



**THE MARTYRDOM OF IMAM
HUSAYN عليه السلام**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Addressing Amīr Mu‘āwīya ؓ, the Holy Prophet ﷺ said, “O Mu‘āwīya ؓ, you will not be vanquished.”

Respected muslims, it is my task to provide the correct reference with regards to the Sihāt (correctness) of this narration. Even though the compilers and the recorders of hadīth have labelled this narration as being Dha’eef (weak), it has nevertheless been cited by them at appropriate instances.

Therefore, addressing Amīr Mu‘āwīya ؓ, the Holy Prophet ﷺ said, “O Mu‘āwīya ؓ, you will not be vanquished.”

It is undeniable that the arms of Sayyiduna ‘Alī ؓ were the manifestation of the courageousness of Rasullullah ﷺ but, on the other hand, Amīr Mu‘āwīya ؓ was strengthened with the supplication of the Holy Prophet ﷺ. I do know that Sayyiduna ‘Alī ؓ was on Haqq (truth) but to utter statements of disrespect or contempt with reference to Amīr Mu‘āwīya ؓ is not the conduct of a mu‘min (believer). This issue does not necessitate further discussion as I have earlier¹ presented proof on this subject matter. Sayyiduna ‘Alī ؓ and Amīr Mu‘āwīya ؓ were both Mujtahidīn and a Mujtahid’s error in judgement does not warrant punishment, but he is entitled to a single reward.

It is quite likely for one to presume and to ask that in view of the fact that since both Sayyiduna ‘Alī ؓ and Amīr Mu‘āwīya ؓ were Mujtahidīn, why then would we also not refer to both Imām Husayn ؓ and Yazīd as Mujtahidīn? So, it is acknowledged that Imām Husayn ؓ was on Haqq but Yazīd was also a Mujtahid, hence, nothing negative should be spoken concerning him.

The response to this is that the Muhadithīn and ‘Ulamā’ specialising in the biographies of narrators have reached consensus on this matter, in particular Imām adh-Dhahabi ؓ who has clearly written about Yazīd in his work, *Mizanul A’tidal*. He writes “*What can we say about Yazīd ibn Mu‘āwīya ibn Abū Sufyān, he is not worthy or credible enough to narrate even a single hadīth.*” This is sufficient evidence that only those of questionable intelligence will call one who is unworthy of narrating hadīth a Mujtahid.²

¹ The Honourable Sayyid ؓ has discussed these issues in his previous discourses and lectures.

² The great scholar Shaykh Abd al-Alīm as-Siddīq ؓ writes: ‘*The word Ijtihad has been derived from the root “JHD”, and literally means “striving with full exertion.” In Islamic legal terminology, it denotes the endeavour of choosing, in the light of the Qur’an and the Sunnah, between two or more differing legal interpretations and of deducing, from the Qur’an and the Sunnah, any new rulings for meeting new legal situations. One who performs “Ijtihad” is called “Mujtahid”. The learned men of Islam have laid down certain qualifications, in the light of the Qur’an and the Sunnah. Shaykh Abd al-Alīm as-Siddīq further continues with some of the qualifications needed to be a Mujtahid that he summarized for our easy understanding. I have included the final qualification that he lays down.*

I believe that Imām Husayn’s ﷺ setting out for Kūfah was based wholly on truth and sincerity but I absolutely repudiate that Yazīd was a Mujtahid for him to deserve a reward for erring in his judgement. There are people who constantly chant the praises of Yazīd, using a few often quoted Ahadīth. Time does not permit me to also explain this. ***What I would like to add is the following, “O Allāh ﷻ, resurrect those who have love for Yazīd with him and May our resurrection be with Imām Husayn ﷺ for we love him.”***

A piece of paper containing objections against Imām Husayn’s ﷺ martyrdom as well as the differences between the *Ahl al-Bayt* and *the Khulafā’u r-Rāshidīn* has been sent to me.

Verily, the Shahādah of Imām Husayn ﷺ is established and the objections against this as outlined in this piece of paper are unfound and absurd. The martyrdom of Imām Husayn ﷺ ascertained that the *Ahl al-Bayt* did not conform to those whom they understood to be bātil (false).

Was Sayyiduna ‘Alī ﷺ from the *Ahl al-Bayt* or not? If he was, then tell me, if according to the view of Sayyiduna ‘Alī ﷺ he considered Sayyiduna Abū Bakr as-Siddīq ﷺ, Sayyiduna ‘Umar al-Farūq ﷺ and Sayyiduna ‘Uthmān al-Ghani ﷺ as (Allāh forbid!) bātil in the same manner as regarded by some people of this day (like the Shī‘ah), then why was his conduct with them dissimilar to the conduct of that of Imām Husayn ﷺ with Yazīd?

