



IMAM HUSSAIN

عليه السلام

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(عليه السلام)

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

Imam Hussain (عليه السلام) is one of the most revered dignitaries of Islam. He is an icon and a role model who has kept Sahih Iman and Sahih Islam alive in the world.

If Imam Hussain (عليه السلام) had publicly not opposed Yazid and assured the enemies of Islam that he is not a threat to them, they would have easily made him Governor of a Province. But, being a prominent member of Ahle Bait and leader of Muslims, he had the responsibility on his shoulders to keep the purity of Islam intact, away from corruption and manipulative politics. And he could have done so only by giving the ultimate sacrifice; his own life, and the lives of all those who were near and dear to him.

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) declared "these two sons of mine (Hadhrat Hassan - رضى الله تعالى عنه and Hadhrat Hussain - رضى الله تعالى عنه) are **the leaders** of the youth in Paradise. **(Tirmidhi)**

The Book contains historical facts from authentic Islamic literature. We hope readers will greatly benefit from it.

BLESSED BIRTH

Imam Hussain Ibn Ali (عليه السلام) was born in Madina on 3rd Shaban, 4 H (626 AD). After his birth he was taken to the Prophet (صلى الله عليه و آله وسلم), who was delighted to see the newborn. The Prophet (صلى الله عليه و آله وسلم) recited the Adhan and Iqamah in Imam Hussain's (عليه السلام) right and left ears respectively.

Imam Hussain (عليه السلام) was in Prophet's (صلى الله عليه و آله وسلم) company for 6 years (626-32). At the time of Martyrdom of Hadhrat Ali (رضي الله تعالى عنه) in 661, he was 35 years old.

(1) It is in Hadith - Narrated Abu Huraira (رضي الله تعالى عنه) : Once, when Imam Hussain (رضي الله تعالى عنه) was of tender years, the Prophet (صلى الله عليه و آله وسلم), holding his forearms out, said, O' Hussain (رضي الله تعالى عنه)! Climb up! Climb up!' He started to climb till his feet were on the chest of the Prophet (صلى الله عليه و آله وسلم), and both were faced to face. The Prophet (صلى الله عليه و آله وسلم) kissed him with great fondness and said, O'Allah! I love him. You too love him! **(Bukhari)**.

(2) It is in Hadith - Narrated Anas Ibn Malik (رضي الله تعالى عنه). When Allah's Apostle (صلى الله عليه و آله وسلم) was asked which member of his family was dearest to him, he replied. "Hassan (رضي الله تعالى عنه) and Hussain (رضي الله تعالى عنه)". He used to say to Fatimah (رضي الله تعالى عنها), "Call my two sons to me", and then would sniff and cuddle them. **(Tirmidhi # 6158)**.

(3) It is in Hadith - Narrated by Sa`d Ibn Abi Waqqas (رضي الله تعالى عنه) : When Allah (رَّ وَجَلَّ عَ) revealed the verse: فَمَنْ حَاكَمَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ: [Tell them (O' Prophet ﷺ) those who dispute in this with you even after the knowledge has come to you, 'come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and pray and solicit Allah's condemnation on those who lie.] (Aal-e-Imran - 61), the Prophet (صلى الله عليه و آله وسلم) summoned Hadhrat Ali (رضي الله تعالى عنه), Sayyida Fatima (رضي الله تعالى عنها), Imam Hasan (رضي الله تعالى عنه), and Imam Hussain (رضي الله تعالى عنه), and said : "O Allah (رَّ وَجَلَّ عَ)! These are my Family. **(Muslim, Ahmad, Tirmidhi, and Hakim)**

(4) It is in Hadith - Ummul Momineen Aisha (رضى الله تعالى عنها) reported that Allah's Apostle (صلى الله عليه و آله وسلم) went out one morning wearing a striped cloak of the black camel's hair that there came Hassan (رضى الله تعالى عنه). He wrapped him under it, then came Hussain (رضى الله تعالى عنه) and he wrapped him under it along with the other one. Then came Fatima (رضى الله تعالى عنها) and he took her under it, then came Ali (رضى الله تعالى عنه) and he also took him under it and then recited this verse - *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ - أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا* [Allah only desires to take away any uncleanness from you O'people of the household, and purify you (meticulously) (Al-Ahzaab - 33). (Muslim, Book 31, Hadith # 5955).

(5) It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) looked at Hazrat Ali (رضى الله تعالى عنه) Sayyida Fatima (رضى الله تعالى عنها) and Imams Hassan and Hussain (رضى الله تعالى عنهم) and said, "I am in war with those who will fight with you, and in peace with those who are peaceful to you." (Tirmidhi, Ibn Majah, al-Hakim, Tabarani, Mishkat, etc.).

Imam Hussain (عليه السلام) was loved and admired by all Sahabah, particularly the Khulafa-e-Rashideen (رضى الله تعالى عنهم اجمعين).

It is in Hadith - Ya'la Ibn Marra narrated that the Prophet (صلى الله عليه و آله وسلم) said, 'I am from Hussain (رضى الله تعالى عنه) and Hussain (رضى الله تعالى عنه) is from me. Allah loves the one who loves Hussain (رضى الله تعالى عنه). (Tirmidhi)

We would like to clarify an issue here. Some people claim that it is not appropriate to write 'Alaihis Salam' with the names of the members of Ahle Bait (like Hadhrat Ali, Sayyida Fatimah, Imams Hassan and Hussain); rather we should write Radiallahu ta'ala unh (رضى الله تعالى عنه) because 'alaihis salaam' is used with the names of the Prophets.

However, when we read the books of Tafaseer, Ahadith and Fiqh of hundreds of Ahle Sunnah scholars for the past 1400 years, we find that they have used 'alaihis salam' with Ahle Bait-e-At haar. Imam Bukhari in his Sahih has used 'alaihis salam' with the names of Hadhrat Ali, Sayyida Fatima and other members of Ahle Bait. Imam Ahmed used 'Alaihis Salam' with the names of Ahle Bait in his "Musnad". Imam Jalauddin Suyuti, Shaikh Ahmed Sirhindi, Shah Waliullah and hundreds of others have used 'alaihis salam' with the names of Ahle Bait. Also, it is a common practice that when two Muslims meet, one says "As Salaamu Alaikum" and this greeting is returned by "Wa alaikum as-Salaam" by the other person. Also, in every Salah we recite 'At Tahiyat' in which we say "Assalamu alaina wa ala Ibaadillahis Saliheen". Therefore, no one should object when 'alaihis salaam' for Ahle Bait-e-At haar.

