



The accounts of Imam Hussain رَضِيَ اللهُ عَنْهُ

Blessed shrine of
Imam Hussain رَضِيَ اللهُ عَنْهُ

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du’a.

امام حُسين كے واقعات

Imam-e-Husayn kay Waqi'at

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An English translation of 'Imam Hussain kay Waqi'at'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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THE ACCOUNTS OF IMAM رَضِيَ اللَّهُ عَنْهُ HUSSAIN

The supplication of Attar:

O Lord of Al-Mustafa! Whoever reads or listens to the booklet ‘The accounts of Imam Hussain رَضِيَ اللَّهُ عَنْهُ’, grant them the ability to follow the beautiful example of Imam Hussain رَضِيَ اللَّهُ عَنْهُ, and entry into Jannah Al-Firdaus without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Excellence of Salat upon the Prophet

The fourth Caliph of the Muslims, the lion of Allah, Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ has said: ‘Whenever you pass by a Masjid, send Salat upon the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Fazl-ul-Salat Ali Al-Nabi Lil Qazi Al-Jahdami, p. 70, Raqm 80)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The greatness of Imam Hussain رضي الله عنه

Once in a gathering of Ameer Mu'awiyah رضي الله عنه, personalities of the greatest lineage and honour were mentioned in the presence of the grandson of the Beloved Messenger, Imam Hussain رضي الله عنه.

'Do you people know who is the most honourable in respect of his parents, paternal grandfather, paternal grandmother, maternal grandfather, maternal grandmother, maternal aunt and maternal uncle? Asked Ameer Mu'awiyah رضي الله عنه.

'You know better than us.' The people replied.

After hearing this, Ameer Mu'awiyah رضي الله عنه took hold of Imam Hussain's blessed hand and said:

'This is that (most honourable) personality; his father his (Sayyiduna) Maula Ali Mushkil Kusha, his noble mother is Fatimah – the beloved daughter of the Messenger of Allah صلى الله عليه وآله وسلم, his (maternal) grandfather is the Holy Prophet صلى الله عليه وآله وسلم, his (maternal) grandmother is Sayyidatuna Khadija Al-Kubra رضي الله عنها, his (paternal) uncle is Sayyiduna Ja'far Tayyar رضي الله عنه, his (paternal) aunt is Haalah bint Abu Taalib, his (maternal) uncle is Sayyiduna Qasim رضي الله عنه – the son of the Messenger of Allah صلى الله عليه وآله وسلم, and his (maternal) aunt is Sayyidatuna Zaynab رضي الله عنها – the daughter of the Messenger of Allah صلى الله عليه وآله وسلم.'

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‘You have related the absolute truth.’ Acknowledged the people. (*Al-Mustijad Min Fa’alaat Al-Ajwad, vol. 1, p. 26*)

May Allah bestow His mercy upon him and may we be forgiven for his sake without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Kiyon na ho rutba bara Ashab-o-Ahl-e-Bayt ka
Mustafa un kay, Khuda Ashaab-o-Ahl-e-Bayt ka*

*Aal-o-Ashab Nabi sab badshah hayn badshah
Many faqat adna gada hoon Ashab-o-Ahl-e-Bayt ka*

*Ya Ilahi! Shukriyyah Attar ko tau nay kiya
She’ar go, Midhat sara Ashab-o-Ahl-e-Bayt ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Respect for his elder brother

Once, someone asked for something from the beloved son of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and the leader of the generous, Sayyiduna Imam Hassan Mujtaba رَضِيَ اللهُ عَنْهُ, to which he said:

‘It is not permissible to ask (for something) except for in three cases.

1. Abundance of debt,

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2. Poverty, that turns one into a beggar,
3. A huge amount of security.’

The person humbly replied: ‘I have come to you due to one of these reasons.’

He رضي الله عنه commanded to give one hundred dinars (i.e. gold coins) to him. Thereafter, he asked Imam Hussain رضي الله عنه for something, upon which, he رضي الله عنه also advised him in regards to questioning others for things exactly as Imam Hassan رضي الله عنه had advised him. He gave him the same reply which he had given to Imam Hassan رضي الله عنه.

