

Chapter 1 : History of 10th Muharram Youm-e-Ashura and Waqia Karbala in Urdu

About Meri Urdu www.nxgvision.com is a blog for Urdu lovers. Its a magazine type website which provide all kind of information to its users like as Urdu Poetry, SMS, Food Recipe, Beauty Tips, Biography of famous personalities, Islamic Information, General Information, Jokes, Children World, Women Sports and showbiz News.

However, Muawiya broke that promise and all of the others that he made in the treaty, and he gave the caliphate to Yazid upon his death. Marwan went to Syria and threatened to carry out a coup against Muawiya; Muawiya consoled Marwan with "soothing words," gave him a large amount of money, and appointed pensions for him and his relatives. The necessary oath was secured from all parts of the country. Hussain ibn Ali and Abdullah ibn Zubayr refused to declare allegiance. Yazid sent Marwan, a soldier in his army, to assist in this task. Muawiyah had summoned the people. Yazid had sent his fellow Umayyad kinsman, Marwan bin al-Hakam who served as a vizier to Muawiyah and now to Yazid, to Waleed bin Utbah bin Abu Sufyan with the following message written on parchment: Act so fiercely that they have no chance to do anything before giving the oath of allegiance. Peace be with you. However, Abdullah ibn Zubayr did not. When asked for his pledge of allegiance to Yazid, Husayn responded that giving his allegiance in private would be insufficient, such a thing should be given in public. Waleed agreed to this, but Marwan interrupted demanding that Waleed imprison Husayn and not let him leave until he gives the pledge of allegiance to Yazid. At this interruption, Marwan was soundly upbraided by Husayn who then exited unharmed. Husayn bin Ali had his own retinue of armed supporters waiting nearby just in case a forcible attempt was made to apprehend him. In the morning Waleed sent men after him, a party of eighty horsemen under the command of a retainer of the Banu Umayyah. They pursued Ibn al-Zubayr but did not catch up with him, so they returned. As for Husayn ibn Ali, Tabari records that he too left for Mecca shortly after, without having sworn any oath of allegiance to Yazid. However, before any significant work could be done, Muawiyah died, and Yazid took over the reins of government. Husain ibn Ali received letters from Kufa expressing its offer of support if he claimed the caliphate. As he prepared for the journey to Kufa, Abdullah ibn Umar, Abdullah ibn Zubayr and Abdullah ibn Abbas argued against his plan, and if he was determined to proceed to Kufa, asked him to leave women and children in Mecca, but Hussein rejected their suggestions. He sent a message to Hussein, at instruction of Yazid, stating, "You can neither go to Kufa nor return to Mecca, but you can go anywhere else you want. So Yazid was also involved in the killing of Hussein. As he ordered Ibn Ziyad to kill Hussein if he does not give oath of allegiance to Yazid. Upon hearing this, Yazid had a silver chain made and sent it to Mecca with the intention of having Walid ibn Utbah arrest Ibn al-Zubayr with it. Medina was taken after the Battle of al-Harrah, the Tihamah was invaded and siege was laid to Mecca. Setbacks[edit] During the caliphate of Yazid ibn Muawiya, Muslims suffered several military setbacks. Uqba and all his men died fighting, and the Berbers launched a counterattack and drove Muslims from north Africa. Death[edit] Yazid was killed by his own horse after it lost control, or maybe it was some intestinal disease[citation needed]. Yazid died at the age of 36 age 37 in Hijri-Lunar calculation after he had ruled for three years. He was succeeded by his son Muawiyah II. Yazid was buried in Damascus. Religion[edit] Yazid was known not to be a Muslim. Now it is clear that the Bani Hashim had just staged a play to gain power and there was never any divine revelation. Historical evaluation[edit] Muslim tradition regards Caliph Yazid I as a tyrant who was responsible for three major actions during the Second Fitna that were considered atrocities: He was strong, brave, deliberative, full of resolve, acumen, and eloquence. He composed good poetry. He was also a stern, harsh, and coarse Nasibi. He drank and was a reprobate. He inaugurated his Dawla with the killing of the martyr al-Husayn and closed it with the catastrophe of al-Harrah.

Chapter 2 : Muawiya aur Yazeed in Al-Bidaya wal-Nihaya. -Urdu | Imam Husain(A.S.)-The Chief of Martyrs

Karbala is an inspiration to all women, offering them an example of fortitude, courage, rectitude and honor in extreme adversity. Imam Hussain was a reflector of the Light of Muhammed, an Noor e Muhammadi.

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.

The Battle of Karbala took place on Muharram 10, in the year 61 AH of the Islamic calendar (October 10, AD) in Karbala, in present-day Iraq. The battle took place between a small group of supporters and relatives of Muhammad's grandson, Husayn ibn Ali, and a larger military detachment from the forces of Yazid I, the Umayyad caliph.

The Kufan governor, Ubaydallah ibn Ziyad, sent thirty thousand horsemen against Husayn as he traveled to Kufa. On the 9th of Muharram, Husayn refused, and asked to be given the night to pray. On 10 Muharram, Husayn ibn Ali prayed the morning prayer and led his troops into battle along with his brother Abbas. On their way to the Mecca, they stopped at the site of the battle. The city began as a tomb and shrine to Husayn and grew as a city in order to meet the needs of pilgrims. The city and tombs were greatly expanded by successive Muslim rulers, but suffered repeated destruction from attacking armies. The original shrine was destroyed by the Abbasid Caliph Al-Mutawakkil in but was rebuilt in its present form around , only to be partly destroyed by fire in and rebuilt yet again. Early modern[edit] Like Najaf , the city suffered from severe water shortages that were only resolved in the early 18th century by building a dam at the head of the Husayniyya Canal. In , the city replaced Isfahan in Iran as the main centre of Shia scholarship. In the mid-eighteenth century it was dominated by the dean of scholarship, Yusuf Al Bahrani , a key proponent of the Akhbari tradition of Shia thought, until his death in , [19] after which the more state-centric Usuli school became more influential. The fight lasted for 8 hours. In order to reassert their authority, the Ottoman army laid siege to the city. On January 13, Ottoman troops entered the city. Many of the city leaders fled leaving defense of the city largely to tradespeople. The Turks lost men. The Shia-ruled Indian Province of Awadh , known by the British as Oudh, had always sent money and pilgrims to the holy city. One third was to go to his wives, and the other two thirds went to holy cities of Karbala and Najaf. When his wives died in , the money piled up with interest in the hands of the British East India Company. This effort to curry favor is generally considered to have been a failure. The Kammouna family were custodians of the shrines for many years and effectively ran the city until it fell under the control of the British Empire in While the Kammouna family surrendered rule over to the British and sought to work for and with the British, many notable Karbala clans continues to oppose the foreign invasion. One such clan is the historically well-known Karbala clan of Awad who has been inhabitants of the city for some years. The shrines and surrounding houses, cemeteries, and hospitals became riddled with machine gun fire and military shelling. By April , Saddam Hussein began an intense demolition project around the shrines in order to create a concrete perimeter. This "sanitary zone" created a wide open space in between and around the shrines. The shrines were rebuilt by Tens of thousands of Shia Muslims from other countries visited US embassies to get visit visas to attend Ashura in Karbala. The pilgrimage was the largest for decades, with over a million people attending from all over the world but mainly Iraqis. It was marred by bomb attacks on March 2, , now known as the Ashoura massacre , which killed and wounded hundreds despite tight security in the city. A big Shia festival passed off peacefully amid fears of possible violence that brought thousands of troops and police into the city. Hundreds of thousands of Shia pilgrims who had come together to celebrate the Shaabaniya ritual began leaving the southern city after September 9, climax ended days of chanting, praying and feasting. Heavy presence by police and Iraqi troops seemed to have kept out suicide bombers who have disrupted previous rituals.