EARLY LIFE

Imam Hussain (عليه السلام) grew up in the Prophet's (صلى الله عليه و آله وسلم) household, in the company of the Prophet (صلى الله عليه و آله وسلم) and Khulafa-e-Rashideen. He was pious, polite and extremely patient. His heart was divinely guided, as was the case with other Khulafa-e-Rashideen. This is the reason they are known as "rightly guided".

Imam Hussain (عليه السلام) was very brave. He stayed at the Gate of Hadhrat Uthman (رضي الله تعالى عنه) during the rioters' siege, guarding him against the rioters. He participated in all the battles that were fought under Hadhrat Ali (رضي الله تعالى عنه) and Hadhrat Hassan (رضي الله تعالى عنه).

There is no doubt that the Ahle Bait-e-At-Haar, particularly Hadhrat Ali and Hasanain karimain (رضي الله تعالى عنهم اجمعين) have a special status among Sahabah. It is not only because they are close kin of the Prophet (صلى الله عليه و آله وسلم), but they were given the responsibility of keeping the light of Sahih Iman alighted in the world and they did that with utmost sincerity. They showed us how to be steadfast on Sahih Iman during dark times of oppression and corruption. When others interpreted Quranic verses and Ahadith, they stood the ground and showed us the right path of Islam. Their sacrifices were important for Islam's continuation as a truthful religion till the day of Resurrection. This is the reason Hasanian karimain (رضي الله تعالى عنهما) are regarded as leaders of Muslims, both in this world and in Paradise.

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) declared "these two sons of mine (Hadhrat Hassan - رضي الله تعالى عنه and Hadhrat Hussain - رضي الله تعالى عنه) are **the leaders** of the youth in Paradise. (Tirmidhi, Vol 5, page 426).

BACKGROUND EVENTS

Prophet Mohammad (صلى الله عليه و آله وسلم) established Islam and Islamic State in Arabian Peninsula during 609-632. After his death in 632, there was some confusion created by an unknown Ansaari Sa'ad bin Ubada about the issue of succession, but it was resolved by Khulafa-e-Rashideen, particularly Hadhrat Umar (رضى الله تعالى عنه) and Hadhrat Abu Bakr (رضى الله تعالى عنه) was chosen as the first Caliph by consensus. His Caliphate lasted for two years, between 632-34, during which, Islamic State was consolidated and expanded.

After Hadhrat Abu Bakr (رضى الله تعالى عنه), Hadhrat Umar (رضى الله تعالى عنه) took up as Caliph and his reign lasted for 10 years, between 634-44. Hadhrat Umar (رضى الله تعالى عنه) continued consolidation of Islamic State as well as its expansion beyond Middle Eastern borders.

After Hadhrat Umar (رضى الله تعالى عنه), Hadhrat Uthman (رضى الله تعالى عنه) became Caliph. His reign lasted for 12 years, during 644-56. The first half of Hadhrat Uthman's (رضى الله تعالى عنه) rule was smooth. However, during the second half, the vested interests created trouble and eventually the Caliph was assassinated in his own home by the rioters.

After Hadhrat Uthman (رضى الله تعالى عنه), Hadhrat Ali (رضى الله تعالى عنه) took over as Caliph in 656 in the backdrop of an anarchy in Islamic State.

What were the reasons for that state of affairs?

AHLE SUNNAH OPINIONS

(i) **Al-Hassan al-Basri wrote** - (Muawiya (رضي الله عنه) لقد تصنّع معاوية للخلافة في ولاية عمر بن خطاب - رضي الله تعالى عنه) had been preparing himself for Caliphate since Hadhrat Umar's (رضي الله تعالى عنه) tenure.) (**Mukhtasar Tarikh Damishq**, Vol 25, Page 24. It is also recorded in '**Tathbit Dala'il al-Nubuwwa**, Page 593)

(ii) **Prophet Mohammad** (صلى الله عليه و آله وسلم) prophesied the Group under Muawiya (رضي الله تعالى عنه) will be rebellious aggressors who will fight against Hadhrat Ali (رضي الله تعالى عنه).

It is in Hadith - Ibn 'Abbas (رضي الله تعالى عنه) said to me and to his son Ali, "Go to Abu Sa'id (رضي الله تعالى عنه) and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the Masjid-e-Nabawi reached. He said, "We were carrying one adobe at a time while 'Ammar (رضي الله تعالى عنه) was carrying two. The Prophet (صلى الله عليه و آله وسلم) saw him and started removing the dust from his body and said, "May Allah be Merciful to 'Ammar (رضي الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise, and they will invite him to Hell-fire." 'Ammar (رضي الله تعالى عنه) said, "I seek refuge with Allah from affliction." (**Bukhari**)

(iii) **Imam Abu Bakr al-Razi al-Jassas** (d 992) wrote in his book "Ahkaam al-Quran as follows:

تقتلك الفئة الباغية وهذا خبر مقبول من طريق التواتر حتى إن معاوية لم يقدر على جده لما قال له عبد الله بن عمر ، فقال :إنما قتله من جاء به فطرحه بين أسنتنا

('Ammar (رضي الله تعالى عنه) you will be killed by the rebellious group' This Hadith is a continuous Narration (Hadith-e- Mutawatir) so much so that even Muawiya (رضي الله عنه) could not deny it when Abdullah Ibn Umar (رضي الله تعالى عنه) mentioned it to him. Muawiya (رضي الله تعالى عنه) replied: He (Ammar (رضي الله تعالى عنه) was killed by those who brought him to our swords.").

(iv) **Imam Ahmad** recorded the following Hadith twice in his Musnad with a sound chain.

قال عمرو :سمعت رسول الله صلى الله عليه وسلم يقول :تقتله الفئة الباغية ، فقال له معاوية :بحضت في بولك أي زللت و Amru said that I heard the Prophet (صلى الله عليه و آله وسلم) saying Ammar Yasir (رضي الله تعالى عنه) will be killed by the

rebellious group". Muawiya (رضي الله تعالى عنه) replied: 'Hadhrat Ali (رضي الله تعالى عنه) and his companions killed him because they brought him to our spears!'

When this news reached Hadhrat Ali (رضي الله تعالى عنه), he said that on this logic, Hadhrat Amir Hamza (رضي الله تعالى عنه) was killed by the Prophet (صلى الله عليه و آله وسلم) because he took him to the kuffar in the **battle of Uhud!**

(v) **Imam al-Barzanji** (1640-1703), the Chief Mufti of Madinah (buried in Jannat ul Baqi) wrote in his book "Ishrat al-Sa'a" as follows.