The martyr of Karbala, Imam Hussain رضي الله عنه said to him: ‘What did my beloved brother grant you?’

He replied: ‘100 dinars.’

Not liking to be equal to his elder brother, he رضي الله عنه gave him 99 dinars. Then that man went to Sayyiduna Abdullah bin Umar رضي الله عنهما and asked him for something. He رضي الله عنه gave him seven dinars without asking him anything. He mentioned to him the entire account of going to Imam Hassan and Imam Hussain رضي الله عنهما and their bestowment, to which, he رضي الله عنه said: ‘How strange! You are deeming me to be like them! They both are indeed an ocean of knowledge and wealth.’

(‘Ayoon Al-Akhbar, Juz 3, p. 158)

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May Allah bestow His mercy upon them and may we be forgiven for their sake without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sakhawat bhi taray ghar ki inayat bhi taray ghar ki
Taray darka sawali jholiyan bhar bhar kay lata hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Elder brother is in place of father

O devotees of Companions and Ahl al-Bait! Have a look at Imam Hussain's way of love and reverence for his elder brother, Imam Hassan Al-Mujtaba رضي الله عنه. Only if we too respect our elders. An elder brother has a very high status in Islam. The way a younger brother should respect and honour the elder brother, similarly, the elder brother should treat the younger sibling with kindness and affection, because the elder brother is in place of the father.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The right of the elder brother upon his younger brother is like that of a father upon his children.' (*Shu'ab-ul-Iman, vol. 6, p. 210, Hadith 7929*)

A loving environment can prevail in a house if everyone takes care of each other's rights and treat one another with respect

and honour. Nowadays, a very big cause for domestic disputes is that the realisation of looking after each other's rights is diminishing from our hearts. The elders are not affectionate towards the youth and the youth do not respect and revere the elders, which has resulted in the current situation. Similarly, the elder sister should treat the younger sister and the younger sister should treat the elder sister with reverence. Otherwise, life does go on one way or the other when the parents are alive, but after their passing or after getting married, big distances are created within the siblings.

Parents' role is pivotal in creating an affectionate environment at home. If parents politely teach their children to love and look after each other from their childhood, then إِنَّ بَيْتَ اللَّهِ a pleasant environment would be created in a home from childhood and the house will become an 'Abode of peace'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Read an account stating the love that Imam Hussain رضي الله عنه possessed for his elder brother and sway with joy.

3. A unique way of showing love for the elder brother

Sayyiduna Abu Hurayrah رضي الله عنه narrates: 'I came to know that something unpleasant had occurred between Sayyiduna Imam Hasan and Imam Hussain رضي الله عنهما (just as small issues occur between friends). So, I went to Imam Hussain رضي الله عنه

and said, 'People consider you both to be their leaders. Please go to your elder brother and speak him, for you are younger than him.' Upon this, Sayyiduna Imam Hussain رضي الله عنه said, 'If I had not heard the statement, 'The one who is first to reconcile will also enter Paradise first', from the Beloved Prophet صلى الله عليه وآله وسلم, then I would definitely go to him, but I do not like the fact that I enter Paradise before him.'

Sayyiduna Abu Hurayrah رضي الله عنه states: 'After this, I went to Sayyiduna Imam Hassan رضي الله عنه and related the entire account to him, whereupon, he رضي الله عنه said, 'صَدَقَ أَخِي' 'My brother has spoken the truth.' He رضي الله عنه then came to Sayyiduna Imam Hussain رضي الله عنه and spoke to him. (*Zikha'ir Al-'Aqba*, p. 238)

No nihal chaman Mustfoyi Murtzoyi

Jisay qudrat nay chuna Zeenat-e-Jannat kay liye

(Deewan-e-Salik, p. 92)

O devotees of Companions and Ahl Al-Bait! Where we learn about the love of Imam Hussain رضي الله عنه for his elder brother in this account, at the same time, there is also a very important message in it that the companion who narrated the most hadith, Sayyiduna Abu Hurayrah رضي الله عنه, went to the court of both the princes and arranged for reconciliation. The honourable companions رضي الله عنهم were great well-wishers and sympathisers of the Ahl Al-Bait. Similarly, the Ahl Al-Bait were extremely affectionate and compassionate towards the

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honourable companions. Many examples of this can be found in the hadith.