Chapter 4 : Karbala - Wikipedia

Waqia Karbala | Muharram Complete History in Urdu Posted on November 7, in Islamic SMS by Sirf Waqia karbala complete history in urdu or audio mp3 full file download from www.nxgvision.com muharram-ul-haram complete waqia karbala and his history in urdu on this post you can download and listen.

The child was named Hussain ra. Amongst the male progeny of the Holy Prophet saw none lived to adulthood, hence he naturally loved his young grandchildren, Hussain ra and his brother Hassan ra 1. A servant of the Holy Prophet saw Hadhrat Anas ra , said that out of everyone in his household, Hassan ra and Hussain ra were most loved by the Holy Prophet saw. The Holy Prophet saw would often go to their house to meet them. He would enjoy watching them play and would lift them and hold them against his chest with affection. Sometimes, when the Holy Prophet saw was in prostration during prayers, his grandchildren would climb on his back and the Prophet saw would remain in prostration for some time. After completing the prayers, the Holy Prophet saw would lift them onto his lap. He stood down from the Minbar from where he was delivering the sermon, lifted Hussain ra and placed him against his chest. The Holy Prophet saw would especially pray for his grandchildren: Musnad Ahmad bin Hanbal. For seven years Hadhrat Hussain ra was blessed with the good fortune of being educated by the Holy Prophet saw. During the besiegement of Hadhrat Uthman ra , Hadhrat Hussain ra and Hadhrat Hassan ra were ordered by Hadhrat Ali ra to guard Hadhrat Uthman ra , and hence they kept the rebellious people at bay. Tarikh Al-Khulafa, Jalaludin Suyuti. His knowledge was exemplary and his oratory outstanding. His nights would be spent in worship, and he would give alms abundantly. No Muslim can read the accounts of the events that unfolded, without being extremely hurt and aggrieved. The two main people, Yazid and Hadhrat Hussain ra , both claimed to be Muslims, and both professed the Muslim creed. Yet one of them â€” Yazid, did not truly understand the meaning of Islam. He disregarded the Islamic faith and injunctions regarding honesty and justice, and hence became the oppressor. Hadhrat Hussain ra , on the other hand, immersed himself in the true Islamic spirit, displaying bravery, tolerance and steadfastness, and was the oppressed. A large section of the Muslims took the pledge of allegiance at the hand of Yazid to prevent divisions. Amir Muawiyah retorted that after his appointment of Yazid as heir-apparent, it was not appropriate for anyone to reject or oppose this decision. Numerous letters were sent from Iraq stating a desire to take the pledge of allegiance at the hands of Hussain ra. He sent Muslim bin Aqeel ra to Kufa to find out about the 18, apparently ready to take the pledge of allegiance. He intended to go to Kufa, but Abdullah bin Abaas ra and other elders opposed this decision. Hussain ra told them to perform Istikhara prayers and said: Thus finally, they decided to go to Kufa. Meanwhile, Yazid found out that the people of Kufa had taken the pledge of allegiance of Imam Hussain, through Muslim bin Aqeel ra. Hussain ra had taken stock of the precarious situation in Kufa, and decided that everything was in the hands of God. He thought that whatever He Wills would occur. Indeed, every day He manifests Himself in a new splendour. But if the Divine will prevents our objective from being accomplished then that is not something erroneous, for a person who fears God and whose intention is pious. During this time Hussain ra saw the Holy Prophet saw in a vision, who provided him with some instructions. He interpreted this dream to mean that whatever may happen to him now, there was no turning back. He gave everyone in his group the choice to return. He showed Hurban Qais the letter from Kufa. The option of returning was no longer possible. The Divine Will had determined. Imam Hussain ra suddenly woke from his sleep. Ibn Kathir On the 7th of Muharram they turned off the water source to Hussain ra and his family. His family started becoming extremely distressed due to this. The 10th of Muharram was the last night of the esteemed delegation of Imam Hussain ra. Hussain ra and his people prepared for death. They sharpened their weapons and spent the night in deep worship. Upon seeing this his sister, Zainab, said to Hussain ra: Zainab ra also started crying. Promise by God that after my death you will not act contrary to the example of the Holy Prophet saw. Finally, on the morning of Ashura the 10th of Muharram , judgment day arrived. There were only 72 people with Hussain against soldiers. The flag of the Hussain ra camp was in the hands of Abbas ra. You alone are the Master of all goodness. Hussain ra performed the Zuhr noon prayers in this atmosphere of danger. Heavy fighting then ensued. The famous

warrior Hanafi ra stood in front of Hussain ra and gave his life protecting him. After this Zahir bin Qais ra was martyred. He sacrificed his life fighting with great bravery, in battle. His paternal Aunt, Zainab ra , was unable to hold herself back. Thus, Hussain ra sent her back to the camp. Subsequently Abdullah ra son of Muslim bin Aqeel ra and grandson of Jaafar Tayyar ra , Addi ra , rushed into battle and were killed. Abdul Rahman ra son of Aqeel ra , and Qasim ra son of Hassan ra , next attained martyrdom. Witnessing this on the beckoning of Abbas ra , Abdullah ra , Jaafar ra and Uthman ra " three brothers, formed a wall-like barrier in front of Imam Hussain ra. They too were murdered. Abbas ra was the last remaining person with Imam Hussain ra. He also was killed and thus attained martyrdom. Imam Hussain ra was now left alone. He went towards the river to quench his thirst, when an arrow fired at him hit him on his face, causing blood to spurt out like a fountain. Yet, he fought valiantly until his last breath. He said to the enemy: They even began taking off the headscarves from the women. Imam Hussain ra had been hit 45 times by arrows, 33 times by spears and over 40 times by sword blows. In short this was a tragic day in Islamic history, when the blood of the noble people of God was shed in this merciless slaughter. However, Imam Hussain ra had given his life to uphold the truth, of this there can be no doubt. Many a people wrote eulogies after the barbaric murder of Imam Hussain ra , such as Sakeena his daughter, who wrote: The Khilafat Rashida rightly guided succession of Khilafat after the Holy Prophet saw , had come to an end thirty years after the demise of the Holy Prophet saw , as the Prophet had prophesied himself. Hadhrat Mirza Ghulam Ahmad as , the Promised Messiah and Imam Mahdi, has stated in his writings that Yazid was an impure worm of the earth, blinded by the love of the world. Whilst Hussain ra was truthful and provided a pure model for future Muslims to follow. He writes that it is extremely wrong to discredit Hadhrat Hussain ra , and one who does so wastes his faith. Upon hearing this the Promised Messiah as started crying profusely, and stated with immense pain: Many other differences later emerged in each group. Each year in the first ten days of Muharram, some Muslims around the world commemorate the martyrdoms of Hadhrat Imam Hussain ra , his family and companions, and mourn that dreadful event that took place in the fields of Karbala over years ago. Some take to the streets and wail excessively, beating their chests with their hands and other weapons. Others take part in processions, specially organised functions and other events and gatherings in mosques and halls. The best way of remembering Karbala as expounded by the Head of the Ahmadiyya Muslim community, Hadhrat Mirza Masroor Ahmad aba , Khalifatul Masih V, in his Friday Sermon of 10th December , is to send Darud, invoking salutations and blessings upon the Holy Prophet saw and his family, and to bring about pure reformation within ourselves. He said that all Muslims feel sorrow and grief regarding the incident of Karbala. Whilst certain Muslim groups adopt customs which appear quite extreme in our view, that is their own way of recalling the incidents of Muharram. It is a most excellent way of professing love for the Holy Prophet saw and his family. Just as Hadhrat Hussain ra and those with him, stood firmly in the face of certain death, Muslims should similarly display this forbearance and steadfastness in front of people with Yazid-like natures and be resolute. Hussain ra expressed the truth despite facing a huge army; hence Muslims should present the truth without regard for the consequences for their own persons. The Holy Prophet saw held them in equally high regard and in the Traditions the Prophet saw normally referred to them together Ed.