"It was a false pretext of Muawiya (رضي الله تعالى عنه) to justify his fight with Hadhrat Ali (رضي الله تعالى عنه) under the guise of revenge for the murder of Hadhrat Uthman (رضي الله تعالى عنه) because when he completely attained the power and became ruler of the whole State, he never opened the case of the murder of Hadhrat Uthman (رضي الله تعالى عنه) and did not arrest the murderers though he claimed earlier that the killers were still around. This proves that all his fight was for worldly rule under the deceit of revenge for the murder."

(vi) **Imam al-Manawi** wrote:

أجمع فقهاء الحجاز والعراق من فريقتي الحديث والرأي ، منهم مالك والشافعي وأبو حنيفة والأوزاعي والجمهور الأعظم من المتكلمين والمسلمين ، أن علياً مصيب في قتاله لأهل صفين كما هو مصيب في أهل الجمل ، وأن الذين قاتلوه بغاة ظالمون له

"There is Ijma of Fuqaha (Jurists) of Hijaz (Makka and Madina) and Iraq (Kufa and Basra), among them Imam Malik, Imam Shafi'i, Imam Abu Hanifa, Imam Awzai and majority of theologians and Muslims that, Hadhrat Ali (رضي الله تعالى عنه) was on Haq in his fight against the people of Siffeen and those who fought with him were Oppressive Mutineers (Zaalim Baghis)."

[**Imam al-Manawi** (1545 - 1621), wrote in his book **Fayd al - Qadeer** with reference to **Imam Abdul Qahir al-Jurjani's** (1007-1078) **Aqeeda.**]

(vii) Abdullah bin Umar (رضي الله تعالى عنه), Imam Shafi'i, Imam Nasai, Imam Mohammed Ibn Ismail al-Sana'ani, Imam Abdulrauf al-Manawi, Imam Mohammed Shaybani, Mulla Ali Qari, Imam Abu Bakr al-Jassas, Imam Shawkani, Imam al-Jurjani, and others have written that Muawiya (رضي الله تعالى عنه) was wrong in his fight with Hadhrat Ali (رضي الله تعالى عنه).

(viii) Abdullah, son of Ahmad Ibn Hanbal stated : "I asked my father (Imam Ahmad) about Hadhrat Ali (رضي الله تعالى عنه) and Muawiyah (رضي الله تعالى عنه). He (Ahmad Ibn Hanbal) answered: "Know that Hadhrat Ali (رضي الله تعالى عنه) had a lot of enemies who

tried hard to find a fault in him, but they found it not. As such, they joined a man (**Muawiya**) who verily fought him, battled him and they praised him (**Muawiya**) extravagantly setting a trap for themselves for him.

[Reference - (i) History of Caliphs by Jalaluddin Suyuti page 202, (ii) Al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 9, section 4, p 197, (iii) Al-Toyuriyyat, by al-Salafi, from Abdullah Ibn Ahmad Hanbal.

(ix) **Ibn Kathir** wrote in his famous book al-Bidaya wan Nihaya as follows:

Muawiya (رضي الله تعالى عنه) was not appointed with the consensus of Muslims at large as was the case with his predecessors. Despite this Muawiya (رضي الله تعالى عنه) wanted to be the Khalifa and he fought for this position and became ruler by force. When he imposed his Caliphate on people, they had no choice but to give him bay'a. If people did not give him bay'a, they would not only lose their positions/jobs but also would have lost their lives. It would have been a catastrophe for them. People would rather give bay'a than confront these consequences. That is why Imam Hassan (رضي الله تعالى عنه) stepped down and other Sahaba joined him to avoid the risk of civil War among Muslims. Muawiyya (رضي الله تعالى عنه) was aware of this strategy. He himself confessed, "I was absolutely aware of nation's discontent with my caliphate; however, I secured it by sword" (**Al-Bidaya wan-Nihaya, Vol 8, Page 132**).

IMAM HASAN'S (رضى الله تعالى عنه) PEACE TREATY WITH MUAWIYA (رضى الله تعالى عنه)

After Hadhrat Ali's (رضى الله تعالى عنه) martyrdom 21st Ramadan 40 AH (28 January 661 CE), Hadhrat Hasan (رضى الله تعالى عنه) was nominated as Caliph by the people. But Muawiya (رضى الله تعالى عنه) continued his military campaign and occupied most of the Islamic State. Many of the Military Generals in Hadhrat Hasan's (رضى الله تعالى عنه) army defected to Muawiya (رضى الله تعالى عنه). Historians claim that the defections were engineered by Muawiya (رضى الله تعالى عنه). To stop the bloodshed of Muslims, Hadhrat Hasan (رضى الله تعالى عنه) had to abdicate the Caliphate by entering a peace treaty with Muawiya (رضى الله تعالى عنه) in 661 CE (40 AH).

The primary condition of the peace treaty was, Muawiya (رضى الله تعالى عنه) will abide by Quran and Sunnah in ruling the Islamic State. Following conditions were laid down for Muawiya (رضى الله تعالى عنه) in the Peace Treaty, to which he agreed and signed the Treaty.

(1) Muawiya (رضى الله تعالى عنه) will follow the Qur'an and the Sunnah in ruling the Islamic nation, (2) He will allow a Parliament (shura) to take a decision as regards to Caliphate after his death, (3) He will refrain from public cursing and insult of Hadhrat Ali (رضى الله تعالى عنه), and (e) He will provide security to Hadhrat Hassan (رضى الله تعالى عنه) and his companions.

History is a witness that none of these conditions were fulfilled.

(a) Cursing of Hadhrat Ali (رضى الله تعالى عنه) was officially sponsored and it continued for decades. (Bukhari, Muslim, Ahmed, Ibn Maja, Qurtubi, Ibn Kathir, Kanzul Ummal, Jalaluddin Suyuti, Ibn Taymiya, and others)

It is in Hadith - It is in Hadith - Ibn Sa'd Umair bin Is-haq narrated" Marwan was our ruler (appointed as Governor of Madina by Muawiya - (رضى الله تعالى عنه). He used to accuse and abuse Hadhrat Ali (رضى الله تعالى عنه) every Friday from the Member of the Mosque (Masjid-e-Nabawi). Hadhrat Hassan (رضى الله تعالى عنه) used to listen to this slang but he never replied. One day, Marwan sent a person to Hadhrat Hassan (رضى الله تعالى عنه) with a message that the example of Hadhrat Ali (رضى الله تعالى عنه) and Hadhrat Hassan (رضى الله تعالى عنه) was like Mule. When a mule is asked as to who his father was, it says my mother was a Mare (Female Horse). After listening to this abuse, Hadhrat Hasan (رضى الله تعالى عنه) told the person to go and inform Marwan that "I will not abuse him in retaliation because it may help him to lessen the evil from his record of deeds.