Nao hayn Aal-e-Nabi Najam hayn Ashab-e-Rasool

رَضِيَ اللهُ عَنْهُ keh muzdah hay yeh Ummat kay liyay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

4. A beautiful account of affection between the honourable companions and Imam Hussain رَضِيَ اللهُ عَنْهُ

Sayyiduna Muhammad bin Ali bin Hussain رَضِيَ اللهُ عَنْهُ states that (my grandfather) Imam Hussain رَضِيَ اللهُ عَنْهُ was walking to go towards his land when he met the companion Sayyiduna Nu'man bin Basheer رَضِيَ اللهُ عَنْهُ who was riding upon his mule. He dismounted his ride, presented it to Imam Hussain رَضِيَ اللهُ عَنْهُ, and said: 'O Abu Abdullah! Please mount it.' Imam Hussain رَضِيَ اللهُ عَنْهُ did not mount it, whereupon Sayyiduna Nu'man bin Basheer رَضِيَ اللهُ عَنْهُ insisted and gave him an oath to ride upon it. Due to his strong insistence and giving an oath, Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ agreed to ride upon it, and said: 'I do not like this. You have put me into hardship. Please sit at the front of the animal, whereas, I will mount the back of the animal, because I have heard the following saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from my blessed mother, Sayyidatuna Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا: 'The owner of the ride is deserving of sitting at the front of his ride.' Listening to this, Sayyiduna

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Nu'man bin Basheer رضي الله عنه said: 'The princess of the Holy Prophet صلى الله عليه وآله وسلم has spoken the truth. I heard the same from my father, Sayyiduna Basheer رضي الله عنه, as stated by Sayyidatuna Fatima رضي الله عنها, and the Holy Prophet صلى الله عليه وآله وسلم also said: 'إِلَّا مَنْ أُوْنُ' i.e. except him who is permitted by the owner of the ride.' Listening to this, Imam Hussain رضي الله عنه sat at the front and Sayyiduna Nu'man bin Basheer رضي الله عنه sat behind him.' (*Mu'jam Kabeer, vol. 22, p. 414, Hadith 1025*)

*Jo kay hay dil say jigar parah Zehra pay nisar
Khuld hay is kay liyay aur woh Jannat kay liyay*

5. Status of Imam Hussain رضي الله عنه

Imam Hussain رضي الله عنه was once returning from participating in a funeral when he felt tired and sat at a place to take some rest. Sayyiduna Abu Hurayrah رضي الله عنه started dusting off the blessed feet of Imam Hussain رضي الله عنه with his shawl, which Imam Hussain رضي الله عنه forbade him from doing. Upon this, Sayyiduna Abu Hurayrah رضي الله عنه said: 'By Allah عَزَّوَجَلَّ! If people come to know what I know about your grandeur and honour, then they would lift you upon their shoulders.' (*Tareekh Ibn Asakir, vol. 14, p. 179, summarised | Tareekh-ul-Islam-lil-Zehbi, vol. 2, p. 627*)

*Har Sahabi-e-Nabi!
Hazrat-e-Siddeeq bhi!*

*Jannati Jannati
Jannati Jannati*

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<i>Aur Umar Farooq bhi!</i>	<i>Jannati Jannati</i>
<i>Usman Ghani!</i>	<i>Jannati Jannati</i>
<i>Fatima aur Ali!</i>	<i>Jannati Jannati</i>
<i>Hayn Hasan Husayn bhi!</i>	<i>Jannati Jannati</i>
<i>Walidayn-e-Nabi!</i>	<i>Jannati Jannati</i>
<i>Har Zoja-e-Nabi!</i>	<i>Jannati Jannati</i>

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

6. Freed a slave

A female-slave once presented a bouquet in the court of Imam Hussain رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said to her: ‘Go! You are free for the sake of Allah عَزَّوَجَلَّ.’ It was asked: ‘You freed a female-slave upon receiving a bouquet?’ The leader of the heavenly youth, Imam Hussain رَضِيَ اللهُ عَنْهُ replied: ‘These are the etiquette taught to us by Allah Almighty.’ (*Al-Tazkira Al-Hum dunya, vol. 2, p. 186*)