Chapter 5 : Waqia e Karbala Full in Urdu History of Karbala Mp3 Video

Complete History of Karbala in Urdu Watch Complete History of Karbala in Urdu on dailymotion. Zia Mohiudin's voice Documentary - Safar e Karbala full video hd download.

Karbala Contributed by Prof. Nazeer Ahmed, PhD Karbala was the last breath of the age of faith. Very few historical events have shaped the language, culture, music, politics and sociology of Muslim peoples, as has Karbala. Languages such as Swahili and Urdu that were born a thousand years after the event relate to it as if it happened yesterday. A laborer in Kuala Lumpur reacts to it with the same immediacy as a qawwal in Lahore or a professor in Chicago. Karbala is a noun, an adjective and a verb all at once. Indeed, Karbala marks a benchmark in Islamic history and a central hinge around which the internal dialectic among Muslims revolves. Until the assassination of Ali ibn Abu Talib r the issue of succession to the Prophet had been decided through mutual consultation. Abu Bakr r , Omar r , Uthman r and Ali r the Khulfa e Rashidoon as Muslims generally refer to them drew their legitimacy from the consent of the people. The process was inherently democratic. Abu Bakr-as-Siddiq r specifically forbade the nomination of his own son as the Caliph after him, thereby avoiding dynastic rule. Omar ibn al Khattab r , in his last will, nominated a council of six of the most respected Companions to choose his successor. The Companions were cognizant of the pitfalls of dynastic succession and the excellence of rule by consultation and consent. Theirs was the age of faith. The mission of the first four Caliphs was the creation of a just society, enjoining what is noble, forbidding what is evil and believing in God. In this struggle, they took extraordinary pains to ensure that their immediate families did not profit from their privileged positions. Muawiya bin Abu Sufyan changed this process. Upon the advice of Mogheera bin Shoba, he nominated his eldest son Yazid as his successor. This was an historical benchmark. Rule by consent requires accountability. Rule by a strongman requires force without accountability. The nomination of Yazid destroyed the requirement for accountability. After Muawiya, Muslim history would produce sultans and emperors, some benevolent, others despotic. Some would declare themselves Caliphs, others would hobnob with Caliphs, marrying their daughters and offering them exorbitant treasures as gifts, but their rule was always the rule of a soldier. The transcendence of the rule of Tawhid and the accountability that went with it came to an end with the assassination of Ali r. Muawiya had wasted no time in extending his hold on the territories formerly held by Ali ibn Abu Talib r and Hassan ibn Ali. The province of Hejaz which is a part of Saudi Arabia today and includes the cities of Mecca and Madina was another matter. To convince them, Muawiya himself traveled to Madina. A meeting was held but there was no meeting of the minds. Not to be deterred by this defiant rejection, Muawiya came out of the meeting and declared that the five had agreed to take their oath of allegiance to Yazid. According to Tabari and Ibn Aseer, Muawiya openly threatened to use force if his proposition was not agreed to. The ammah general population gave in. The year was CE. Muawiya died in CE at the age of seventy-eight and Yazid ascended the Umayyad throne. Abdullah bin Omar and Abdullah bin Abbas weighed the dire consequences of the ensuing fitna and decided that armed resistance to Yazid would be more harmful to the community than acquiescence to his rule. Upon ascending the throne, one of the first acts of Yazid was to order the governor of Madina, Waleed bin Uthba, to force an oath of allegiance from Abdullah bin Zubair and Hussain ibn Ali. Hussain ibn Ali consulted with his half-brother Muhammad bin Hanafia and moved to Mecca as well. The term Sunni is of later historical origin. However, to maintain the unity of the community they supported and served Abu Bakr r , Omar r and Uthman r. Hussain ibn Ali received insistent letters from the notables of Kufa inviting him to Iraq and to accept their allegiance to him as the Caliph. As a first step, Hussain sent his cousin Muslim bin Aqeel on a fact finding mission. Muslim bin Aqeel arrived in Kufa and set up residence in the house of a well-wisher, Hani. The supporters of Hussain thronged this residence, so Muslim sent word to Hussain encouraging him to migrate to Kufa. Meanwhile, Yazid dispatched Ubaidullah bin Ziyad, commonly known as Ibn Ziyad, the butcher of Karbala, to apprehend Muslim bin Aqeel and stop the incipient uprising. Ibn Ziyad arrived in Iraq and promptly declared that those who would support Yazid would be rewarded and those who opposed him would have their heads cut off. Greed and fear of reprisals did their trick. The Kufans made an about-turn and abandoned Muslim. He was