Hadhrat Hassan (رضى الله تعالى عنه) further said, Allah will decide between him and Marwan on the day of Judgment. "If Marwan is truthful, let Allah provide him recompense (thawaab). And if he is a liar, then Allah will give him the severest of the punishments. **(Jalaluddin Suyuti recorded this Hadith in Tariq al-Khulafa).**

It is in Hadith - When Hadhrat Ali Ibn Husain Zain al-Abedeen (رضى الله تعالى عنه) asked Marwan why he curses Hadhrat Ali (رضى الله تعالى عنه) from the pulpit, Marwan said 'Our reign would not be sound without that. (لَا (يَسْتَيْمُ لَأْمُرُ الْإِ بِذَلِكَ (Ibn Asakir)

(b) In 51 AH, Ziyad bin Abih [who was declared by Muawiya (رضى الله تعالى عنه) to be the illegitimate biological son of Abu Sufyan (رضى الله تعالى عنه) and his name was changed to Ziyad bin Abu Sufyan by a decree issued by Muawiya (رضى الله تعالى عنه)] was appointed as Governor of Kufa by Muawiya (رضى الله تعالى عنه) he started abusing Hadhrat Ali (رضى الله تعالى عنه) from the pulpit as was done by his predecessors. It is recorded that Hujr bin Adi (رضى الله تعالى عنه) objected to the public insults. Enraged over his objection, Ziyad arrested Hujr bin Adi (رضى الله تعالى عنه) along with 6 others and sent them to Muawiya (رضى الله تعالى عنه), who sentenced them to death with the condition that if they abused Ali (رضى الله تعالى عنه) openly, they will be pardoned. They refused to do so. Finally, Hujr bin Adi (رضى الله تعالى عنه), his son Human Ibn Hajr (رضى الله تعالى عنه) and 5 others were brutally murdered outside Damascus.

Details can be found in (1) Dalail al-Baihaqi, Vol 6, (2)Tareekh Ibn Asakir, Vol 12 - 'Zikr Hujr Ibn Adi, (3) Subul al-Huda wa al-Rashad by Mohammad bin Yusuf al-Salehi al-Shami (d 942 H), Vol 10, (4) Kanzul Ummal, Ahadith Nos. 30887, 35510, 37511, 36530, (5) Khasais al-Kubra, Vol 2, etc.

(c) Muawiya (رضى الله تعالى عنه) ruled like a Byzantine/Kisra King. He used to boost himself as an Arab King (Abu Dawood, Ahmed, Majma al Zawaid, Ibn Asakir, Shah Abdulaziz Muhaddis Delhi, Ibn Hajr Asqalani, Ibn Kathir and others).

(d) Muawiya (رضى الله تعالى عنه) used Haram items in his daily usage and food (Ahmed Ibn Hanbal, Abu Dawood, Ibn Asakir, Ad-Dhahabi, Ibn Hajr Asqalani, Asad al-Ghaba, Muajma'a al-Zawaid, Abdulhaq Muhaddith Dahalwi, etc.).

Imam Ahmad has recorded the following Hadith in his Musnad.

It is in Hadith - حدثنا عبدالله حدثني أبي ثنا زيد بن الحباب حدثني حسين ثنا عبدالله بن بريدة قال دخلت أنا و أبي على معاوية فأجلسنا على الفرش ثم أتينا بالطعام فأكلنا ثم أتينا بالشراب فشرب معاوية ثم

ناول أبي ثم قال ما شربته منذ حرمه رسول الله عليه و سلم ثم قال معاوية كنت أجمل شباب قريش وأجوده ثغرا وما شيء كنت أجده لذة كما كنت وأنا شباب غير اللبن أو إنسان حسن الحديث يحدثني إسناده قوي

[Abdullah bin Buraida said, 'I went to Muawiya with my father, then he (Mu'awiya) made us sit on a mattress then he brought food to us and we ate, then he brought drink to us, Muawiya drank and then he offered that to my father, thus (my father) said: 'I never drank it since the Apostle of Allah made it Haram'...." (Musnad Ahmad, Vol 5, Page 347, Hadith # 22991)

Abi Bakar al-Hathami recorded this Hadith **Majma al Zawaid**, Vol 5, page 554, Hadith # 8022 and stated (رواه أحمدورجاله رجال الصحيح **Ahmad** narrated it and the narrators are Sahih). A Salafi scholar Shaikh Muqbil al-Wadi'e also declared it 'Hasan' (Musnad al-Sahih, page 185).

(e) Muawiya (رضى الله تعالى عنه) revived many Pagan practices in the Islamic State which were prohibited by Prophet Mohammad (صلى الله عليه و آله وسلم). He also changed several Islamic rules. (Suyuti, Ahmad, ad-Dahabi, Hakim, Abi Shaibah, Ibn Kathir, Ibn Hajr Asqalani, Salafi scholar Hasan Farhan al-Maliki, etc.).

(f) Muawiya (رضى الله تعالى عنه) blurred the concept of legitimacy of marriage in Islam. Children born under the wedlock and outside the wedlock were treated on par with each other. The Head of State, by a decree made it a law and became himself the first example. The law of Pagans was reintroduced in the Islamic State. This law opened the floodgates for adultery which were closed by Prophet Mohammad (صلى الله عليه و آله وسلم).

(g) Muawiya (رضى الله تعالى عنه) appointed his son Yazid as heir apparent and ruler of Islamic nation.

(h) **Ibn Katheer**, in his book **Al-Bidayah wan-Nihaya**, stated that Muawiya (رضى الله تعالى عنه) threatened Hadhrat Hussain (رضى الله تعالى عنه) to pledge allegiance on the hands of his son Yazid (لعنة الله عليه).