Tell me, during the period of khilāfat of Sayyiduna Abū Bakr ﷺ, Sayyiduna ‘Umar ﷺ and Sayyiduna ‘Uthmān ﷺ, did Sayyiduna ‘Alī ﷺ not partake in mutual consultation (Mushāwarat) with them? We consequently derive that the *Ahl al-Bayt* harmonizing and interacting with the *the Khulafā’u r-Rāshidīn* in this approach is really a verification of their legitimacy. Imām Husayn gave his neck against Yazīd rather than giving him his acknowledgement. **I declare that on the plains of Karbala, Imām Husayn ﷺ put a seal on the legitimacy of Sayyiduna Abū Bakr ﷺ, Sayyiduna ‘Umar ﷺ and Sayyiduna ‘Uthmān’s ﷺ khilāfat with his sacred blood.** If their khilāfat was illegitimate, then Sayyiduna ‘Alī ﷺ would neither have concurred with them nor would he have cooperated with them. The martyrdom of Imām Husayn ﷺ indisputably sealed the legitimacy of khilāfat of *the Khulafā’u r-Rāshidīn*.

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- Above all, he should possess piety and true Islamic character, and his heart should be imbued with what the Qur’ān calls “fear of Allāh

Pay special attention to this point made by the learned scholar and I ask you to look into the depths of your hearts and answer this, Does this describe Yazīd or does this more aptly describe some of the blessed qualities possessed by our Beloved Master, the Martyr of Karbala, the Prince of Sayyiduna Rasūlullāh ﷺ, Imam Husayn ﷺ ibn ‘Alī ﷺ. (Reference: Ijtihad and the Mujtahid by Shaykh Abd al-Alīm as-Siddīq). For the complete article please visit www.gatewaytomadina.org

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

And say not of those who are slain in the way of Allāh: "They are dead." Nay, they are living, though ye perceive (it) not.³

Undoubtedly, the Shuhadā (martyrs) are alive and it is through the thought of their existence that our lives attain new vigour. I profess the hayāt (existence) of the Shuhadā and regard their existence to be the guidance of the Ambiya (prophets).

OBJECTION: "How can the reports of the soldiers of Yazīd be credible in narrating the incident of the Martyrdom at Karbala?"

I say, those who curse Yazīd are the ones who actually narrate the reports of these soldiers. I, however, neither narrate their reports nor do I regard them to be credible. I have also no regard for Yazīd. Yes, the martyrdom of Imām Husayn ؑ is an acknowledged fact that no scholar or historian of this world can deny. Those events that are factual have no connection with reports of Yazīd's soldiers. They are factual and I narrate nothing but these facts.

OBJECTION: In reply to this, another objection that is raised is that there are the glad tidings of Jannah for those who have conquered Constantinople.

I say, there are discussions that will not end within a few days of explanations. In summarization the reply is that Yazīd was not present in the muslim army which conquered Constantinople. Does this answer this objection or not?

OBJECTION: "Why did Amīr Mu'āwīya ؑ appoint Yazīd as successor?"

I say, yes, indeed he appointed Yazīd as his successor, but this was not to confine khilāfat, kingship or power in his family. We cannot harbour so bad a thought concerning Amīr Mu'āwīya ؑ simply because he is a companion (Sahābi) of the Holy Prophet ﷺ and the Mu'min are commanded to be positive and respectful towards the Sahābah. It is an accepted Islamic command, "think good about Mu'mins"

You will think negatively about Amīr Mu'āwīya ؑ only if you regard him to be a kāfir (Allāh forbid!). If you regard him to be a Mu'min, then we are commanded to think good of Mu'mins. I declare that Amīr Mu'āwīya ؑ is a Mu'min, hence we cannot think negatively about him. Ultimately, we have to conclude that in his assessment, appointing Yazīd was best and he therefore appointed him although the result from the appointment was not good.

³ Al Quran al-Karīm, Sura: Al-Baqara, Verse:154

OBJECTION: A question asked to me is, “Rasūlullāh ﷺ performed the *Salātul Janazah* of Abdullah bin Ubai (the leader of the hypocrites) and also asked for his blessed *kurta* to be given to him but it did not prove to be *Mushkil Kusha* (solver of difficulties). He did all of this even though Allāh Most High had stopped him from performing the *Salātul- Janazah* of a munāfiq (hypocrite).