attacked and executed by forces of Ibn Ziyad. Before his death, Muslim sent word to Hussain that the situation in Kufa had changed and that he should abandon the idea of migrating there. Unaware of the ground situation in Kufa, and against the advice of Abdullah bin Zubair, Hussain started his move from Mecca to Kufa in with his family and supporters. He was a prince of faith and was impelled by a higher vision. On the way, news arrived that Muslim had been killed. He did inform his entourage of the developments and urged those who wanted to return to do so. Shimr, a man without moral compunctions, surrounded the Hussaini camp and cut off the supply of water. The final confrontation came on the 10th of Muharram. Muharram is the first month of the Islamic calendar and the date is mentioned here because the 10th of Muharram has come to occupy a special place in Muslim history. Hussain, the soldier of God, who had drunk from the lips of the Prophet and was heir to the heavenly secrets from Ali r , arranged his seventy two men in battle formation, advanced and met the forces of darkness. Each of the men was cut down and at last, the grandson of the Prophet also fell. His head was cut off and sent to Kufa where Ibn Ziyad mistreated it in the most abominable manner and paraded it through the streets. Great tragedies throw up great personages. It was at this juncture in history that the leadership of Hazrath Zainab shone through. The ladies and the children were first taken to Damascus and were then safely escorted back to Madina by some well-wishers. It was the year More Muslim tears have been shed for the blood of Hussain ibn Ali than any other martyr in Islamic history. For hundreds of years, generations would rise, invoking the name of Hussain ibn Ali, to uphold justice and to fight against tyranny. For some Muslims, it was the defining moment in Islamic history. Hussain stood for faith and principle in the face of tyranny and coercion. Freedom is a trust bestowed upon all men and women by the Creator; it is not to be surrendered before the oppression of a mere mortal. Karbala imparted a new meaning to the term struggle. Humankind must strive with patience and constancy in the face of extreme adversity. Comfort and safety are not to be impediments in the higher struggle for the rewards of the hereafter. Hussain did not give up his struggle even though he was abandoned by the multitudes that had offered him support. He did not surrender while facing insurmountable odds. History is a jealous and demanding consumer. Time and again, it demands the ultimate sacrifice from the faithful, so that faith may renew itself. Karbala was a renewal of faith. Islam received an eternal boost from the sacrifice of Hussain ibn Ali. Faith had triumphed even while the sword had conquered. After Karbala, it became both a religious and political movement. As we shall see in later chapters, the echoes of Karbala were heard again and again throughout Islamic history and imparting to it a directional momentum that persists even in contemporary affairs. Ibn Kathir reports that when he heard of the events of Karbala, Yazid wept bitterly and cursed the actions of Ibn Ziyad. Civilizations move forward when actions emanate from faith and are propelled by righteous action, with patience and perseverance. Imam Hussain was a personification of faith with righteous action. This day is a commemoration of Youm e Ashura, a day that is indelibly linked with the earliest history of humankind, of Adam, Noah, Abraham and Musa, peace be upon all of them. It is the also the day of one of the greatest tragedies faced by the Muslim ummah, the tragedy of Karbala. Every tragedy is a sign from Allah. Every tragedy is a time for reflection. Every tragedy is a time for renewal. We live in extraordinary times. We live in times when human progress is limited only by the speed of light and the human capacity to absorb change. On the one hand humankind has conquered space and contemplates the possibility of multiple universes. On the other hand, it stands at the precipice of self-destruction. There is more wealth today than at any time in human history. At the same time, there are millions who are hungry and destitute. The enormous wealth is concentrated in the hands of a few. It is as if we live in a structure that is like an inverted pyramid, standing on its tip, ready to topple over at the slightest touch, or the movement of a single digit on the computer, as it almost happened with Y2K. In this lopsided world, the condition of Muslims is even more tragic. Not since the Mongol invasions of the thirteen century has the world of Islam faced the devastations that it has faced in recent years. I have recently returned from a tour of Asia and I have never witnessed a sense of helplessness and outrage as I have seen this time.

Chapter 6 : Download Free PDF Book Karbala, Islamic history, Story of thirst, sacrifice, humanity, martyrdom

War Of Karbala Story Of Martyr Hazrat Imam Husain RZ (Son Of Hazrat Ali RZ) Shahadat Imam Husain RZ Ki Mukamal Dastan Voice (Rohail Khan).

The tragic fate of the grandson of the Prophet stirred religious and moral sentiments, particularly among those of the Kufan followers of the House of the Prophet who had so zealously asked Husayn to come to Iraq to guide them on what they considered to be the path of God. But when Husayn came to Iraq they did not or could not stand with him in the hour of trial. Soon afterwards, however, they realized that their inability, or rather weakness, had been the cause of the tragedy. They believed that they could only prove their real repentance by exposing themselves to death while seeking vengeance for the blood of Husayn. Hence they named themselves the Tawwabun penitents and are known in Islamic history by this self-imposed title. The five leaders of the movement, Sulayman b. Nufayl al-Azdi, Abd Allah b. Detailed accounts of this first meeting and the passionate speeches made by these five leaders are preserved for us by the sources. The first to speak was Al-Musayyab b. Najaba al-Fazari He said: What excuse would we have before our Lord, and before our Prophet when we meet him on the Day of Resurrection, while his most beloved son, family, and progeny were massacred in our midst. By God, there is no other way for us to expiate ourselves for the sin except to kill all his murderers and their associates or be killed. Perhaps by doing so our Lord may forgive our sin. Shaddad al-Bajali, another senior member of the five leaders, then spoke, appealing passionately to the religious sentiments of those present. After emphasizing further what Al-Musayyab had said, he proposed: Surad, the one praised for his intrepidity and for his religion and the one who has been dependable and reliable in his judiciousness and prudence Hazm. Surad, accepting the responsibility of leading the movement, made a forceful speech in which he laid down the severest standards required of those who wanted to participate and emphasized that they should be ready to sacrifice their lives for the noblest task ahead of them. In order to prove the purity of their intentions many of them willed all of their properties and possessions, except for arms, as Sadaqat for the Muslims. The movement, however, went on secretly for about three years, increasing in numbers and strength and waiting for an appropriate time and opportunity. The purpose of avenging the blood of Husayn would be lost. He added that since Yazid was now dead the people would join them more readily and quickly. A number of emissaries began ceaselessly working to invite people to join the movement. It is reported from a man of Muzayna, who said he heard it so many times that he learned it by heart. The narrator further comments that he had never seen anyone in his time more eloquent than Al-Murri, and that the latter would never miss an opportunity to preach if he happened to see a group of people. He would begin by praising God and praying for His messenger. Then he would say: God strengthened you by making you his followers and honoured you with having faith in him; through Muhammad, God saved you from the shedding of blood, and through him He made your dangerous paths safe and peaceful. Thus God makes His signs clear to you. Perhaps you may be guided. Has God created anyone from the first to the last with greater right over this Umma than its Prophet? Has the offspring of anyone from among the Prophets or the Messengers or anyone else greater right over this Umma than the offspring of its own Prophet? No, by God, this has never been the case, nor will it ever be. They were pulling him violently on the ground, not thinking of God in regard of him nor his relationship to the Prophet. Eyes have never before seen the like of this. By God, Husayn b. Around him his defenders were few, and his attackers were in multitudes. His enemies killed him while his friends deserted him. Woe to the killers and reproaches to the deserters! God will accept no excuse from those who killed him, nor any argument from those who deserted him except that the latter should sincerely repent before God and fight against the killers and repudiate and eliminate the unjust and the corrupt. Only then, perhaps, God may accept our repentance and remove our guilt. If we are killed, there is nothing better for the pious than to be with their God; if we are successful, we will restore power to the Ahl al-Bayt of our Prophet. The campaign of the Tawwabun, however, succeeded in gaining the support of 16,000 Kufans, 11 since the situation in Kufa was much more conducive to success now than ever before. The sudden death of Yazid greatly weakened Umayyad control of the province. In Syria this led to a bloody conflict between the two rival