O devotees of Imam Hussain! The blessed Seerah of the beloved son of Sayyiduna Ali, martyr of Karbala, Imam Hussain رَضِيَ اللهُ عَنْهُ, is for us to follow. If the state of his bestowment is such that he freed a slave just upon receiving a bouquet, then what would be the state of his bestowments in other matters. May Allah Almighty make us the true devotees of Imam Hussain رَضِيَ اللهُ عَنْهُ. May we treat our Muslim brothers kindly. May we not take revenge for our own self. May we not

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hate and keep any malice or grudge in our hearts for anyone. Verbal claims of devotion are very easy to make, but the true excellence lies in following the Seerah of Imam Hussain رضي الله عنه. What can be said regarding such a fortunate individual, regarding whom, Imam Hussain رضي الله عنه said: ‘He who loved us for the sake of Allah عَزَّوَجَلَّ, us and him will be like this on the Day of Judgement’. This was said by gesturing with the index and middle finger. (*Mu’jam Kabeer, vol. 3, p. 125, Hadith 2880*)

The great devotee of the companions and Ahl Al-Bait, my Sheikh-e-Tareeqat, the Ameer of ahl al-Sunnah, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دامت بر كائنه العالیه humbly beseeches in the court of Allah Almighty:

*Bheek day Ulfat-e-Mustafa ki
Sab Sahaba ki Aal-e-Aba ki*

*Ghous-o-Khuwaja ki Ahmad Raza ki
Mayray Maula tau khayrat dayday*

(Maula Ali, Sayyidatuna Fatima, Imam Hassan and Imam Hussain رضي الله عنهم are referred to as Aal-e-‘Aba)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

7. Correct answers to three questions

It is narrated the a Bedouin beggar (one who resides in a

village of Arabia) came to the grandson of the Beloved Messenger, Imam Hussain رضي الله عنه and gave Salaam and said while asking a question: I have heard your Beloved Grandfather صلى الله عليه وآله وسلم say: When you have any need, then ask from one of these four people – either a noble personality from the Arabs, or a generous master, or a bearer of the Quran or from such a person whose countenance is bright and illuminating, and you possess all these four signs as you are an Arab, you are noble because of your grandfather, showing generosity is your blessed habit and the glorious Quran was revealed in your house. As for a bright countenance, I have heard from the Beloved Prophet صلى الله عليه وآله وسلم that, ‘Whenever you want to see me, look towards Hassan and Hussain رضي الله عنهما. Imam Hussain رضي الله عنه asked: What is your need? So he wrote his need and presented it. He said: I will ask you three questions. If you answer any one of them correctly, then one third of my entire wealth is yours, and if you answer two questions correctly then two thirds of the wealth is yours. And if you answer all three questions correctly, then all of my wealth is yours, and he extended the bag of money which had an Iraqi stamp on it towards the Bedouin and asked the first question: What is the greatest action? He replied: Embracing faith in Allah عَدَّوَجَلَّ. He then asked the second question: How can one attain salvation from destruction? He replied: By having certainty in Allah عَدَّوَجَلَّ. He then said while asking him the third question: What thing adorns a person? He replied:

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Such knowledge which is accompanied by forbearance (i.e. the strength to tolerate). After hearing these answers, Imam Hussain رَضِيَ اللهُ عَنْهُ said a few more things to him and then while smiling granted him the bag of money. (*Tafseer-e-Razi, part 1, Surah Al-Bakrah vol. 1, p. 415*)

May the mercy of Allah be upon him and may we be forgiven without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

8. Acted upon the ruling of Shari'ah

The servant of Imam Hussain رَضِيَ اللهُ عَنْهُ states that I was with Imam Hussain رَضِيَ اللهُ عَنْهُ when he passed by a house. He asked for water from that house and a housemaid brought water in a bowl which was silverplated from the inside and presented it. Imam Hussain رَضِيَ اللهُ عَنْهُ removed the silverplating from the bowl and gave it to the housemaid while saying: Take this to your house, he then drank the water. (*Tabqat Ibn Sa'd, vol. 6, p. 411, Raqm 7464*)