It is incorrect that the Holy Prophet ﷺ performed the Salātul Janazah of Abdullah ibn Ubai even though he was previously prohibited from doing so. If this was indeed true, it would then imply that the Holy Messenger ﷺ opposed the Holy Qur’ān and this is a major sin. So, if we act upon the sunnah of Sayyiduna Rasūlullāh ﷺ then this would also require us to act contrary to the command of the Holy Qur’ān. (We seek Allāh’s ﷻ protection from this). This is utter drivel.

The Holy Prophet ﷺ did not act contrary to the Holy Qur’ān. In fact, at that point in time Rasūlullāh ﷺ was not stopped from performing the salātul janazah of any munāfiq. Therefore carrying out that which has not been prohibited is really no sin at all. A sin is defined as carrying out that which Allāh Most High has prohibited or regarding that deed which an ayah has been revealed (in prohibition). As there was no such decree (at that point); the Holy Prophet ﷺ performed the salāt.⁴

His performance of the salāt was not that he had no knowledge or that he was unaware, it was rather that he was satisfying the request of a sincere believer [the son of Abdullah bin Ubai].⁵

To please the heart of a believer is ibādah and there was no decree at that point in time that prohibited performing the salātul janazah. Hence, Rasūlullāh ﷺ supplicated at the salātul janazah of Abdullah ibn Ubai, but what was the supplication that was carried out? The Holy Prophet ﷺ supplicated the du'a that is made in the salātul janazah.

The meaning of this du'a is,

“O Allāh ﷻ, forgive **Our** people alive, **Our** people deceased, **Our** people present, **Our** people absent, **Our** minors, **Our** adults, **Our** males and **Our** females”

Now tell me, is Abdullah ibn Ubai ours? He is not ours. So, can we conclude that the du'a was concentrated for him? Yes, if the objectors contend that Abdullah ibn Ubai is theirs, then good luck to them.

OBJECTION: An objection arising from this can be. If according to you, Abdullah ibn Ubai was not ours then why did the Holy Prophet ﷺ perform his *Salātul Janazah*?

The reply to this is that it was a permissible act and the heart of a mu'min was going to be pleased with it. Pleasing the heart of a mu'min is thawāb, hence Rasūlullāh ﷺ completed this act of thawāb. The Holy Prophet ﷺ did not perform Abdullah ibn Ubai's salātul janazah for

⁴ Sahih Bukhari Volume 006, Book 060, Hadith Number 193.

⁵ Sahih Bukhari Volume 006, Book 060, Hadith Number 194.

Abdullah ibn Ubai's son was a *Sahābi* and it was he who requested Sayyiduna Rasūlullāh ﷺ to perform the *Salāt*.

him [Abdullah ibn Ubai] to be forgiven. This is in view of the reality that he was not ‘Ours’ and Rasūlullāh ﷺ supplicated for those who are ‘Ours’.

Another reason behind the wisdom of performing his salātul janazah was that upon Abdullah’s tribesmen witnessing the good conduct demonstrated by Sayyiduna Rasūlullāh ﷺ towards one who was his enemy, it would be a cause for them to embrace Islam.

The Holy Prophet ﷺ also granted him his blessed *kurta*, but this was not so that Abdullah ibn Ubai could attain benefit from him in this manner. When the uncle of Sayyiduna Rasūlullāh ﷺ, Sayyiduna ‘Abbās ؓ became muslim on the occasion of the Battle of Badr, he was in need of a piece of clothing. Abdullah removed his shirt and gave it to Rasūlullāh ﷺ to give to Sayyiduna ‘Abbās.⁶ His shirt was taken by Sayyiduna Rasūlullāh ﷺ and given to Sayyiduna ‘Abbās ؓ to clothe him; however Sayyiduna Rasūlullāh ﷺ had such a keen sense of honour that he could not bear the favour of Abdullah ibn Ubai to remain upon him. Hence, after Abdullah’s death, Sayyiduna Rasūlullāh ﷺ took his blessed clothing and gave it to him, thus effectively ending the favour shown towards the uncle of Sayyiduna Rasūlullāh ﷺ.

OBJECTION: Regarding the objection that Rasūlullāh ﷺ placed his blessed saliva in Abdullah ibn Ubai’s mouth but it did not prove beneficial.