"Muawiyah (رضى الله تعالى عنه) called on the people including those within the outlying territories to pledge allegiance to his son, Yazeed (لعنة الله عليه) to be his heir to the Caliphate after him. Marwan also wanted Yazid (لعنة الله عليه) to be the Caliph so that he could run things behind the scenes. Almost all the subjects offered their allegiance, except for (i) Abdur Rahman bin Abu Bakr, (ii) Abdullah bin Umar, (iii) Hadhrat Hussain bin Ali, (iv) Abdullah bin Zubair and (v) Abdullah bin Abbas (رضى الله تعالى عنهم). Because of this Muawiyah (رضى الله تعالى عنه) came to Madina and summoned each one of the five and **threatened them**".

The threat was real as history is a witness that Imam Hussain (عليه السلام) and his 72 close associates, many of whom his near and dear, were brutally massacred in Karbala, Iraq by Muawaiya's (رضي الله تعالى عنه) son, Yazeed bin Muawaiya (لعنة الله عليه) in 680 and their bodies were mutilated by horses. Allahu Akbar.

I have written two books which are important in this context. (i) [Muawiyah's \(رضي الله تعالى عنه\) role during Rashidun Caliphate](#), (ii) [Muawiyah's \(رضي الله تعالى عنه\) reign as head of state](#)

MARTYREDOM OF IMAM HUSSAIN (عليه السلام)

Muawiyah (رضي الله تعالى عنه) announced nomination of Yazid to the throne within a few years after occupying the Islamic State. Yazid was about 16 years old then. From then onwards, both father and the son made sure that the Governors of all provinces accept Yazid as the crown prince and heir apparent of the Islamic State. The oath to Yazid's succession was secured from all parts of the State with the exception 5 dignitaries in Madina; (i) Abdur Rahman Ibn Abu Bakr, (ii) Abdullah bin Umar, (iii) Hussain bin Ali, (iv) Abdullah bin Zubair and (v) Abdullah bin Abbas (رضي الله تعالى عنهم اجمعين) who opposed and showed their displeasure on his nomination.

Marwan ibn al-Hakam, Governor of Madina Province, formally announced Muawiyah's (رضي الله تعالى عنه) decision of nominating his son as heir apparent and successor in front of a large gathering in Madina. He gave a lengthy speech and tried to legitimize the nomination by saying that it is the way, custom and sunnah of Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه). From the audience, Abdur Rahman Ibn Abi Bakr (رضي الله تعالى عنه) objected on this statement saying it was actually the customs of the Byzantines and the Persians, not the custom of Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه). Neither Abu Bakr (رضي الله تعالى عنه) nor Umar (رضي الله تعالى عنه) had appointed his own progeny as his successor. Marwan got furious on these remarks and ordered his guards to arrest Abdur Rahman Ibn Abi Bakr (رضي الله تعالى عنه). Before the Guards could catch hold of Abdur Rahman Ibn Abi Bakr (رضي الله تعالى عنه), he sneaked out of the crowd and entered his sister (Ummul Momineen) Aisha's (رضي الله تعالى عنها) house. After his address, Marwan also came to Ummul Momineen Aisha's (رضي الله تعالى عنها) house and maligned Abdur Rahman Ibn Abu Bakr (رضي الله تعالى عنه) loudly from outside, quoting verse 17 of Surah Al-Ahqaf, falsely claiming that the verse had been revealed against Abdur Rahman Ibn Abu Bakr (رضي الله تعالى عنه). Marwan did not order his Guards to enter the house of Ummul Momineen Aisha (رضي الله تعالى عنها) to arrest Abdur Rahman Ibn Abu Bakr (رضي الله تعالى عنه) because he feared people

will revolt if there was scuffle and possible injuries inside Ummul Momineen's (رضى الله عنها) house between the Guards and the inmates.

It is in Hadith (Bukhari) - Narrated Yusuf bin Mahak: Marwan had been appointed as the governor of Hijaz by Muawiya (رضى الله تعالى عنه). He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father. Then Abdur Rahman bin Abu Bakr (رضى الله تعالى عنه) told him something whereupon Marwan ordered that he be arrested. But Abdur Rahman (رضى الله تعالى عنه) entered Ummul Momineen Aisha's (رضى الله تعالى عنها) house and they could not arrest him. Marwan said, "It is he ('Abdur-Rahman) about whom Allah revealed this Verse - وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي - أَن أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيْلَكَ آمِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ [And the one who says to his parents: "Fie on you! Do you hold out the promise to me.....] (Al-Ahqaf - 17)

On that, Ummul Momineen Aisha (رضى الله تعالى عنها) said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander)." (Bukhari, Book 6, # 352)

Marwan kept a close watch on the 5 dignitaries who had opposed Yazid's appointment as crown prince. They were threatened, intimidated and persecuted continuously. One day Abdur Rahman Ibn Abu Bakr (رضى الله تعالى عنه) came to know that Muawiya (رضى الله تعالى عنه) was visiting Madina. To avoid trouble, Abdur Rahman (رضى الله تعالى عنه) left for Makka. On his way he died in 666. Some historians claim that the scary news was given to Abdur Rahman (رضى الله تعالى عنه) by State secret men and he was persuaded and guided to travel outside Madina. On the way to Makka, he was given a deadly poison in his food which caused his instant death.

Meanwhile, Abdullah Ibn Abbas (رضى الله تعالى عنه) agreed to give oath of allegiance to Yazid. But Marwan could not force the remaining three into submission. Looking at Marwan's inability in pushing the remaining three dignitaries into submission, Muawiya (رضى الله تعالى عنه) replaced Marwan and appointed Walid bin Utbah bin Abu Sufyan (his nephew) as Governor of Madina. Marwan was given new assignment at the Center (Damascus) as Secretary/Vazeer to the King.

As against the above behavior of Muawiya (رضى الله تعالى عنه), compare the attitude Hadhrat Hussain (رضى الله تعالى عنه) and other dignitaries. **Ibn Kathir** has recorded in **al-Bidaya wan Nihaya** that, after the peace treaty, Hadhrat Hassan (رضى الله تعالى عنه) helped Muawiya (رضى الله تعالى عنه) to mobilize a strong contingent of trained Army men from Iraq and joined Muawiya's (رضى الله تعالى عنه) Syrian Army in fighting at the Western front

against Byzantine. In this endeavor, Hadhrat Hussain, Umar Ibn Abbas, Abdullah Ibn Zubair, Abu Ayyub Ansari and other Sahabah (رضي الله تعالى عنهم اجمعين) joined, forgetting about the treatment that was meted out to them by Muawiya (رضي الله تعالى عنه). Hadhrat Hassan and Hadhrat Hussain (رضي الله تعالى عنهم) used to visit Muawiya (رضي الله تعالى عنه) in Damascus to bring to his notice problems faced by people and suggested ways to alleviate them. Even after the death of Hadhrat Hassan (رضي الله تعالى عنه), Hadhrat Hussain (رضي الله تعالى عنه) visited Muawiya (رضي الله تعالى عنه) a few times to apprise him of issues related to common man.