tribal groups of Kalb and Qays, leaving the Umayyad capital in chaos and unable to maintain its firm control over neighbouring Iraq. Ziyad, who resided in Basra as the governor of both Kufa and Basra, was expelled by a rebellion of the inhabitants of the latter city and fled to Marwan in Syria. Yazid al-Ansari as his governor in charge of military affairs, and Ibrahim b. Talha in charge of the kharaj. Surad started final preparations for action. In essence these are much the same as the speeches of the Tawwabun and that of Al-Murri. At this stage, Al-Mukhtar b. His mission was the same as that of the Tawwabun insofar as the revenge for the blood of Husayn and establishing the rights of the Ahl al-Bayt were concerned, but differed in that he wanted to achieve political authority through a more organized military power. Mukhtar, therefore, tried to persuade the Tawwabun not to take any hasty action and to join him for a better chance of success. The Tawwabun refused to join Mukhtar, as they had no wish to participate in any doubtful adventure or to deviate from their main purpose of atonement through sacrifice. They said that they would follow only Shaykh ash-Shia Sulayman b. Mukhtar said that firstly Sulayman did not know how to organize the military for warfare, nor did he have any knowledge of diplomacy or politics; secondly, Mukhtar had been appointed by the Mahdi, Muhammad b. Thus the disagreement over strategy or tactics was secondary to the disagreement over the Imam. There are many factors that support this view. Secondly, the name of Muhammad b. Thus the name of Ibn al-Hanafiya appeared for the first time four years later, when the Tawwabun were almost ready for action. The main body of the Tawwabun, however, refused to join Mukhtar, though at least 2, of these who had registered their names with Sulayman did switch over to him, obviously in the hope of better political prospects. As the time for action was approaching, Sulayman b. Surad and other leaders of the movement were putting more and more emphasis on disavowing any intention of political conquest and discouraged those who might have joined them for material benefits or worldly gains. Ziyad, the Umayyad governor who had been responsible for the massacre at Karbala. The rigorous standards set by Sulayman b. Surad, however, proved to be too much for the majority of the volunteers: Yazid, tried to dissuade them from carrying out their plans and suggested to Sulayman that he wait until the former could prepare an army to join them. They refused to change their plan or to accept his help, 18 as it would have compromised their whole position. If they had accepted it they would have merely been joining one political faction, the supporters of Ibn az-Zubayr, against another, the Umayyads. Now, with the Tawwabun volunteers reduced from 16, to 4,, they could hardly hope for any success except in fighting to the death and seeking atonement and repentance. They were determined to carry out their pledges to themselves. They spent three days in prayer and remembrance of God at Nukhayla. There are those who want the benefits of the hereafter, who hurry towards it and do not seek any worldly reward; and there are those whose acts are motivated by worldly gains. You are going for the benefits of the life hereafter: Let us then proceed to our goal. Sulayman was not discouraged and merely said that it was better that such people should go. From Nukhayla the Tawwabun first went to Karbala to the grave of Husayn, where they gave themselves up to wild and unprecedented expressions of grief, weeping and wailing for the suffering and tragic death of the grandson of the Prophet. When they reached the village of Qarqisiya, the fifth stage from Karbala on the road to the Syrian border, they were generously entertained by the chief of the village, Zufar b. Zufar also told Sulayman that he, along with his people, would fight the Syrians if the Tawwabun would stay with him and use Qarqisiya as a base. But Sulayman did not agree. Paradise for the Turabites! Even though greatly outnumbered, on the first day they inflicted heavy losses on the Syrians. On the second day, however, their own losses began to tell and their leaders fell one after the other. The first to be killed was Sulayman b. Surad himself, followed by Al-Musayyab b. Walin at-Taymi, each taking the leadership and the Tawwabun standard in succession one after the other. By the end of the third day the majority of the Tawwabun had fulfilled their pledge to sacrifice their lives in the name of Husayn. Firstly, all the 3, Tawwabun who fought in the battle were Arabs there were no mawali among them. In fact, the second in command, Al-Musayyab b. Najaba, was from Mudar. Looking at the names of some of the Tawwabun as given by the sources, 26 one finds that many of the chief tribes of the Arabs of both Yemenis and Nizaris were well represented. All of these facts, however, indicate two fundamental points. And secondly, the movement of the Tawwabun was totally a religious affair. But there is a great difference between the two, however. In the case of the Tawwabun there was no personal binding force which could keep them zealous enough to make them die

except a strong feeling of duty and a deep sense of religious obligation. See Tabari, II, pp.

Chapter 7 : Yazid I - Wikipedia

Waqia karbala whole history in urdu or audio mp3 complete file download from onlinenewspakistan. muharram-ul-haram entire waqia karbala history in urdu on this post you can download and listen.

When Ali was assassinated by Ibn Muljam a Kharijite in , his eldest son, Hasan , succeeded him but soon signed a peace treaty with Muawiyah to avoid further bloodshed. However, he told them he was still bound by the peace treaty between Hasan and Muawiyah I as long as Muawiyah was alive. He insisted on his legitimacy based on his own special position as a direct descendant of Muhammad and his legitimate legatees. As a consequence, [30] he left Medina, his home town, to take refuge in Mecca in 60 AH. Abd Allah ibn al-Zubayr challenged them and went to Mecca. Ottoman miniature Yazid instructed his Governor Walid in Medina to force Husayn ibn Ali as well as the other prominent figures to pledge allegiance to Yazid. Husayn refused it and said that "Anyone akin to me will never accept anyone akin to Yazid as a ruler. It is mainly during his stay in Mecca that he received many letters from Kufa assuring him their support and asking him to come over there and guide them. After this initial observation, Muslim ibn Aqeel wrote to Husayn ibn Ali that the situation in Kufa was favorable. However, after the arrival of the new Governor of Kufa, Ubayd Allah ibn Ziyad , the situation changed. This shifted the loyalties of the people of Kufa, in favor of Yazid and against Husayn ibn Ali. When Husayn ibn Ali was making up his mind to leave for Kufa, Abd Allah ibn Abbas and Abd Allah ibn al-Zubayr held a meeting with him and advised him not to move to Iraq, or, if he was determined to move, not to take women and children with him in this dangerous journey. Husayn ibn Ali, however, had resolved to go ahead with his plan. He gave a speech to people the day before his departure and said: Death is a certainty for mankind, just like the trace of necklace on the neck of young girls. And I am enamored of my ancestors like eagerness of Jacob to Joseph Everyone, who is going to devote his blood for our sake and is prepared to meet Allah , must depart with us The messenger was captured in the vicinity of Kufa but managed to tear the letter to pieces to hide names of its recipients. Husayn asked the army, "With us or against us? The water blockade continued up to the end of the battle on Muharram 10th October 10, AD. Husayn and his followers held a vigil and prayed all night. He appointed Zuhayr ibn Qayn to command the right flank of his army, Habib ibn Muzahir to command the left flank and his half-brother Al-Abbas ibn Ali as the standard bearer. His speech affected Hurr , the commander of the Tamim and Hamdan tribes, who had stopped Husayn from his journey. A couple of dozen men under the command of Zuhayr ibn Qayn repulsed the initial infantry attack and destroyed the left flank of the Syrian army which in disarray collided with the middle of the army. The Syrian army retreated and broke the pre-war verbal agreement of not using arrows and lances. Are you really instigating people to fight me?! Are we really the ones who abandoned their creed while you yourself uphold it?! As soon as our souls part from our bodies, you will find out who is most worthy of entering the fire! Men like Burayr ibn Khudhayr, [65] Muslim ibn Awsaja [61] [66] and Habib ibn Muzahir [67] [68] were slain in the fighting. The men of Banu Hashim , the clan of Muhammad and Ali, went out one by one. Ali al-Akbar ibn Husayn , the middle son of Husayn ibn Ali, was the first one of the Hashemite who received permission from his father. There were seventy-two Hashemites dead in all including Husayn ibn Ali. He immediately started filling the water skin. He put the water skin on his right shoulder and started riding back toward their tents. He was ambushed from behind a bush and his right arm was cut off. Al-Abbas ibn Ali put the water skin on his left shoulder and continued on his way but his left arm was also cut off. Al-Abbas ibn Ali now held the water skin with his teeth. Then he called Husayn "brother" for the first time in his life. He killed everybody that fought him in single battles. By the afternoon of the tenth day, Husayn was left alone surrounded by the enemy. At this time he was hit on his forehead with a stone. He was cleaning blood from his face while he was hit on the heart with an arrow and he said: You know that they are killing a man that there is son of daughter of a prophet on the earth except him. At this time Abdullah ibn Hasan, an underage boy, escaped from the tents and ran to Husayn. When a soldier intended to slay Husayn, Abdullah ibn Hasan defended his uncle with his arm, which was cut off. Husayn hugged Abd-Allah, but the boy was already hit by an arrow. According to Shia tradition, a voice came from the skies stating: He then sat against a tree. Khowali

