



Who killed Imam Hussain[as]?

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Nasibis had perpetuated the common lie that the Shia killed Imam Husayn (as). In this refutation we shall analyse the facts of history to expose the fallacy of such a claim. Their argument can be summarised as follows:

- 1) The Shi'a invited Imam Husayn (as) by writing letters and requesting that he come to Kufa so that they can recognise him as their Imam.
- 2) Imam Husayn (as) sent Muslim bin Aqeel (as) as his representative to assess the situation
- 3) The Shi'a gave bayya to Imam Husayn via Hadhrath Muslim bin Aqeel (as).
- 4) The same Shi'a subsequently abandoned him following the entry of Abdullah ibn Ziyad.
- 5) The Shi'a failed to support Imam Husayn (as) as a result he was killed.

The approach we have taken is to focus on the historical sources in detail and then identify and expose the beliefs of the Kufan people.

The beliefs of the people of Kufa

Imam of Ahl'ul Sunnah Allamah Shibli Numani in al Faruq states that Hadhrath Umar established Kufa city:

"The city was founded in 17AH and, as Omar had expressly commanded, houses sufficient to lodge forty thousand persons were built. Arab tribes were allotted separate quarters under the supervision of Hayaj ibn Malik. Omar had given clear instructions with regard to the plan of the city as well as its construction". "In Omar's lifetime the city came to attain such greatness and splendour that the Caliph called it the head of Islam".
[al Faruq Volume 2 page 95-96]

The Kufan Arabs accepted the concept of khilafath that had been established at Saqifa, and expanded by Hadhrath Umar. The Kufans were those that deemed Ali (as) to be the fourth khalifa, which is not the belief espoused by the Shi'a who deem him (as) to be the rightful khalifa after Rasulallah (s).

The mass extermination of the Kufan Shi'a by Mu'awiya's Governor Ziyad

One should also point out that any trace of Shi'a presence that existed in Kufa was in effect eliminated with the coming to power of Ansar.org's Imam Mu'awiya. When Ziyad bin Sumayya became Governor of Kufa he slaughtered the vast bulk of the Shi'a of Ali, to the extent that only a few were left.

[Al Bidayah wa al Nihayah Volume 3 P50, ...]

In such circumstances how can we accept that the vast

bulk of Kufans were Shi'a? How can it be believed that the Shi'a that had been obliterated by Ziyad all of a sudden appeared again and were strong and confident enough to summon Imam Husayn (as) to them.

Sahaba and Tabieen living in Kufa wrote to Imam Husayn (as) and became the Tawabun

Imam Dhahabi writes as follows: **"Sulayman bin Surad, the Leader of the al Khuza'i in Kufa, was a Sahaba of Rasulallah, hadith have been narrated on his authority. Ibn Barr states 'He (Sulayman) was amongst those that wrote to Imam Husayn [r] and gave him bayya. They were unable to support him and greatly regretted this, and subsequently waged war. I am of the opinion that he was a pious religious individual, he joined the army on account of his sin of failing to support Husayn [r], he made tauba (asked for forgiveness) and left to avenge the shedding of his (Husayn's) blood, this army was known as the army of the Tawabun"**
[Sira Alam an Naba V 3 p 394 (Beirut edition)]

The participation of the Sahaba and their sons in killing Hadhrath Muslim bin Aqeel (as)

Dhahabi states **"Umar bin Harith is counted amongst the Sahaba of Rasulallah (s) that had settled in Kufa...he is a Sahaba who narrated hadith from Rasulallah (s).** [Sira Alam Volume 3 page 417]

Later Ibn Kathir informs us about Umar bin Harith: **"Ubaydullah ibn Ziyad arrested Muslim bin Aqeel and sent him to Umar bin Harith Makhdhoomi, who was the Chief of Police".** [Tabari V 6, p 198]

The Shi'a of Uthman/Nasibis killed Imam Hussain (as)

We have the example of Nafi bin Hilal who entered the battlefield of Kufa, in Imam Husayn (as)'s army declaring:

"I am al-Jamali. I believe in the religion of Ali. A man called Muzahim al Hurayth came against him crying "I follow the religion of Uthman". Nafi replied, "Rather you follow the religion of Satan". Then he attacked and killed him" [Tabari V 19 P 136-137]

When Yazeed's forces encircled Imam Husayn (as) and his Sahaba, Ibn Ziyad sent a letter to Ibn Sad in which he stated: **"Stop the water of Husayn in same way that Ameer'ul Momineen Uthman was treated".** [Tabari]

Ibn Kathir similarly records that Ibn Ziyad gave the order: **"Treat them in the same way that Ameer'ul Momineen Uthman was treated"**. [Bidayah V 8 p175]

It is clear as day that those that killed Imam Husayn (as) were those that deemed Uthman to be 'Ameer'ul Momineen'. In Shia aqeedah we do not deem anyone other than Imam Ali (as) to be Ameer'ul Momineen; we do not even bestow this title to any of the other Imams. But the army of Yazeed considered Yazeed to be Ameerul Momineen, contrary to Shi'a Aqeeda. Those in Yazeed's army were not the Shi'a of Ali, rather they were Uthmani / Nasibis. Upon receiving the news that Imam Husayn (as) was making his way for Kufa Marwan bin Hakam wrote to Ibn Ziyad, stating: **"Husayn ibn Ali is heading in your direction. He is Fatima's son and she is the daughter of Rasulullah (s). By Allah! We deserve nothing greater than bringing him into our possession"**.