I say that the Holy Prophet ﷺ did not place the blessed saliva for Abdullah ibn Ubai to attain benefit; it was rather upon the request of Abdullah’s son who was a true Mu’min. It was upon his request that this occurred. The Noble Messenger ﷺ gave his blessed saliva to please the heart of a Mu’min. A hadīth states that Sayyiduna ‘Umar ؓ submitted to Rasūlullāh ﷺ, “Ya Rasūlullāh ﷺ, you are performing the salātul janazah of this wretch and also bestowing your blessed clothing whereas he had committed a certain crime on a certain occasion and had uttered nonsense on a certain occasion. The Noble Messenger ﷺ replied, “O ‘Umar ؓ, I do so, so that a thousand of Abdullah’s tribesmen may become muslim and for them to see our conduct with him, even though he had no consideration for us.”

Therefore, as soon as Rasūlullāh ﷺ completed the salātul janazah, a thousand of Abdullah’s tribesmen accepted Islam. You can understand by this that the motive behind performing the salātul janazah was fruitful. The Holy Prophet ﷺ had explained to Sayyiduna ‘Umar ؓ that he was not performing the salātul janazah, etc for Abdullah ibn Ubai’s benefit.

OBJECTION: Some people can object and say, “There must be some benefit for Abdullah ibn Ubai to be attained from all this.”

The response to this is that without the permission of Allāh ﷻ that which is beneficial cannot cause benefit and that which is detrimental cannot cause harm. Allāh ﷻ saves His beloveds from the harm of detrimental things and grants benefit of his Beloveds sacred relics to those who are close to Him. What else can I say?

⁶ Sahih Bukhari Volume 004, Book 052, Hadith Number 252.

Sahih Bukhari Volume 002, Book 023, Hadith Number 433.

Sayyiduna ‘Abbās was in need of clothes but he was so tall in height that no clothes fitted him. Abdullah ibn Ubai was of a similar height to him so he gave his clothes to Sayyiduna ‘Abbās ؓ for wear.

When Nabī Ibrāhīm ؑ was put into the fire of Namrood, Allāh ﷻ said to the fire,

قُلْنَا يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦١﴾

We said, "O Fire! be Thou cool, and (A means of) safety for Ibrāhīm!"⁷

We discover that if this is the case of *Khalīlullāh* (the Friend of Allāh ﷻ), concerning that which is harmful cannot cause harm and if the case is concerning *Adu'ullah* (the enemy of Allāh ﷻ), that which is beneficial cannot cause benefit. Fire had the ability to incinerate but *Khalīlullāh* ؑ was placed into it. The clothing of Rasūlullāh ﷺ had the ability to cause benefit, but *Adu'ullah* was the receiver of the blessed clothing. The *Khalīlullāh* ؑ was unharmed by something harmful whilst *Adu'ullah* attained no benefit from something beneficial.

Marvel at the greatness of my Beloved Master *Muhammad Mustafa* ﷺ! He has placed the benefit of the sacred relics in his own hands. Whoever he wishes to attain benefit from them does so and whosoever he does not wish to attain benefit does not. His sacred relics will benefit his slaves and not his enemies.

In conclusion, I would like to say, dear friends this is the first ten days of Muharram and it should pass us with peace and security. Demonstrate peace and tranquillity in it and do not attend the places where in your spiritual luminaries are rebuked. Do not frequent people who injure the sentiments of your hearts, stay away from them and perform *salāt*. Allāhu Akbar! What can I say about *salāt*?

Salāt is the ascension of a believer, it purifies your inner and outer being and *salāt* is that which Imām Husayn ؑ did not desert even though sharp blades were placed on his neck. Hence, claiming love for Imām Husayn ؑ and not performing your *salāt* is not the quality of a mu'min. You are the lovers of the *Ahl al-Bayt*, *Sahābah* and *Ummahat al-Mu'minīn*. You have love for Sayyiduna Rasūlullāh ﷺ, the Prophet ﷺ who said, "The coolness of my eyes is in *salāt*."⁸

Therefore muslims, be steadfast in performing your *salāt*. If every muslim solemnly vows to perform the five daily *salāt*, Insha' Allāh it is hoped from the Mercy of Allāh ﷻ to never send destruction and ruin to our nation and land. We ought to all vow this and then only will our claim of love for the *Ahl al-Bayt* be truthful, at that moment when their way and lifestyle is adopted.

⁷ Al Quran al-Karīm, *Sura: Al-Ambiya*, Verse:81

⁸ Sunan al-Nasai (3879)