After Muawiya's (رضي الله تعالى عنه) death in 60 H (680), Marwan became Secretary/Vazier to the new King Yazid. Islamic History has recorded that Yazid was adamant for forcing Imam Hussain (عليه السلام) into submission. He sent the following message to Walid bin Utaba, Governor of Madina through Marwan bin al-Hakam.

"Seize Hussain, Abdullah Ibn Umar and Abdullah Ibn Zubayr to give the oath of allegiance. Act so **fiercely** that they have no chance to do anything before giving the oath of allegiance. "

After persistent pressure, intimidation and threats, Abdullah bin Umar (رضي الله تعالى عنه) also agreed to give oath of allegiance to Yazid.

Marwan and Walid bin Utaba (Governor of Madina) summoned Imam Hussain (رضي الله تعالى عنه) and Abdullah Ibn Zubair (رضي الله تعالى عنه) to their palace in Madina to secure oath of allegiance by force. Abdullah bin Zubair (رضي الله تعالى عنه) did not go to the Governor's house and left for Makka secretly. Imam Hussain (رضي الله تعالى عنه) went to see the Governor. During the meeting, the Imam (عليه السلام) was forced for allegiance to Yazid with all kinds of threats and intimidation. Imam (عليه السلام) replied, he will not do anything secretly and whatever it is, he will do it in public. The Governor agreed, but Marwan objected and demanded Imam Hussain (رضي الله تعالى عنه) to be arrested and tortured into submission. Somehow the Imam (عليه السلام) managed to come out unharmed from the meeting.

Imam Hussain (رضي الله تعالى عنه) realized that the behavior of Marwan and Walid was a cursor for the ensuing trouble for him and his family in Madina. To avoid bloodshed, the Imam (رضي الله تعالى عنه) left for Makka along with members of his family. This occurred on Friday 4th Sha'ban, 60 H (680). Imam (عليه السلام) stayed in Makka in the house of Hadhrat Abbas (رضي الله تعالى عنه) for about four months. Meanwhile, the news of Imam's (عليه السلام) refusal to submit to Yazid and his travel to Makka was spread all over the Islamic State.

The refusal of Imam Hussain (عليه السلام) to accept Yazid as Caliph was not for the reason that Imam (عليه السلام) wanted to become the Caliph himself; rather it was because he did not see Yazid as a true representative of Islam. If Yazid had done tawbah from the sins he was committing openly and promised to abide by Quran and Sunnah, the Imam (عليه السلام) would have entered into a peace treaty with him, in line with the Peace Treaty between Muawiya (رضي الله تعالى عنه) and Hadhrat Hassan (رضي الله تعالى عنه), and would have accepted him as the ruler. The problem was Yazid's open disregard for Islamic Sharia, and his evil deeds, particularly, drinking and womanizing. Muawiya (رضي الله تعالى عنه) knew everything about his son. Despite that, he imposed him on people as Amir. Both, the father and the son were adamant to push everyone into submission. In such a scenario, there was a need for someone to come forward and show Muslims the right path of Islam. And Allah chose Imam Hussain (عليه السلام) for this august and revered responsibility.

Earlier, Imam Hassan (عليه السلام) had agreed to accept Muawiya (رضي الله تعالى عنه) as the ruler on the **primary condition** that he will abide by Quran and Sunnah. However, history is a witness that Muawiya (رضي الله تعالى عنه) agreed on paper but did not keep his promises.

(i) Jalaluddin Suyuti wrote in Tarikh al Khulafa: "Yazid indulged in sinful behaviour. He married women along with their mothers, daughters and sisters. He drank alcohol and did not perform Salah."

(ii) After the episode of Karbala, Yazid changed the governor of Madina from Waleed bin Utbah, to Uthman bin Muhammad. When Uthman bin Muhammad reached Madina, he asked a small number of respected people to go to meet Yazid in Syria. Amongst them were Abdullah bin Hanzalah, Abdullah bin Abee Amar, Munzeer bin Zubeir, etc. When they reached Syria, Yazid respected them as a guest is supposed to be respected. He gave Abdullah bin Hanzalah a gift of 100,000 Dirhams and gave the rest of them 10,000 Dirhams. When this caravan came back to Madina, the people of Madina asked Abdullah bin Hanzalah about Yazid. He replied, "We come from a person who does not practice religion. He drinks alcohol and listens to music." If there were any pious people there, they would gather the people and overthrow him. The people said, "We have heard that Yazid respected you and has rewarded you for your allegiance to him." Abdullah said, "Yes he has, and I have taken the money so that I can fight against him (his brazen un-Islamic deeds)." **(History of Tabari)**

(iii) Abdullah bin Zubair compared the character of Imam Hussain (رضي الله تعالى عنه) and Yazid as follows:

"Indeed, by Allah, they killed a person (Imam Hussain - رضي الله تعالى عنه) who stood in prayer at night for long hours, who fasted frequently during the day, who had more right to lead Ummah than they did, and one who was more entitled to it, in terms of religion and outstanding merit. Indeed, by Allah, he (Imam Hussain - رضي الله تعالى عنه) would never exchange the Qur'an for lustful singing (like Yazid does) nor would he exchange fasting for drinking forbidden drinks, nor would he exchange religious gatherings for unlawful games. They will sure meet destruction." **(History of al-Tabari).**

As the news of Imam Hussain's (عليه السلام) persecution in Madina and his travel to Makka reached other provinces, the people who had the love of Prophet (صلى الله عليه وآله) and his Ahle Bait in their hearts felt extremely disturbed. Kufa was a capital of Islamic State during Hadhrat Ali's (رضي الله تعالى عنه) Caliphate. Hadhrat Ali (رضي الله تعالى عنه) had a large following in Kufa, Iraq. It is reported that many people wrote individual and collective letters to Imam Hussain (عليه السلام) from Kufa to come there and lead them against the un-Islamic rule and persecution of Yazid.