ibn Yazid al-Asbahiy preceded the man but became afraid and did not do it. Then Shimr bin Thiljoshan dismounted from his horse to do the job. Husayn ibn Ali asked for the permission to do Asr prayers. Shimir gave the permission to say the prayers and Husayn ibn Ali started prayer and when he went into Sajda, Shimr ibn Dhilljawshan betrayed and said: Sermon of Zaynab bint Ali in the court of Yazid According to an account by Rasheed Turabi , on the first day of Safar , [86] they arrived in Damascus and the captured family and heads of the dead were taken to Yazid. I will tell you [who I am]. Zaynab bint Ali then proceeded to give a sermon which according to Turabi is among the three most memorable sermons by the family of the Prophet [87] According to the narration of Al-Shaykh Al-Mufid , a man with red skin asked Yazid one of the captured woman as bondwoman. He appointed a public speaker to bash Ali and Husayn ibn Ali. The public speaker sat on the pulpit and began his lecture by praising Allah and insulting Ali and his son, Husayn. He devoted a long time to praising Yazid and his father Muawiyah. Later Ali ibn Husayn returned to Karbala to identify the grave sites. Hurr was buried by his tribe a distance away from the battlefield. During this year, some prisoners died of grief, most notably Sukayna bint Husayn. The people of Mecca also joined Abdullah to take on Yazid. Eventually Abdullah consolidated his power by sending a governor to Kufa. Soon Abdullah established his power in Iraq, southern Arabia , the greater part of Syria and parts of Egypt. But his sudden death ended the campaign. This, coupled with the Kharijite rebellions in Iraq, reduced his domain to only the Hejaz. The defeat of Abdullah ibn al-Zubayr re-established Umayyad control over the Empire. Tawwabun uprising After the killing of Husayn ibn Ali in Karbala , Shia were regretful and blamed themselves for not doing anything to help their Imam. Due these emotions a first uprising was begun by a group of Shia of Kufa that came to be known as Tawwabun. They also decided to keep their uprising a secret. This conspiracy remained hidden until 65 AH. It is said that of the 16, Shia who had promised to show up, only 4, arrived. Finally, 1, others left the army. The remainder spent three days in Nukhayla then went to Karbala to pilgrimage to the tomb of Husayn. Their leaders were killed in this battle and they were defeated. The uprising had also real effect on other Shia movements, such as the Mukhtar uprising, which finally led to the decline of the Ummayyad. Those Shia movements lacked military "tactics and techniques" as they believed that their "sacred" goal sufficed. The uprising which lasted from to , was against Ibn Zubayr in the first instance. Mukhtar contacted the remaining members of Tawwabun from prison and promised to help them very soon. They replied that they could break into prison and release Mukhtar, but Mukhtar rejected the offer. After Mukhtar was released, he gathered Shia leaders such as Ibrahim ibn Malik al-Ashtar , who was an influential figure and thus very effective in recruiting men. Forces allied with Mukhtar entered Kufah. His reliance on clients and Persians, as they were "more obedient" and "more faithful and swift in performance" according to Mukhtar, and raising the social status of Mawalis to that of Arabs, made the Ashraf of Kufah revolt against Mukhtar. Mukhtar was finally killed on 14th Ramadan, after he had left the palace. Battle of Karbala played a central role in shaping the identity of Shia and turned the already distinguished sect into a sect with "its own rituals and collective memory. Buyid rulers promoted the public rituals of Muharram, the earliest documented account of Muharram procession, along with a celebration of Ghadir Khumm "to promote their religious legitimacy and to strength of Shia identity in and around Baghdad. Ashura uprising was not merely a historical issue at the time and was "the axis of mobilization" against Pahlavi regime. For example, Laura Veccia Vaglieri.

Chapter 8 : waqia karbala in urdu | Meri Urdu

You can also use this speech as Karbala essay in Urdu and prepare notes for your academic studies. It states history of Karbala war with heart-touching couplets and poetry on Karbala. It states history of Karbala war with heart-touching couplets and poetry on Karbala.

