt a very handsome personality. From his chest down to his blessed feet he was the image of Rasoolullah S. W , whereas his elder brother Hazrat Imam Hassan R. A was the image of Rasoolullah S. W from his chest up to his blessed head. The blessed face of Hazrat Imam Hussain R. A was so bright that it would even shine in the darkness of night. A was taught by Rasoolullah S. W , Hazrat Bibi Fatima R. A and Hazrat Ali R. W loved Hazrat Imam Hussain R. The Beloved Rasool S. W was also aware that the time would come when his beloved grandson would save the Ummah from destruction at the hands of a corrupt and tyrant leader. Hazrat Umar Farooq R. A on his blessed back. On hearing this, the Beloved Rasool S. Whosoever has kept Hussain as his beloved, Allah is his beloved. He always cared for the poor and oppressed, assisted the helpless, gave comfort to those in pain and sorrow and showed great love and affection towards orphans. He was the embodiment of the character of his grandfather Sayyiduna Rasoolullah S. W and of his blessed parents. His tolerance and patience was also exemplary. This was manifested by the fact that his martyrdom had been foretold by the Beloved Rasool S. W and even though he was aware of this, he still made Sabr and waited for the Will of Allah S. T to take its course. They could not come to an agreement as to whose writing was better, so they took their work to Hazrat Ali R. He looked at their work and asked them to take it to their mother Hazrat Bibi Fatima R. She looked at their work and said that the best person to make such a decision would be their beloved grandfather Sayyiduna Rasoolullah S. Both brothers then went to the court of the Beloved Rasool S. S to take an apple from Jannat and to drop it over their boards. The best piece of work will be that on which the apple will fall. S then did as commanded and dropped the apple over the boards. The apple fell and split into two equal pieces, half on the board of Hazrat Imam Hassan and half on the board of Hazrat Imam Hussain R. This showed that both of their calligraphic writing was equal. It also shows us what excellence has been bestowed on the grandsons of Rasoolullah S. A had gone outside for a long time and Hazrat Bibi Fatima R. A became very worried. She was still thinking about where the children might have gone when the Beloved Rasool S. W arrived at her home. W , Imam Hassan and Imam Hussain cannot be found. They have gone out and we do not know their whereabouts. W , there is nothing to worry about. Both the children are at a certain place and Almighty Allah has appointed angels to protect them. S and He S. W saw that both the beloved grandsons were resting and an angel had one of his wings under them and was shading them with the other wing. W kissed both of them and carried them home to Hazrat Bibi Fatima R. I have with me this bag. If you answer one question I shall give you one third of what is in the bag; if you answer two, then I shall give you half of what is in this bag and if you answer all the questions, then I shall give you all of what is in the bag. On their way, the camel which was carrying food, water and belongings went astray and was left far behind. They came to a shack belonging to a very old woman. All three of them went over to the shack and told the woman that they were very thirsty and asked if she could spare them something to drink. The old woman kindly milked her goats and presented the goats milk for them to drink. They then kindly asked if she had anything for them to eat. The old woman said that the food was not prepared but if they wished to wait, she would slaughter the goat and cook it for them. They thus agreed to wait. The goat was slaughtered and the old woman cooked a delicious meal. All of them happily partook in the meal, and on leaving they informed the old woman that they were of the Quraish tribe and they invited her to visit them in Medina Shareef, so that they may return her generous favour. The three of them then continued on their journey. Her husband came home later that day and found that she had cooked the goat. He was very angry that she had fed the goat to people she did not even know. Some time passed and both the old woman and her husband became very poor. They travelled to Medina Munawwarah where they earned very little

money gathering and selling camel droppings. He immediately went up to her and asked if she recognized him. The old woman said that she could not and Imam Hassan R. On hearing this she was very pleased and she informed Hazrat Imam Hassan R. He then asked his servant to take her to the home of Hazrat Imam Hussain R. She replied that all together they had given her two thousand goats and two thousand dinars. On hearing this he gave her two thousand goats and two thousand dinars. The old woman was now very pleased, and took the four thousand goats and four thousand dinars and went to her husband. What generosity did Hazrat Imam Hussain R.

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9: Hazrat Imam Hassan(R.A) and Hazrat Imam Hussain(RA).

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