Around Ramadhan 60 H (680 AD) large number of letters were sent to Imam Hussain (عليه السلام) requesting him to come to Kufa. By Dhu-al-Hijja, the letters reached in thousands. The Imam (عليه السلام) decided to send his cousin Muslim bin Aqeel (رضي الله تعالى عنه) to Kufa to find out facts. When Muslim Ibn Aqeel (رضي الله تعالى عنه), with his two young sons, reached Kufa, the people rallied around him in thousands. In a matter of days, the number of people supporting Muslim Ibn Aqeel (رضي الله تعالى عنه) grew very large. Looking at this trend, he wrote a letter of the Imam (عليه السلام) to immediately come to Kufa.

When Imam (عليه السلام) contemplated to proceed to Kufa after receiving Muslim Ibn Aqeel's (رضي الله تعالى عنه) letter, many people persuaded him to rethink his decision because Kufans had given a lot of headache to Hadhrat Ali (رضي الله تعالى عنه) and Hadhrat Hassan (رضي الله تعالى عنه) earlier. They had a reputation to change sides quickly. In reply, the Imam (عليه السلام) said the following.

"Verily I had a dream, in which I saw the Prophet (صلى الله عليه وآله وسلم). He ordered me to do something, which I will implement. And I will not tell anyone about it until I complete this ordered task" (**Tarikh al Islam by Dahabi; History of Al-Tabari, Al Bidaya wa Nihaya by Ibn Kathir**)

The meaning of the above statement is, "the time has come to give the ultimate sacrifice to protect Sahih Iman and Sahih Islam in the world.

Imam Hussain (عليه السلام) knew, right from the childhood, that he will be martyred at Karbala, Iraq.

(1) It is in Hadith - Abdullah narrates that his father said, from someone (fulaan), who said that Ummul Momineen Aisha (رضي الله تعالى عنها) or Umm Salama (رضي الله تعالى عنها), that Wakee says: "I can't remember which one of them [Ummul Momineen Aisha - رضي الله تعالى عنها or Umm Salama - رضي الله تعالى عنها] said that the Prophet (صلى الله عليه وآله وسلم) said: 'An angel which had never visited me before came into the house today and told me: This son of yours, Hussain (رضي الله تعالى عنه), will surely be killed. And if you wish (desire it) I can give you some of the soil of that land (Karbala) which he will die in. The Prophet (صلى الله عليه وآله وسلم) said: The Angel then brought me a soil that was red.'"

(Musnad Ahmad, Vol 2, Hadith 1357; Haythami in Majma' Al-Zawaa'id; Tabarani; Abu Ya'laa; Al-Bazzar, etc.). They all said the Hadith narrators are trustworthy (thiqa).

(2) It is in Hadith - Anas bin Malik (رضي الله تعالى عنه) said: "The Angel of Rain (Mika'eel - عليه السلام) prayed Allah for permission to make a visit to the Prophet (صلى الله عليه وآله وسلم). Permission was granted; and on that day the Prophet (صلى الله عليه وآله وسلم) was with Ummul Momineen Umm Salama (رضي الله تعالى عنها). The Prophet (صلى الله عليه وآله وسلم) told her: O'Umm Salama! Guard the door and do not let anyone enter.' 'While she was at the door, Hadhrat Hussain (رضي الله تعالى عنه) (an infant then) burst into the room. So the Prophet (صلى الله عليه وآله وسلم) began to hug him and kiss him. The Angel then said : 'Do you love him?' The Prophet (صلى الله عليه وآله وسلم) said : 'Yes!' The Angel replied : 'Your nation will surely kill him!' The Angel further said : 'If you wish, I will show you the place in which they will kill him.' (**Musnad Abu Ya'laa, Vol 6, Hadith# 3402**)

(3) It is in Hadith - Narrated Umm al-Fadl (رضى الله تعالى عنها) daughter of al-Harith (رضى الله تعالى عنه). Umm al-Fadl (رضى الله تعالى عنها) went in to see Allah's Apostle (صلى الله عليه وآله وسلم) and said, "Apostle of Allah (صلى الله عليه وآله وسلم), I had an objectionable dream last night." He asked what it was and she replied, "It was terrible." He asked, "But what was it?" She replied, "I seemed to see a piece of your body cut off and placed in my lap." He said, "You have seen something good. If Allah wills Fatimah (رضى الله تعالى عنها) will give birth to a son who will be in your lap." Fatimah (رضى الله تعالى عنها) then gave birth to al-Hussain (رضى الله تعالى عنه) who was placed in her lap as Allah's Apostle (صلى الله عليه وآله وسلم) had said. One day she went in to see Allah's Apostle (صلى الله عليه وآله وسلم) and placed him (Hadhrat Hussain - (رضى الله تعالى عنه) in his lap. She turned round, and noticing tears falling from the eyes of Allah's Apostle (صلى الله عليه وآله وسلم), she said, "Apostle of Allah (صلى الله عليه وآله وسلم), for whom I would give my father and mother as ransom, what is the matter with you?" He replied, "Jibreel (عليه السلام) came to me and informed me that my people will kill this son of mine." She asked if he really meant this one, and he replied, "Yes, and he (Hadhrat Jibreel - (عليه السلام) brought me a piece of red earth." **(Tirmidhi, Hadith # 1639)**

The above authentic accounts show that Imam Hussain (رضى الله تعالى عنه) knew, right from his childhood, what will happen in Karbala. This was the reason he was spending his energies in explaining his opponents the facts about Islam and was trying to enlighten their hearts with Iman.

The people in Prophet's (صلى الله عليه وآله وسلم) household were also aware of the fact that the Imam (عليه السلام) will be martyred in Karbala. Even the people who had accompanied him knew that their travel was for the sake of protecting Sahih Iman and Sahih Islam. This was the reason they showed unparalleled dedication and conviction and refused to leave the Imam (عليه السلام) alone. And they became martyre legends in Imam's (عليه السلام) company.

When Umar Ibn Sa'd, the commander of Yazid's Army decided to attack Imam Hussain (رضى الله تعالى عنه) and his companions in Karbala on 10th Muharram, 680, Hurr came out of Umar Ibn Sa'd Army and joined Imam Hussain (رضى الله تعالى عنه). Hurr was commander of the Yazidi Army of 1000 men who had stopped Imam Hussain (رضى الله تعالى عنه) a few days earlier.

It is in Quran - مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِيٌّ وَمَنْ يُضِلُّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ [Whomever Allah takes to Hidayah, he is on Hidayah (right path). And whoever is left in Dhalalah (astray), then they are those who are in loss.] (Al-Araf - 178)

Hurr said to Imam Hussain (رضي الله تعالى عنه), 'I am the person who made you encamp here and stopped you from going back to Makka, I swear to Allah, I did not realize that they actually wanted to kill you. Whatever I have done, was wrong. Will Allah forgive me for that?' The Imam (رضي الله تعالى عنه) said, "of course, Allah will forgive you and I will pray for your forgiveness".