Highlights of Karbala The events of Karbala reflect the collision of the good versus the evil, the virtuous versus the wicked, and the collision of Imam Husayn the head of virtue versus Yazid the head of impiety. Al-Husayn was a revolutionary person, a righteous man, the religious authority, the Imam of Muslim Ummah. They used brute force to rule over the Muslim empire even by all possible illicit means. Imam Husayn as head of Ahlul Bayt a. But Yazid, the tyrant ruler over the Ummah, was adamant in his demand, and tension between the two parties increased day by day. Imam Husayn was quick to realize that giving allegiance of loyalty to Yazid would serve no purpose but to jeopardize the survival of Islam. Then they cut off the basic necessities to the camp, including access to water. The camp consisted of Imam Husayn, his family, friends, and companions, all of whom stood fast and firmly with him. These braves would rather face death for the noble cause of Islam, than submit to the outrageous tyranny and the un-Islamic ways of Yazid. Thus, Karbala proved to be a clash involving Islamic truths versus falsehood, right versus wrong, belief versus disbelief, and the oppressed versus the oppressor, faith against brute force. Karbala was about standing in the face of oppression, regardless no matter the cost. Thus, in Karbala, Al-Husayn the 57 year old grandson of Prophet Muhammad S , sacrificed his totality and all he had, for one goal. This goal was to let the truth triumph over falsehood eventually, and he did that brilliantly. Brilliantly, Imam Husayn succeeded in foiling this plan and he exposed the disreputable nature of Bani Umayya though this was at the expense of his life. Thus he built a large base of support among some tribes, almost to the fanatic level. He used this to his advantage in later years to form a network of informants spies against Ahlul Bayt a. She called for taking revenge for the blood of Uthman. The insurgents upon reaching Basrah clashed with the local authorities and finally occupied a portion of Basrah. Soon after the occupation these insurgents spread a reign of terror among the people, killing no less than local Muslims, pilfering the treasury and stealing the arms supplies of the armory. He ordered his forces to proceed to Basrah. A battle broke out though Zubair elected not to fight; Talha was wounded then bled to death. Thousands of people lost their lives. Upon leaving Basrah Al-Hasan a. He compensated for the dead, and decided to forgive and absolve all who fought against him, exactly as the Prophet S had done when he triumphed over Mecca 40 years earlier. The people of Syria fully believed him and the in false picture he presented. Ultimately this resulted in a confrontation called Battle of Siffin when the troops of the two sides met at Siffin. His troops were fleeing and in disarray, and their retreat was in massive disorder, running helter skelter. The trick was indecent and unbecoming, it was to make the Holy Quran as an instrument and exploit it, to use it as a tool to his advantage. They could not take it. The termination of the battle in this manner and the consequences thereof proved to be disastrous to say the least, especially for Ahlul Bayt and Islam. Negotiation between the two sides did not take place for about one year. You may choose or elect whomever you think is fit. They left the place bewildered and utterly disappointed. Three fanatics took the responsibility, they were to attack their victims in the morning, the same day, as the would-be victims were going to the mosque to lead the morning salat. Amr Ibnil Aas was ill that day and his replacement was killed by the Khariji. He observed that fear, anxiety and much distress were ever present in Kufa, Basrah, Medina and other towns. A mass scale family devastation was visible everywhere. Considering all circumstances, Imam Hasan a. After a few days of careful consideration, Imam Hasan a. Four noteworthy terms of this agreement were: Once the treaty was signed, Imam Hasan a. Over there both Imams lost no time in holding nightly meetings for Islamic discussions. The nightly meetings proved very successful and gained tremendous popularity. More people started to attend, to hear the Imams give of their fountain of knowledge on Islam and humanity. The reputation of these meetings began to fly to faraway places. People from as far away as Egypt, Iraq, Yemen, and other distant areas travelled to Medina to learn about the Islamic values. As years passed, the knowledge thus given started to bear fruits. The number of Islamic scholars multiplied and increased considerably. Joda

was asked a small favor, i. She found the offer too attractive to ignore, and foolishly agreed to accept it. A few days later, she mixed poison in honey and gave it to the Imam. As soon as the Imam took the poisoned honey he became seriously ill. Sensing that his death was imminent, the Imam designated his brother Al-Husayn a. Although Imam Al-Hasan knew he was poisoned, he did not reveal that to anyone but to his brother Al-Husayn. One thing Al-Hasan had wished was to have his burial by the side of his grandfather, Prophet Muhammad S. Imam Al-Hasan was 47 year old when he died of poisoning. Medina was never the same without Imam Hasan a. Everyone missed him dearly. A large number of people kept coming to see him and to learn from him. To have Monarchy, by force or otherwise is alien to Islam, an innovation in religion, simply not acceptable. Everyone knew that, for Islam does not subscribe to any form of Royalty through inheritance or Monarchy. In Islam it is supposed to be Shura. But Yazid was evil, of the drinking type, incompetent, contemptible, and a pleasure-seeking person. So the people protested vigorously. There was anger everywhere. Emotions went sky high. Yes, Yazid did go to Mecca but only after taking alcohol with him as well as a chorus of girls for his entertainment. At the age of 75, he became seriously ill. He was nearing death. He lay weak and lifeless as if something was choking and strangling him. He felt tortured and tormented, and continuously cried for mercy. He was in terrible pain. He wanted to die but death would not come close to him. His conscience tormented him for the calamities that he brought upon the Islamic Ummah specially Ahlul Bayt. His suffering continued until he breathed his last. At the time of his death, the 30 year old Yazid was nowhere near him, he had gone for fun on a hunting trip. At first people refused to accept him as a representative of the Prophet S and Islamic Ummah, but Yazid approached people in mosques for their favors. Many people were worried, threats to their lives and livelihood was too menacing, so they grudgingly and reluctantly gave in. But, Imam Husayn a. Waleed invited Al-Husayn to a meeting for the purpose. Imam Husayn did not give his word at the meeting and decided to leave Medina along with his family to proceed to Mecca. When Al-Husayn reached Mecca he received 12, letters from Kufa urging him to go to Kufa to be their leader, and be the Khalifa. Imam sent an emissary, his cousin Muslim Ibn Aqeel, to Kufa to ascertain first-hand information about the situation in Iraq. In the meantime Yazid spread a network of informants and secret agents in Mecca to assassinate the Imam during pilgrimage. Imam learned about the spies, and carefully evaluated the situation in Mecca. Imam Husayn also knew that giving allegiance of loyalty to an imposter like Yazid would certainly place Islam at great jeopardy. Therefore he decided to leave Mecca for Kufa to prepare for a confrontation with Yazid and his forces. Many friends and relatives urged Imam Husayn not to go to Kufa, but he insisted on going. Imam Husayn, along with family, friends, and companions began the journey toward Kufa 1, miles in a long caravan in the blistering heat of summer. On the Way to Karbala During the early phase of the journey the caravan met Al-Farazdaq a famous poet at a place called al-Sifah. But the Imam continued with the journey, and he received the first letter from his emissary Muslim Ibn Aqeel with good news. The letter indicated that the people were more than ready to welcome the Imam in Kufa and were looking forward to his leadership. Imam Husayn decided to send another emissary to Kufa with a message. The caravan kept proceeding toward Kufa. Many days passed but the Imam did not receive any more responses from Muslim Ibn Aqeel. Within a short time the gatherings started to gain momentum. Mukhtar was also arrested and imprisoned and tortured by Ibn Ziyad. Imam Husayn continued with the journey along with close companions and family members until he was face to face with 1, horsemen led by Hurr al-Riyahi representing the enemy. The enemy army blocked the camps of Imam Husayn a.

Chapter 9 : KARBALA HISTORY IN URDU | KARBALA HISTORY IN URDU

Waqya Karbala (Shahadat Imam Husain RZ) [urdu stories islamic stories prophet stories] History of Hussaini Brahmin / Hindu fought in karbala. Urdu & Hindi History Help.