O devotees of the Sahabah and Ahl Al-Bait! The Fiqhi ruling is that it is not allowed to eat and drink in gold and silver vessels, apply oil from its bowls, apply fragrance from the perfume

bottle and burn Bakhor in an incense burner made from these. This prohibition is for both men and women. Women can wear jewellery made from these (i.e. gold and silver) and aside from jewellery, using gold and silver for another purpose is impermissible for both men and women. (*Bahr-e-Shari'at, vol. 3, p. 395*)

Those who claim to love Imam Hussain رضي الله عنه should adopt the mindset to act upon these Shar'i rulings because the love of Imam Hussain is concealed in following the Shari'ah, and being engaged in non-Shar'i acts is in contradiction to true love for Imam Hussain رضي الله عنه. The blessed family of Imam Hussain رضي الله عنه is that family from where the rulings of Shari'ah are enacted, these noble individuals were matchless when it came to acting upon the Quran and Sunnah. Bowing the head in prostration to Allah Almighty at the time of martyrdom is their exclusivity. It is not only difficult, but rather near on impossible to find an example throughout history which compares to the patience and determination shown by the pure women despite facing severe oppression and cruelty in the scorching desert of Karbala. In fact, by maintaining modesty and the veil in the face of oppression, they set such an example in the era that will act as a bright exemplar for all people till the end of the world. Based on the incidents of Karbala, the devotees of the Sahabah and Ahl Al-Bait should develop a mindset to increase the passion of acting upon the pure Shari'ah. What kind of devotees of Imam

Husain are we, that our Imam would adorn his blessed head with the crown of Imamah but we take pride in roaming around bareheaded! What kind of devotees of Imam Husain are we, that let alone Fard, he would offer nawafil and recite Quran in abundance, rather on Ashura i.e. 10th Muharram, he remained engaged in the remembrance of Allah for the entire night but on the other hand, we so called devotees of Imam Hussain do not even find the time for worship! We should definitely do Niyaz of Imam Hussain, and if it is given while remaining in the boundaries of Shari'ah to earn the pleasure of Allah عَزَّوَجَلَّ then it is an act of great reward. However, there should be no shortcoming in Salah or Jama'at due to Niyaz, the pathway for Muslims to cross should not be closed due to our Niyaz, rather we should develop the mindset to create ease for others. Islamic sisters who possess love for the pure modest women of the Ahl -Al- Bait should contemplate too, that in the blessed land of Karbala, and in a state of helplessness, they still did not allow for any complacency to occur in regards to their veiling, but what kind of servants of the Ahl Al-Bait are we? How displeasing would our roaming around in shopping centres, wandering in marketplaces, adopting new fashions in wedding functions and unveiling be to the pure women of the Ahl Al-Bait.

*Bay basi mayn bhi haya baqi rahi
Sab Husayni pardah daron ko salam*

Madani marvel of the booklet, Bloodshed of Karbala

To attain the blessings of Imam Husain رضي الله عنه and to enhance your character, affiliate yourselves with the beloved Islamic environment of the religious organisation that has devotion for the Sahabah and Ahl Al-Bait, Dawat-e-Islami. I will present a Madani marvel to increase the love of Sahabah and Ahl Al-Bait in your heart:

The summary of the statement of an Islamic brother from Hyderabad (Sindh Pakistan) is as follows: It was probably in 2004 when a responsible Islamic preacher (who had been associated with the religious environment of Dawat-e-Islami for about 15 years) mentioned an amazing thing. He mentioned that his family was associated with irreligious people. From childhood, he was given the mindset to keep away from Sunni Ulama and any religious person lest they معاد الله misguide you, to the extent that if he saw a Sunni brother wearing Islamic clothing, he would hurl abuse at him and mock him. He was very passionate about films. It was his longstanding habit that on a day off, he would go to the cinema with friends to watch a film. His life was passing heedlessly in this manner when his fortune awoke. In 1994, when he was studying at college, his maternal uncle repented from deviant beliefs and joined the Islamic environment of the religious organisation that has devotion for the Sahabah and Ahl Al-Bait, Dawat-e-Islami, and via Ameer Ahl Al-Sunnah دامت بركاتهم العالوية, he entered the Qadiriyyah Razawiyyah spiritual chain and