MUSLIM IBN AQEEL (رضي الله تعالى عنه)

When people rallied around Muslim Ibn Aqeel in Kufa, the Governor Nauman Ibn Basheer addressed people and warned them about the consequences. Meanwhile, Yazid came to know about the developments in Kufa. He removed the incumbent Governor Nauman Ibn Basheer and appointed Ubaidullah Ibn Ziyad, the son of Ziyad bin Abih, as Governor. Our readers may be aware that Muawiyah (رضي الله تعالى عنه), during his reign, had announced that Ziyad bin Abih, was the biological son of Abu Sufyan, born to Abih's wife while she was living with Abih as his wedded wife. **(Imam Suyuti, Imam Ahmad Ibn Hanbal, and others).**

Ibn Ziyad was a ruthless tyrant. He threatened, punished and bribed kufans who supported Imam Hussain (رضي الله تعالى عنه) and secured their loyalties back to Yazid. Thousands of people who had earlier rallied around Muslim bin Aqeel (رضي الله تعالى عنه) in support of the Imam (عليه السلام) were no more there. They all panicked and hid themselves in their homes. Muslim bin Aqeel (رضي الله تعالى عنه) was left alone on the street in an alien place. Yazidi Army arrested him after a massive man hunt and he was tortured and killed mercilessly and his body was thrown from the top of the Governor's palace in front of the people to scare them away from supporting the Imam ((عليه السلام)). Muslim bin Aqeel's (رضي الله تعالى عنه) two young children were also brutally murdered.

Meanwhile, Imam Hussain (رضي الله تعالى عنه) was already on his way to Kufa. Ibn Ziyad sent an Army of 1000 men under the command of Hurr to stop Imam Hussain (رضي الله تعالى عنه) and his companions from entering Kufa. Hurr intercepted the Imam (رضي الله تعالى عنه) and negotiations followed. When Imam (رضي الله تعالى عنه) learnt about the situation in Kufa, it is reported that he agreed to return. But Ibn Ziyad was adamant. He insisted the Imam (رضي الله تعالى عنه) to pledge allegiance to Yazid, which Imam (رضي الله تعالى عنه) rejected. On 10th Muharram 61 H (680), the day of Ashoorah, Yazeedi Army under the command of Umar bin Sa'd attacked Imam Hussain (رضي الله تعالى عنه). The Imam and his 72 companions fought bravely and killed hundreds of Yazeedi soldiers. The Yazeedi Army was in thousands, they attacked the small number of Imam's (رضي الله تعالى عنه) companions from all directions, raining arrows. In the end, all 72 were martyred. The last one to be martyred was Imam Hussain (رضي الله تعالى عنه) when his head was severed from his body. The severed body of the Imam (رضي الله تعالى عنه) was trampled and mutilated under horses. Shimr, the deputy commander of the Yazeedi Army, took the head of the Imam (رضي الله تعالى عنه) to Ibn Ziyad along with the survivors of Karbala, mostly women and children, including Hadhrat Ali bin Hussain Zain ul abideen (رضي الله تعالى عنه) who was 22 years old then, but seriously ill and bed ridden and could not fight in Karbala. Later they were transported to Syria along with Imam's (رضي الله تعالى عنه) head to Yazid. All through the way, the Head of the Imam (عليه السلام) was displayed on the 'staff of a Neza' and people were told that this was the head of a Mutineer being taken to the Khalifa.

Ibn Kathir wrote:

(1) "Abi Hamza ash Shami from Abdullah al Yamani who narrated from Qasim bin Najit that he said: When Imam Hussain's (عليه السلام) head was brought in the court of Yazid, he placed his stick on Imam's (عليه السلام) teeth and said: The difference between him and me is, as al-Hamam said, 'The swords are broken on the heads of those people who go against us and they are disobedient and cruel'. Abu Barza as Salmi said to him: By Allah your stick is touching the place which was kissed by the Prophet (صلى الله عليه و آله وسلم) for sure when Imam Hussain (عليه السلام) will arrive on day of judgment then Prophet (صلى الله عليه و آله وسلم) will be his intercessor. Whereas when you come, your intercessor will be Ibn Ziyad. Then he rose, turned his back towards Yazid and left. "

(2) It is narrated through Haris bin Ka'b from Fatima bint Ali (رضي الله تعالى عنها) that she said: When we were made to sit in front of Yazid, he had some mercy upon us, at that time a man from Syria came and asked Yazid to grant her, he meant me and I was a beautiful woman, hearing him I started to tremble and I thought that maybe this was allowed for them, I held the clothes of my sister Zainab (رضي الله تعالى عنها) who was elder and more intelligent than me, she knew that it was not allowed. She said to the man: By Allah you have lied and said a lowly thing, this thing is not allowed between you and her. Yazid got angry and said to Zainab (رضي الله تعالى عنها), "No you have lied instead, because by God She is halal for me and if I want to do it with her then I may do so". Zainab (رضي الله تعالى عنها) said: By Allah it is not allowed for you except if you leave our Ummah and choose a deen other than Islam. With Zainab's (رضي الله تعالى عنها) explanation, Yazid became red in anger and said: "You are challenging me, is a proof of your brother and father being expelled from Islam". Zainab (رضي الله تعالى عنها) replied: "Your father, your grandfather and you were guided through the deen of Allah, Deen of my father, deen of my brother and deen of my maternal grandfather". Yazid said: "O'enemy of Allah you have lied". Zainab (رضي الله تعالى عنها) said: "What kind of Ameer ul Momineen are you that you abuse by being one?" Zainab (رضي الله تعالى عنها) said that Yazid became speechless. The Syrian again asked for the lady. Yazid said to the Syrian man "Get lost, may God give you painful death". **(Al Bidayah Wan Nihaya Vol 8)**

History of Islam has recorded that fearing people's revolt, Yazid started treating Imam Hussain's (عليه السلام) family with some kindness. He tried to convince them that he did not order the killing of the Imam (عليه السلام) and it was Ibn Ziyad who killed the Imam (عليه السلام). This was a political stunt, as Islamic History is witnessing that Yazid did not take any action against Ibn Ziyad. After some time, Imam's (عليه السلام) family members were sent back to Madina.