As some people do not accept the authenticity of a hadith unless it is accepted by particular scholars. He was born in either 26th or the 27th year of the Hijra. His mother, Maysun, was divorced from Amir but Yazid lived with his father. Yazid was a very clever, witty and intelligent boy. Yazid had a passion for music and alcohol. He always had a hangover in the morning due to his heavy drinking from the night before. When he hunted, he travelled with many dogs and enjoyed watching animals fighting one another. His fondness of his pets went to such extremes that his pets even travelled on horses laden with gold, and when a pet died, he would mourn for it. Some historians claim that he died due to one of his pets actually biting him while he was playing with it. He advised him repeatedly, "O my son, why do you indulge yourself in these evil things? Your enemies will triumph at your actions, while your friends will never respect you. One day, Yazid asked his father if after his earthly departure, he would be made the King. Amir was so surprised that he responded by saying, "Sub-han Allah! How can this be possible? But in fact he died on 15th Rabi-ul-Awwal 64 Hijra; and he was 48 years old at that time. Most of the people had pledged their allegiance to him. However, three of the companions of the Prophet Allah bless him and give him peace in Madina had not done so. It was due to this fact that Yazid wrote a letter to The governor of Madina who at the time was Waleed bin Utbah. In it he wrote: The three Sahabah he made refernece to: He asked his advice on the matter of the allegiance of these three men. Marwan said to The governor, "Send someone to call for Imam Husain and Abdullah bin Zubair immediately, and order them to swear allegiance to Yazid. If they obey then leave them, but if they refuse then you should have them killed. Do not worry about Abdullah bin Umar as he has no desire to fight or become a leader, unless all the people get together and ask him to become their leader. He told him that he would find them in the mosque since he had just left the Mosque himself and had seen them sitting there. When the person reached the Mosque and told them that The governor wanted to see them both, they replied that they would come soon. When he left they discussed the reasons The governor would want to see them since The governor himself had very recently left the mosque. When they could not come up with any reason for his request to see them, they decided to leave and go home. Imam Husain entered the house of The governor. After greeting him, The governor and Marwan gave him the letter which they had received from Yazid. The second part of the letter concerned their allegiance. Imam Husain said that it was not appropriate for a person of his status to pledge allegiance to Yazid secretely. But if they were to gather all the people of Madina together to swear their allegiance to Yazid, he would be the first among them to speak out about. The governor agreed to invite the people in the following morning. But Marwan spoke up immediately advising The governor, "Ask him to swear allegiance to Yazid now, otherwise you will not be able to obtain allegiance from him later, until there are rivers of blood flowing between you and him. If you do not do this, I will kill Imam Husain right now. On his departure Marwan said to The governor, "You have made a grave error in letting Imam Husain leave. And I also swear that if I were given all the possession of a kingdom I still would not have killed him. The governor sent his people a number of times to call him. In the end they surrounded his house and called out that if he did not come out they would come to see him the next morning. During the night Abdullah bin Zubair came out very upset and told the people to tell The governor that he would come the next morning to see him. During the night Abdullah bin Zubair and his brother left for Makkah through a road which was not very well known to the travellers. When The governor found out that he had been tricked, he sent his men to find them, but by that time they had gone. When Abdullah bin Zubair reached Makkah, some of his supporters were already there and he began living in Makkah with them. He would also lead the prayers. Abdullah bin Zubair and his supporters refused to join them in prayers. If the people swear allegiance to you then you should thank Allah Most High and if they decide to choose someone else as their leader, it would still not affect your religion or the respect people have for you. If you cannot do this then you should stay in the desert or the mountains and send your representative to different cities, or even keep changing cities until all the

people in each town accept you as their leader. I am also afraid that you may go to towns where only a few will support you and the majority will oppose you. If there were a conflict between them I would not like you to be there to get the blame. His brother replied, "Go to Makkah. They were coming towards Madina. Between the road from Makkah to Madina they met Imam Husain and when they found out that Imam Husain was intending to leave for Kufa, they dissuaded him from undertaking this journey. They reminded him of the flick-mindedness and betraying mentality of Kufans. Imam Husain maintained that it was important to tear the mask of Islam from the face of unIslamic rulers, and to alienate the Muslims from their misguided rulers. He asserted that it was incumbent to uphold the banner of Islam and defend the fundamental principles of Islamic political system. They had a long conversation on this subject, and after a while they each carried on with their journey. The new governor was appointed in the month of Ramadan in the 60th Hijra. As soon as he became The governor he found out that Abdullah bin Zubair and his brother Umar bin Zubair had a conflict between them. Some of the people he arrested were regarded as very pious and holy men and some of them were the companions or sons of the companions of the Prophet Allah bless him and give him peace. He arrested all of them and punished them with 40 to 60 lashes per person. The governor then called a meeting to discuss who should be sent to Makkah to arrest Abdullah bin Zubair. Umar bin Zubair volunteered to go to Makkah to his brother. The governor gave him an army of men and ordered him arrest Abdullah bin Zubair and his followers. When Umar bin Zubair was ready to leave with his army the friend of the old governor Marwan said to Umar bin Zubair, "Makkah is a city where even hunting a bird is Haram forbidden , so how are you going to fight in Makkah? Your brother Abdullah bin Zubair is a fragile old man of sixty. What risk can he pose to someone in your position? So you should not go to Makkah and fight. When they neared Makkah they camped outside and Umar bin Zubair sent a messenger to his brother. The messenger said to Abdullah bin Zubair, " I have been sent to you by The governor of Madina to arrest you and take you back with me, so that you may swear allegiance to him in person as he will not accept it in writing or verbally. If you give yourself up to me I will put a very thin collar round your neck so that it cannot be noticed by your people and they will not lose respect for you. I will then take you back to Syria to King Yazid. You and I both know it is forbidden to shed blood in Makkah. The people of Kufa martyred your father, Sayyiduna Ali, and also contested with your brother, Sayyiduna Hasan. Unless the people of Makkah tell you to leave, do not leave Makkah", He added. After listening to this advice Imam Husain carried on with his journey to Makkah and remained and settled there. Time and time again people used to come to him and tell him about the situation of Kufa and the evil ways of Yazid. Abdullah bin Zubair recognised the higher religious status and elevated rank of Imam Husain and knew that whilst Imam Husain was in Makkah nobody was going to swear allegiance to him as the leader of the Muslims. It was decided that a letter of invitation would be sent to Imam Husain. In the letter they wrote: If you come to us we shall swear allegiance to you and we will remove him from his post. Within two days of sending this letter another letter was sent again with similar contents to Imam Husain and this time backed by signatures. After that a third letter then a fourth, and so on; every two days a letter was sent to Imam Husain. Some people even went to invite Imam Husain to Kufa in person. Imam Husain wrote a letter to the people of Kufa, stating that he appreciated the situation in Kufa and was sending one of his cousins, Muslim bin Aqeel, to them, so he could assess the situation of Kufa and inform him of his opinion. He further added that he would himself come to Kufa soon because only he who follows the book of Allah Most High and establishes justice in the country could be the leader of the Muslims. After saying the prayer he acquired two guides to go to Kufa with him. Muslim bin Aqeel survived and reached an oasis and found water. Later, he wrote a letter to Imam Husain explaining all the difficulties that he had encountered during the journey to Kufa. In addition, he wrote that the journey was cursed and requested for a proxy to be sent in his place. When Imam Husain received the letter from Muslim bin Aqeel he replied by telling him to stop being so cowardly and continue with the journey to Kufa. Upon receiving this letter, Muslim continued with his journey to Kufa. It was 1st of Zil-Hijjah 60 A. Muslim bin Aqeel used to read the letters from Imam Husain to them. When the people would hear these letters, they would weep and pledge to support Imam Husain to their last breath. Upon hearing this The governor gathered the people of Kufa and gave a a speech warning the people of the consequences of opposing the government. He asserted, "Causing trouble, disturbance and fighting amongst

ourselves is not right. I will not fight, arrest or cause any kind of hardship to any of you, even for suspicion, unless any of you start a conflict or cause trouble. Also I will fight with the person who breaks the allegiance with our King Yazid even if it means that I would personally have to fight with him.