[al Bidayah Volume 8 page 165]

Naming & shaming the Nasibi killers of Imam Husayn(as)

Shah Abdul Aziz states: **"The Syrian forces upon orders of Yazeed and the efforts of Chief of hatred and fitnah Ibn Ziyad martyred Imam Husayn in Kerbala"**. [Taufa Ithna Ashari, page 9]

Shah Waliyullah Dehlavi has written similarly about Marwan: **"Mu'awiya's rebellion and Marwan's being a Nasibi are proven facts"** [Sharh Ahfaq Tasneef, p 270]

So who supports the Nasibi killers of Imam Husayn (as)?

Shamir al Amiri: Shamir was one of Ibn Sa'd officers and infact gave the final order to slay Imam Husayn (as). Imam of Ahl'ul Sunnah Ibn Hajr Asqalani in Tadheen al Ithidhab Volume 4 page 365 states: **"Shamir was an Uthmani, Imam Nasai and Ibn Habban deemed him to be a reliable authority"**.

Umar bin Sad bin Abi Waggas: Dhahabi whilst writing on the life of Ibn Sa'd states in Sira al Volume 4 page 349: **"Umar bin Sa'd lead the army that killed Imam Husayn (as), the Mukhthar killed him... Imam Nasai has narrated traditions from him"**.

Ubaydullah bin Ziyad: On Ibn Ziyad, Ibn Hajr Asqalani states: **"Ubaydullah ibn Ziyad ibn Abi Sufyan...Abu Sabir took traditions from him...he narrated traditions on the authority of Sa'd ibn Abi Waqqas, Mu'awiya, Maqil bin Sayyar and Banu Judha, Ibn Ameer. Hasan Basri and Abu Maleek bin Asma took traditions from him"**.

[Tahbeel al Munfaath buzwahdh rijaal al Muthaa al rijjaatha page 180]

Shabath bin Rib'I: He was the leading one who invited Imam Hussain (as) to Kufa. Dhahabi writes on him:

"This is the individual that rebelled against Imam Ali, he rejected the arbitration, and then subsequently repented...he narrated hadith on the authority of 'Ali, Hudhaifa. Muhammad bin Ka'b Kurdhee and Sulayman Timee took hadith from him in Sunan Daud" [Sira Volume 4 page 150]

Marwan: Ibn Arabi stated: **"With regards to Marwan and Yazeed, critics who assert that they were both fasiq, are themselves fasiq. Marwan is in the eyes of the Sahaba, tabieen and fuqaha a just individual, he was a high ranking member of the Ummah"**.

[al Awasim min al Kawasim page 88-89]

Did the tragedy of Karbala highlight the Shia/Sunni schism?

Yes, because Hanafi School deems Yazeed to be the Sixth Khalifa of Rasulullah (s). "Sharh Fiqh Akbar" by Mulla 'Ali Qari is the Hanafi Book of aqaid and on the page 176 of this book, He sets out 12 caliphs of Islam including Yazeed as 6th one.

Yazeed was a Sunni Muslim

We read in one of the books of Ahlu Sunnah, "Sharh Qaseeda Amali", page 16: **"Other than a kaafir, is is not permissible to curse a Muslim and Yazeed was not a kaafir but was a Sunni Muslim"**

Conclusion

Ibn Asakir records (in Mishbaath ba Sunnath page 219) a hadith on the authority Hadhrath Ayesha: **"Oh Allah never shower your blessings on the cursed, killer Yazeed, he will rebel against my beloved Husayn and martyr him"**

Imam of Ahl'ul Sunnah Hafidh Jalaladun Suyuti records this tradition in "Khasais al Kubra" V2 p 125 on the authority of Sahaba Uns bin Harith: **"I heard Rasulullah(s) say 'Verily my son [Husayn] will be killed in a land called Kerbala, whoever amongst you is alive at that time must go and help him"**.

Taking these two traditions and the allegation that Shia killed Imam Hussain (as) into consideration, following questions arises in one's mind...

1) Yazeed was cursed by Prophet(s). Now who deem him to be the 6th rightfull caliph?

2) According to the words of Prophet(s), it was incumbent to help Hussain (as). Now who deem those people as reliable narrators, who didn't help Imam Hussain (as) infact lead a notorious role in the killing of Imam Hussain (as)?

To escape from such questions, our opponents have discovered an excellent way propagated by their renowned scholar Imam Ghazali that: **"It is a sin for the people to narrate the martyrdom of Hasan and Husayn, as retelling the troubles of the family of the Prophet (s), creates enmity towards the Sahaba"**.