became an Attari, wearing the crown of Imamah all day long. It was perhaps the month of Shayban-ul-Mu'azzam, on a Friday morning when this uncle came to his house and whilst departing, gifted that preacher Islamic brother the booklet of Ameer Ahl al-Sunnah دامت بركاتهم العالوية about the martyrs of Karbala رضي الله عنهم. He took it while thinking that he would just put it somewhere after he left, but when he saw the title '*Bloodshed of Karbala*', he felt an inclination towards it. Hence, he began to read the booklet. This was the first time he came across a display of immense devotion to the Ahl-Al-Bait رضي الله عنهم in such a respectful manner. The style of writing was so touching and effective that he was overcome with emotion and began to cry after hearing about the oppression inflicted against the people of Karbala. The reformative points that were mentioned by Ameer Ahl Al-Sunnah دامت بركاتهم العالوية in light of the incident of Karbala shook his conscience to the core. He had heard speeches about the martyrs of Karbala on numerous occasions but the Dars of Karbala was only properly understood today. He was overtaken by awe.

الحمد لله ! The blessing of this literature produced by Ameer Ahl Al Sunnah دامت بركاتهم العالوية true devotee of the companions and Ahl Al-Bayt—immediately became apparent, as the Islamic brother and his sister repented (from having deviant beliefs and doing bad actions) and intended on performing Salah. When his friends arrived in the evening to take him to the

cinema as per their routine, he declined their request. This left them surprised, but he did not say much.

الحمد لله ! after a few days, he also read the booklet to his parents. They too were impressed and after mutual consultation made the firm decision of not watching immoral programs on TV in their home anymore. When it was Thursday, he told his family that he wishes to attend the weekly gathering of Dawat-e-Islami. Having heard his request, his mother, who was impressed after listening to the booklet, refused to give him permission to attend the gathering. She stated that praying Salah was sufficient and that there was no need to attend the gathering. After he insisted several times, his father addressed the boy's mother and said: 'Just let him go. His uncle is always asking him to go as well, and so he'll be happy.' Seeing the opportunity before him, the boy also requested his father to go with him to the gathering. With the help of his sister, after some hesitation, the father eventually agreed to go.

الحمد لله ! By virtue of this first gathering that they attended, a spiritual transformation began to take place in their lives. The topic spoken of at the gathering was 'Paradise', which led the father to develop love for Dawat-e-Islami. الحمد لله members of their household were not only reading the booklets of Ameer Ahl-Al-Sunnah واعنت بركاتهم العالمة, but they also started listening to his Sunnah-inspired speeches.

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By virtue of its blessings, in addition to their own family, their other family members also repented from their deviant beliefs and attached themselves to the environment of Dawat-e-Islami. It was not customary amongst the family for the women to veil, as this was unfortunately seen in a very negative light. However, by virtue of the literature and speeches of the great devotee of the companions and the Ahl Al-Bayt, Ameer Ahl-Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, the women of the family began to veil, associated themselves with Dawat-e-Islami, began attending the Sunnah-inspired gatherings and participated in other religious works too.

Ata'ay Habeeb-e-Khuda Madani mahol

Hay Faizan-e-Ghous-o-Raza Madani mahol

Sawar jaye gi Akhirat إِن شَاءَ اللَّهُ,

Tum apnaye rakho sada Madani mahol

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

9. Imam Hussain رضي الله عنه donated all his allowance to a poor person

Dear Islamic brothers, the famous saint who propagated love for the companions and the Ahl Al-Bayt Sayyiduna Ali Bin Usman Hajwayri—famously known as Data Ganj Bakhsh رَحِمَهُ اللَّهُ عَلَيْهِ—wrote in his famous book ‘*Kashf Al-Mahjoob*’:

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‘Once, an individual complained of his poverty before the Prophet’s grandson Imam Hussain رضي الله عنه. The Imam said to him: ‘Sit down for a while. My allowance will be brought to me. As soon as it is brought here, we will wish you farewell.’ After a short while, five sacks containing one thousand dinars each that were sent from Sayyiduna Ameer Mu’awiyah رضي الله عنه had arrived. The individual who brought them said: ‘Sayyiduna Ameer Mu’awiyah رضي الله عنه has apologised that this is only a little amount of money. Please accept it.’ Imam Hussain رضي الله عنه gave all the amount to the individual who complained of his poverty and apologised for making him wait.’ (*Kashf Al-Mahjoob, p. 77*)

Meethay meethay Mustafa ki bargha-e-Pak mein

Kijiye mayri sifarish aap ya data piya

Below is the summary of a question and answer from ‘*Fatawa Razawiyyah*’:

Question: Is it permissible for Ahl-Al-Sunnah wal Jemaah to express sadness on 10th Muharram Al-Haraam?

Answer: Which Sunni does not find the tragic event of Karbala saddening, or does not find his heart grieving and eyes tearful due to it? Yes, we have been commanded to be patient during difficulties. The Shari’ah forbids lamenting and beating oneself. It is considered as showing off for an individual who does not feel sad to try and fake this. To intentionally create an atmosphere of sadness and feel this way is contrary to the pleasure of Allah. An individual who does not feel sad about

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this [Karbala] should not remain as he is. Rather, he ought to feel saddened for not feeling sad [about Karbala], for there is a deficiency in his love, and the faith of such a person is imperfect. (*Fatawa Razawiyyah, vol. 24, pp. 486-488, summarised*)

Ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: ‘[In mentioning the martyrdom] things should not be said that amount to not showing due regard or amount to disrespectfulness.’ (*Fatawa Razawiyyah, vol. 23, p. 738*)

It is mentioned in Mukashafah Al-Quloob: ‘Know that whatever happened on the Day of Ashura with Imam Hussain رَضِيَ اللهُ عَنْهُ is a clear sign of his elevated rank and excellence in the court of Allah عَزَّوَجَلَّ. Therefore, it is not befitting for the one who speaks of the difficulties that he [Imam Husayn رَضِيَ اللهُ عَنْهُ] experienced that day to say anything apart from ‘إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’. Doing so is to accept the command of Allah Almighty and is acting in accordance with the Divine command, as it is stated:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَعْتَدُونَ ﴿٥٤﴾

These are the people upon whom are the Blessings of their Lord, and Mercy; and it is they who are on the (straight) path.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al- Baqarah, verse 157)

Speaking on the magnificence of the companions and the Ahl Al-Bayt, the Imam of Ahl-e-Sunnah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated:

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*Un kay Maula kay un par karoron durood
un kay Ashab-o-Itrat pay lakhon salam*

*Al-garz un kay har moo pay lakhon durood
Un ki har kho-o-khaslat pay lakhon salam*

*Is Shaheed-e-bala shah-e-gulgulon qaba
Baykas-e-Dasht-e-ghurbar pay lakhon salam*

Har Sahabi-e-Nabi!	Jannati Jannati
Hazrat e Siddique bhi!	Jannati Jannati
Aur Umar Farooq bhi!	Jannati Jannati
Usman Ghani!	Jannati Jannati
Fatimah aur Ali!	Jannati Jannati
Hayn Hasan Husayn bhi!	Jannati Jannati
Walidayn-e-Nabi!	Jannati Jannati
Har Zoja-e-Nabi!	Jannati Jannati

الْعَمَلُ بِرَبِّ الْعَالَمِينَ وَالسَّلَامَةُ وَالشَّادَةُ عَلَى سَائِرِ الْمَنَاجِدِ مَا بَعْدَ مَا تَقُولُ يَا اللَّهُ مِنْ الْمُنْتَظَرِ الرَّجِيحِ بِشَرِّ اللَّهِ الرَّغِيبِ الرَّجِيحِ

Saying of the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

‘Paradise’ will be attained for
the sake of the blessed feet of
the honourable Sayyids.

(20 Ramadan-ul-Mubarak 1442 Hijri Raat)



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